

Preface: These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

Nouns and adjectives: nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

Second person personal pronoun:

You (σέ, se)	Singular	Plural
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

Verbs:

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:

PARTICIPLES

Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	while: present tense, or after: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
Means (Instrument)	Indicates the means by which the action of the	'by means of'	Pres: Acts 9:22 'Paul confounded ... by proving

	main verb is accomplished. (Defines, explains, or makes more explicit the action of the main verb.) Answers 'How?'		[Jesus] was the Christ' Aor: 1 Pet 5:6-7 'humble yourselves...by casting...your cares'
Manner		by	
Condition	Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.	'if'	Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit... if he should gain the whole world'
Purpose (Telic)	Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning. Answers 'For what reason?'	'in order to' or 'with the purpose of'	Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him' Pres: Luke 10:25 'a lawyer stood up in order to test him'
Result	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or by subsequent real result.	'with the result of'	John 5:18 'with the result of making himself equal with God' - implication Eph 2:15 'with the result of making peace' - real
Cause	Indicates the 'cause', 'reason', or 'ground' of the action of the	'because'	John 4:6 'because Jesus was wearied ... was sitting'

	finite verb. Answers 'Why?'		
Concession	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	'although'	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
Attendant Circumstance (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with 'and' . It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
Periphrastic Participle	An anarthrous participle used with a verb of being to form a finite verbal idea. A roundabout way of saying what could be expressed by a single finite verb.	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'
Indirect Discourse	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard that there was grain in Egypt' 2 John 7 'confessing that Jesus Christ has come in the flesh'

	grammatical inclusion into a larger clause.		
Adjectival Participle	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens')	John 7:38 'the one who believes in me ... rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
Redundant (Appositional)			
Absolute Genitive Absolute / Nominative Absolute	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive participle is different than the subject of the finite verb). The participle is always adverbial and usually translated as a temporal participle.		Matt. 9:18 'while he was saying these things, ... a certain ruler came' Acts 13:2 'while they were worshiping the Lord... the Holy Spirit said'
Imperative	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'

As Indicative	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	while: present tense, or after: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
INFINITIVES			
Complementary	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary infinitive to complete their verbal idea.)	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved?</u> ' 1 John 4:11 'we also ought to love one another'
Purpose	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship</u> him' Matt. 27:31 'they led him away in order to crucify him'
Result	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '
Causal	The infinitive is used to indicate	'because'	Luke 8:6 'it withered

	reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.		away, <u>because it had no moisture.</u> James 4:2 'you do not have because you do not ask'
Time	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you' 2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on the road' 3) Matt. 6:8 'Father knows...before you ask'
Subject	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 ' <u>to live</u> is Christ' Mark 9:5 '[for us to be here] is good'
Indirect Discourse	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you <u>to present</u> your bodies' Mark 12:18 'Sadducees ... who say there is no resurrection'
Appositional	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'
Epexegetical	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority <u>to</u>

			<u>tread on serpents'</u> Jam 1:19 'quick to hear, slow to speak'
Direct Object	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son <u>to have life</u> in himself' Phil 2:13 'producing in you both the willing and the working
Imperative	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 ' <u>Rejoice</u> with those who rejoice; <u>weep</u>' Phil 3:16 'let us walk by the same standard'
Absolute	Bears no syntactical relation to anything else in sentence.	calvrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

Matthew 1:1

Author: Apostle Matthew

Date: A.D. 45

Destination: Jews

Purpose: to show that Jesus Christ is King of the Jews; His life and sermons concerning His kingdom; His death and resurrection.

Theme: Life of Christ

Outline:

- I. Genealogy of Jesus Christ, Mt 1:1-17
- II. The Birth of Jesus Christ, Mt 1:18-25
- III. Christ as a little child, Mt 2:1-23
 - A. Arrival of the magi, Mt 2:1-12
 - B. Flight into Egypt, Mt 2:13-15
 - C. Lamentation of Rachel, Mt 2:16-18

- D. Return unto Nazareth, Mt 2:19-23
- IV. John the Baptist, Mt 3:1-17
 - A. His ministry, Mt 3:1-12
 - B. Jesus' arrival to John, Mt 3:13-17
- V. The wilderness temptations, Mt 4:1-11
 - A. Temptation of sustenance, Mt 4:1-4
 - B. Temptation of faith, Mt 4:5-7
 - C. Temptation of worship, Mt 4:8-11
- VI. Galilean ministries, Mt 4:12-14:36
 - A. Settlement in Capernaum, Mt 4:12-17
 - B. The call of Peter and Andrew, Mt 4:18-20
 - C. The call of James and John, Mt 4:21-22
 - D. Going about all Galilee in their synagogues, Mt 4:23-25
 - E. Teachings on the mountain, Mt 5:1-8:1
 - 1. Beatitudes, Mt 5:1-12
 - 2. The light, Mt 5:13-16
 - 3. The commandments and traditions, Mt 5:17-48
 - 4. Alms, Mt 6:1-4
 - 5. Prayer, Mt 6:5-15
 - 6. Fasting, Mt 6:16-18
 - 7. Treasure, Mt 6:19-34
 - 8. Judging, Mt 7:1-6
 - 9. Asking, Mt 7:7-13
 - 10. False prophets, Mt 7:14-8:1
 - F. Series of miracles, Mt 8:2-9:38
 - 1. Cleansing the leper, Mt 8:2-4
 - 2. Healing the centurion's servant, Mt 8:5-13
 - 3. Healings at Peter's house, Mt 8:14-17
 - 4. Jesus calms the sea, Mt 8:18-27
 - 5. Driving out the demons in the region of Gergesenes, Mt 8:28-9:1
 - 6. Healing of paralytic in Nazareth, Mt 9:2-8
 - 7. Calling of Matthew, Mt 9:9-17
 - 8. Healing ruler's daughter, Mt 9:18-19, 23-26
 - 9. Healing the woman with flux of blood, Mt 9:20-22
 - 10. Healing two blind men, Mt 9:27-31
 - 11. Healing the dumb man, Mt 9:32-34
 - 12. Healings in all cities and villages, Mt 9:35-38
 - G. Commanding His disciples, Mt 10:1-42
 - H. Teaching concerning John the Baptist, Mt 11:1-30
 - 1. Inquiry from John, Mt 11:1-6
 - 2. Jesus explanation of the ministry of John, Mt 11:7-19
 - 3. Reproach of the cities, Mt 11:20-24
 - 4. Praise of the Heavenly Father, Mt 11:25-30
 - I. Lord of the Sabbath, Mt 12:1-13
 - J. Pharisees refusal of Jesus, Mt 12:14-50
 - 1. Accusation that Jesus' works are from Beelzebub, Mt 12:14-24
 - 2. Jesus' rebuttal, Mt 12:25-37
 - 3. Seeking for a sign, Mt 12:38-45
 - 4. Jesus' family wishing to see Him, Mt 12:46-50
 - K. Parables, Mt 13:1-52
 - 1. Sower, Mt 13:1-23
 - 2. Harvest, Mt 13:24-30
 - 3. Grain of mustard seed, Mt 13:31-32
 - 4. Leaven, Mt 13:33
 - 5. Explanation of the darnel of the field, Mt 13:34-43
 - 6. Lost treasure, Mt 13:44
 - 7. Pearls, Mt 13:45-46

- 8. Drag net, Mt 13:47-52
- L. Prophet without honour, Mt 13:53-58
- M. Beheading of John the Baptist, Mt 14:1-12
- N. Feeding of 5,000, Mt 14:13-21
- O. Jesus walking on the sea, Mt 14:22-33
- P. Healings in Gennesaret, Mt 14:34-36
- V. Traditions of the elders, Mt 15:1-20
- VII. Ministry in Tyre and Sidon, Mt 15:21-28
- VIII. Ministry near the Sea of Galilee, Mt 15:29-16:12
 - A. Feeding of 4,000, Mt 15:29-38
 - B. Near Magdala, Mt 15:39-16:12
- IX. Ministry near Caesarea Philippi, Mt 16:13-17:21
 - A. Identity of Jesus, Mt 16:13-28
 - B. Transfiguration, Mt 17:1-13
 - C. Man with lunatic Son, Mt 17:14-21
- X. Back to Galilee, Mt 17:22-18:35
 - A. Revelation of Christ's death, Mt 17:22-23
 - B. Capernaum, Mt 17:24-18:35
 - 1. Paying taxes, Mt 17:24-27
 - 2. Greatness in the kingdom of heaven, Mt 18:1-6
 - 3. Woe to the world, Mt 18:7-11
 - 4. Lost sheep, Mt 18:12-14
 - 5. Forgiveness, Mt 18:25-35
- XI. Borders of Judea, Mt 19:1-20:16
 - A. Divorce, Mt 19:1-12
 - B. Little children, Mt 19:13-15
 - C. Young rich man, Mt 19:16-30
 - D. Labourers for hire, Mt 20:1-16
- XII. Jericho, Mt 20:17-34
 - A. Revelation again of Christ's death, Mt 20:17-19
 - B. Place of ruling, Mt 20:20-28
 - C. Two blind men, Mt 20:29-34
- XIII. Bethphage, Mt 21:1-9
 - A. Fetching of an ass and her colt, Mt 21:1-7
 - B. Triumphal entry, Mt 21:8-9
- XIV. Jerusalem, Mt 21:10-25:46
 - A. Response of the people, Mt 21:10-11
 - B. Jesus rebuking the trade in the temple, Mt 21:12-13
 - C. Jesus rebuking the religious leaders, Mt 21:14-16
 - D. Evening in Bethany, Mt 21:17
 - E. Dried up fig-tree, Mt 21:18-22
 - F. In the temple again, Mt 21:23-23:39
 - 1. Authority of Jesus, Mt 21:23-27
 - 2. Parables of two sons, Mt 21:28-32
 - 3. Parables of the master of the house, Mt 21:33-46
 - 4. Parables of the wedding feast, Mt 22:1-14
 - 5. Pharisees questioned Jesus, Mt 22:15-22
 - 6. Sadducees questioned Jesus, Mt 22:23-33
 - 7. Doctor of the law questioned Jesus, Mt 22:34-40
 - 8. Jesus questioned the Pharisees, Mt 22:41-46
 - 9. Jesus rebukes the Pharisees, Mt 23:1-39
 - G. Mount of Olives, Mt 24:1-25:46
 - 1. Disciples asked for the sign of the end times, Mt 24:1-3
 - 2. The beginning of sorrows, Mt 24:4-8
 - 3. Persecution of Tribulation saints, Mt 24:9-14
 - 4. Abomination of desolation, Mt 24:15-25
 - 5. The second coming of our Lord, Mt 24:26-31

- 6. Sign of the fig-tree and the flood, Mt 24:32-51
- 7. Parables of ten virgins Mt 25:1-13
- 8. Parables of talents, Mt 25:14-30
- 9. Parables of sheep and goats, Mt 25:31-46
- XV. Bethany, Mt 26:1-30
 - A. Two days before Passover, Mt 26:1-5
 - B. Consecration of Jesus, Mt 26:6-13
 - C. Betrayal of Judas Iscariot, Mt 26:14-16
 - D. The Last Supper, Mt 26:17-30
- XVI. Mount of Olives, Mt 26:31-35
- XVII. Garden of Gethsemane, Mt 26:36-56
 - A. Prayers of Jesus, Mt 26:36-46
 - B. Arrest of Jesus, Mt 26:47-56
- XVIII. Trial of Jesus before Caiaphas, Mt 26:57-75
 - A. False accusations of Jesus, Mt 26:57-68
 - B. Denial of Peter, Mt 26:69-75
- XIX. Trial of Jesus before Pilate, Mt 27:1-32
 - A. Regret of Judas, Mt 27:1-10
 - B. Questioning of Pilate to Jesus, Mt 27:11-14
 - C. Pilate consults with the religious leaders, Mt 27:15-25
 - D. Verdict to crucify Jesus, Mt 27:26-32
- XX. Crucifixion of Jesus, Mt 27:33-49
- XXI. Death of Jesus, Mt 27:50-56
- XXII. Burial of Jesus, Mt 27:57-66
- XXIII. Resurrection of Jesus, Mt 28:1-15
 - A. Mary the Magdalene and the other Mary, Mt 28:1-10
 - B. False report of the guards, Mt 28:11-15
- XXIV. Ascension of Jesus, Mt 28:16-20

Introduction: Matthew means “gift of the Lord.” This man was a tax-collector and his other name was Levi, Lu 5:27: “**And (after) these things** He went forth, and saw a tax gatherer, by name Levi, *who* was sitting (at) the tax office, and said to him, keep following Me.” He was one of the 12 apostles, Mt 10:3: “Philip, and Bartholomew; Thomas, and Matthew the tax-gatherer; James the *son* of Alphaeus, and Lebbaeus who was surnamed Thaddaeus.” As like the other three gospels, this gospel is known by its author. We know by tradition that Matthew wrote this gospel first in Aramaic, then within a short time he wrote it again in Greek. This was written about the same time as the epistle of James and before the Council in Jerusalem, AD 50. Many liberal scholars say that Matthew copied Mark, but Mark followed Paul, and Mark was influenced by Matthew because he was an eye-witness just like John. The relationships between the Gospels are because of the accuracy the Holy Spirit gave to each writer to declare the life of Jesus with a purpose for their audience. Each writer had a conceived audience. Matthew’s gospel was destined to the Jews as he constantly refers to Christ as “the Son of David,” Mt 1:1 9:27 12:23 15:22 20:30 21:9,15 22:42,45. Matthew was also sensitive to the name of God with the Jews using “the kingdom of heaven,” while other evangelists used “kingdom of God.” Matthew is the only Gospel which refers to Jewish customs, such as the bill of divorcement, Mt 5; Mt 19. The theme of this Gospel is to record the life of Jesus, but because of the audience, the purpose was to show that the Christ is King even though the rejection of Israel’s Messiah is strongly portrayed here.

I. Genealogy of Jesus Christ, Mt 1:1-17

1 *This is the **book** of the generation of Jesus Christ, son of David, son of Abraham.* 2 **Abraham** begot Isaac; and Isaac begot Jacob; and Jacob begot Judas and his brethren; 3 and Judas begot Phares and Zara (of) Tamar; and Phares begot Esrom; and Esrom begot Aram; 4 and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; 5 and Salmon begot Boaz (of) Rahab; and Boaz

begot Obed (of) Ruth; and Obed begot Jesse; 6 and Jesse begot David the king. And **David** the king begot Solomon (of) the *one who had been wife* of Uriah; 7 and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; 8 and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; 9 and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezekias; 10 and Ezekias begot Manasses; and Manasses begot Amon; and Amon begot Josias; 11 and Josias begot Jechonias and his brethren, (at) *the time* of the carrying away of Babylon. 12 And **(after) the carrying away** of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; 13 and Zorobabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; 14 and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; 15 and Eliud begot Eleazar, and Eleazar begot Matthan; and Matthan begot Jacob; 16 and Jacob begot Joseph the husband of Mary, (of) whom Jesus Who was being called Christ was born. 17 Therefore **all the generations** (from) Abraham (to) David *were* fourteen generations; and (from) David (until) the carrying away of Babylon, fourteen generations; and (from) the carrying away of Babylon (to) the Christ, fourteen generations.

Book is the word of emphasis in this sentence. Even though we call it the Gospel of Matthew, it is book just like the book of Isaiah, Lu 3:4: “as it has been written (in) *the* book of *the* sayings of Isaiah the prophet, saying, *I am the voice of the one who* is crying (in) the wilderness, prepare the way of *the* LORD; keep making straight His paths;” book of Psalms, Lu 20:42: “And David **himself** is saying (in) *the* Book of Psalms, the LORD said to my LORD, keep sitting (on) my right hand.”

Of generation. This book begins with the genealogy of our Lord Jesus designing to prove to the Jews that Jesus is the Christ. This describes what type of book Matthew is conveying to his readers. Notice there is no article with book and generation but the subjective genitive “Jesus” makes it definite. Christ is apposition to Jesus.

The mention **of David** is to show the prophesied king, Mt 2:2: “saying, where is the king who was born of the Jews? For **we saw** His star (in) the east, and we came to do homage to Him,” Isa 9:6: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” The prophets had declared that the Messiah should be of David’s seed, 2Sa 7:12-16: “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever;” and some believed not, Mt 12:23: “And all the crowds were being amazed and were saying, is this the son of David? No!” and some did, Mt 21:9: “And the crowds who are going before and who are following were crying out, saying, Welcome to the Son of David; blessed *is* the One Who is coming (in) *the* name of *the* LORD: Welcome (in) the highest!” and the Jews understood this fact, but they understood not that this same Messiah will be LORD, Mt 22:42-45: “saying, what are ye thinking (concerning) the Christ?

Of whom Son is He? They are saying to Him, of David. He is saying to them, therefore how is David (in) spirit calling Him LORD? saying, the LORD said to my LORD, keep sitting (on) My right hand (until) I should place Thy enemies *as* a footstool for Thy feet. Therefore if **David** is calling Him LORD, how is He his son?”

The promise of the Messiah came through **Abraham**. The covenant with Abraham and to his seed was delivered in Ge 17:7: “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee;” and

explained by Paul, Ga 3:16: “But the promises were spoken **to Abraham**, and to his seed: it is not saying, and to seeds, as (of) many, but as (of) one, and to thy seed, which is Christ.” 4:7: “So thou are **no longer** bondman, but son; and if son, also heir of God (through) Christ.” Son in both cases are apposition to Jesus, Ga 3:26: “For ye are **all** sons of God (through) faith (in) Jesus Christ.”

Matthew 1:2

Abraham is the word of emphasis. For the Jewish community, their heritage begins with Abraham.

Begot is past tense meaning Abraham fathered Isaac. This word itself does not always mean immediate parentage, but merely direct descent. Notice the article with the direct object for each name to show the direct descent. The first three, God remembers them, Ex 3:6: “Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.” God has not forgotten the other eleven tribes of Israel, even though Jesus came through the line of Jacob.

Matthew 1:3

(Of) Tamar is the wife of Er, Ge 38:6-7: “And Judah took a wife for Er his firstborn, whose name *was* Tamar. And Er, Judah’s firstborn, was wicked in the sight of the LORD; and the LORD slew him,” Judah’s firstborn. This woman became a widow because Er was wicked before the Lord, Ge 38:8: “And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother.” Her brother-in-law, Onan, refused to fulfill his duties in carrying on the name, so Tamar tricked her father-in-law, Judah, into an affair, Ge 38:13-30: “And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. And she put her widow’s garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her *to be* an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*? And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman’s hand: but he found her not. Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*. And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff. And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins *were* in her womb. And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.”

Matthew 1:5

(Of) Rahab of Jericho and the 366 years between Rahab and David displays some difficulty, Ru 4:21,22: “And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David.” But Rahab was very young in Jos 6:23: “And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel,” and David’s father lived a long life, 1Sa 17:12: “Now David *was* the son of that Ephrathite of Bethlehemjudah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.” So this may explain this long chronological grounds.

(Of) Ruth was a Moabite and known through the book after her name, Ru 4:13: “So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.”

Matthew 1:6

The king is apposition to “David.” This identification is displayed each time David is mentioned. This draws attention to confirm Jesus’ claim to the throne of David, 2Sa 7:12 Ps 89:35-36: “Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me.” 132:11: “The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.” Isa 11:1: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” Jer 23:5-6: “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” 33:15-17: “In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel.” Am 9:11: “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.” Ac 13:22: “And *after* **He has removed** him He raised up to them David (for) king, to whom also he said *and* borne witness, I found David the *son* of Jesse, a man (according to) My heart, who will do all My will;” Ro 1:3: “(concerning) His Son, Who has come (of) *the* seed of David (according to) flesh.” Re 22:16: “**I** Myself Jesus sent My messenger to testify these things to you (in) the assemblies. **I** Myself am the Root and the Offspring of David, the bright morning Star.”

David is the word of emphasis in this sentence.

Uriah was a Hittite mercenary in David’s army. He was the husband of Bathsheba who committed adultery with David. This sin led to the murder of Uriah, 2Sa 11:17: “And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.” Notice Jesus legally came through Solomon but it was supposed that Joseph was the father of Jesus, Mt 1:23: “behold, the virgin will have (in) womb *a child* and will bring forth a son, and they will call His name Immanuel, which is being interpreted, God *is* (with) us.” But Jesus naturally came through Nathan, David’s other son (David had four with Bathsheba), 1Ch 3:5: “And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel;” which is the line of Mary, Lu 3:31: “of Melea, of Menan, of Mattathah, of Nathan, of David.” The hypothesis of Lord Arthur Hervey is that on the failure of Solomon’s line in Jehoiachin or Jeconiah, who died without issue, Salathiel of Nathan’s house became heir to David’s throne, and then was entered in the genealogical tables as “son of Jeconiah” (i. 885 b).

Matthew 1:12

(After) **the carrying away** are the words of emphasis in this sentence. This word carrying away means the removal.

Matthew 1:16

The husband is apposition to Joseph. Joseph was husband of Mary but Joseph did not father (beget) Jesus.

Was being called is present tense participle translated with the use of substantive modifying the article “who,” which refers to Jesus.

Christ is the use of appellation which names Jesus as the Messiah, the Anointed, and the Son of God. Later in this Gospel, Jesus tells his disciples to keep his messiahship secret, Mt 16:20: “**Then He charged His disciples** in order that they may say to no one that He Himself is Jesus the Christ.”

Was born is past tense in passive voice meaning Jesus was fathered by God.

Matthew 1:17

All the generations are the words of emphasis in this sentence. Notice the three sets of fourteen generations. This is done for aiding the memory and to indicate the three dispensations of Jewish history: (1) Abrahamic nation building; (2) Royal kingdom of David; (3) Priesthood reign after the captivity.

Matthew 1:18

After the genealogy of Jesus Christ, we now come to his birth.

II. The Birth of Jesus Christ, Mt 1:18-25

18 Now the birth of **Jesus** Christ was thus. For *after* Mary his mother **has been engaged** to Joseph, (before) they came together she was found having (in) womb *a child* (of) *the* Holy Spirit. 19 But **Joseph** her man, *because* he was being righteous, and was not willing to expose her publicly, purposed *that* she be put away secretly. 20 And *after* he has pondered **these things**, behold, a messenger of the LORD appeared to him (in) a dream, saying, Joseph, a son of David, do not fear to take *to thyself* Mary your woman; for that which was begotten (in) her is (of) *the* Holy Spirit. 21 And **she will bring forth for herself** a son, and thou will call His name Jesus; for He Himself will save His people (from) their sins. 22 Now **this** has all happened, in order that which was spoken (by) the LORD (through) the prophet may be fulfilled, saying, 23 behold, the virgin will have (in) womb *a child* and will bring forth a son, and they will call His name Immanuel, which is being interpreted, God *is* (with) us. 24 And *after* Joseph **have been aroused** (from) the sleep, he did as the messenger of the LORD ordered him; and he took to *himself* his woman, 25 and he was knowing her not until she brought forth her firstborn son; and he called his name Jesus.

Of Jesus is the word of emphasis in this sentence. This is subjective genitive of the verbal noun “birth.” Christ is apposition to Jesus which is showing the Jews that Jesus is the Messiah.

Was is imperfect tense of the verb “to be.” Matthew is explaining the birth occurred in this manner.

Has been engaged is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of genitive absolute and reference to time “*after*.” This verb means Mary which is in the genitive case and making it subject of the genitive absolute verb was betrothed to Joseph, Lu 1:27: “(to) a virgin *who* had been betrothed to a man to whom *the* name was Joseph, (of) *the* house of David, and the name of the virgin was Mary.” RWP: “betrothal with the Jews was a serious matter, not lightly entered into and not lightly broken.” This couple did not live together, but the contract of engagement was treated with the same respects as marriage and unfaithfulness was treated as adultery and punished with death, De 22:23,24: “If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour’s wife: so thou shalt put away evil from among you.” Notice Mary is identified as Jesus’ mother, but Joseph is not.

Came together is past tense infinitive translated with the use of time because of the preposition “*before*, *prin e*.” The accusative personal pronoun “them” becomes the subject as accusative of general reference. This compound verb “with: which denotes a union” and “to come.”

Was found is past tense in passive voice meaning Mary discovered or detected that she was pregnant by the angel, Lu 1:28-31: “And the messenger came (to) her and said, keep rejoicing, *because* thou have been highly favoured. The LORD *is* (with) thee, thou thyself *are* blessed (among) women. But that one who has seen *him* was troubled (at) his word, and she was reasoning this salutation might be of what kind. And the messenger said to her, stop fearing, Mary, for thou found favour (with) God; and behold, thou will conceive (in) *thy* womb and will bring forth a Son, and thou will call His name Jesus.” This fact from Luke explains that Joseph did not know and most likely Matthew did not know as Luke was written later. All Matthew that knew was Mary was pregnant out of the Holy Spirit.

Having is present tense participle with the use of result. Mary was continuously possession a child in her womb.

(Of) Holy Spirit means the source of this pregnancy is out of Holy Spirit. This displays the fact of the pre-existence of Christ, Col 1:15-19: “Who is *the* image of God the invisible, firstborn of all creation; because all things were created (by) Him, the things (in) the heavens and the things (upon) the earth, the visible and the invisible, whether thrones, or lordships or principalities or authorities: all things have been created (by) Him and (for) Him; and He is (before) all, and all things have stood together (in) Him; and He Himself is the head of the body, the assembly; Who is the beginning, firstborn (from among) the dead, in order that He Himself might be holding the first place (in) all things; because He was pleased *that* all fullness should dwell (in) Him.” Joh 1:14: “And that Word became flesh, and tabernacled (among) us, and we discerned His glory, a glory as of an only begotten (with) *the* Father, full of grace and truth.” 17:5: “and now Thou Thyself glorify Me, Father, (with) Thyself, with the glory which I was having (before) the world was (with) Thee.” To believe the first verse of Genesis that God created the world out of nothing, Ge 1:1: “In the beginning God created the heaven and the earth;” then it would not be difficult to believe the virgin birth.

Matthew 1:19

Joseph is the word of emphasis in this sentence. Joseph is called her man which specifically signify the male. Today we would call him her fiancée. Joseph was a carpenter by trade, Mt 13:55: “Is this **not** the son of the carpenter? Yes! Is **not** His mother being called Mary, and His brethren James and Joses and Simon and Judas? Yes!”

Was being is present tense participle translated with the use of cause “*because*.” NET & Williams agree with this use. Murdoch translated with the use of attendant circumstance: “was a righteous man, and unwilling to expose her: and he thought.” All other translations attempt not to put a use to this participle.

Was not willing is present tense participle translated with the use of cause just like “was being” as these two participles are joined by “and: *kai*.”

To expose is past tense infinitive with the use of completing the verb “was not willing.” Joseph was an upright man and merciful man. His intent was to give her the bill of divorcement, De 24:1: “When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.” He could have stoned her, De 22:22-24: “If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour’s wife: so thou shalt put away evil from among you,” which would be a public display to shame her, but because he loved her, he would rather have put her away privately to avoid all possible scandal. This Jewish custom of the bill of divorcement was permitted by God because of the hardness of their heart, Mt 19:8: “**He is saying** to them, Moses allowed you (in view of) your hard-heartedness to put away your women; but (from) *the* beginning it was not thus.”

Purposed is past tense and is the main verb in this sentence. This verb is stronger than to will earlier in the verse “*thelo*.” This verb here is *boulomai*, which is to will deliberately. This is not only to wish, but self-determination to the human will of consent.

Be put away is past tense infinitive translated with the use of indirect discourse with the personal pronoun “her” becoming the subject as accusative of general reference. This verb means to set her free from the commitment of engagement to her betrothal vows. She is released from her legal obligations.

Matthew 1:20

These things is the word of emphasis in this sentence. These things refer to how to proceed with Mary.

Has pondered is past tense participle translated with the use of genitive absolute with reference to time “after.” The personal pronoun in genitive case becomes the subject as absolute. This compound verb consists of “in” and “wrath.” Joseph was indignant with the news of Mary being unchaste.

Appeared is past tense in passive voice meaning this Lord’s angel manifested to Joseph in a dream. Notice the absence of an article with messenger as it was not any definite angel. And notice also the absence of the article with dream. This was not a specific dream, but according to Edersheim, “it shows that the Jews attached great importance to dreams.” This method of revelation gives divine guidance, Ac 2:17: “and it will be (in) the last days, God is saying, I will pour out (of) My Spirit (upon) all flesh, and your sons and your daughters will prophesy; and your young men will see visions, and your elders will dream dreams.”

Do not fear is past tense in passive voice subjunctive. This prohibition tells Joseph to not be terrified of what others may say because of these circumstances of the virgin birth. Others will not believe that this pregnancy is from the Lord, but Joseph must believe in the innocence of Mary.

To take is past tense infinitive with the use of purpose. This compound verb consists of “along side” and “to receive.” Joseph needs to make Mary his companion as his wife. He needs to go ahead with the marriage.

Was begotten is past tense in passive voice participle translated with the use of substantive modifying the article “which.” This article is subject and refers to one of the major “things” that bothered Joseph which is this pregnancy. This begetting is out of Holy Spirit. This angel explains the source of Mary’s pregnancy, and because Joseph is a saved man “righteous,” Mt 9:13: “But **go** and learn what it is, I am desiring mercy, and not sacrifice: for I came not to call the righteous *ones*, but sinners (to) repentance.” 13:49: “Thus **it will be** (in) the completion of the age: the messengers will go out, and will separate the wicked (from) *the* midst of the righteous;” he will take heed to this prohibition.

Matthew 1:21

Will bring forth for herself is the word of emphasis in this sentence. This verb is future tense in middle voice meaning Mary will produce a child for herself from the seed out of Holy Spirit. This child will be a son of Mary and Joseph, Lu 1:31: “and behold, thou will conceive (in) *thy* womb and will bring forth a Son, and thou will call His name Jesus.” This is addressed to Joseph, so he will associate Jesus as his own son as others will do the same, Mt 13:55: “Is this **not** the son of the carpenter? Yes! Is **not** His mother being called Mary, and His brethren James and Joses and Simon and Judas? Yes!”

Will call is future tense meaning Joseph will name his son Jesus which means Joshua signifying “Jehovah is helper.” Mary was also told by an angel to call her son Jesus, Lu 1:31.

Will save is future tense meaning Jesus himself (notice the emphatic pronoun) will deliver the people of Israel without excluding the Gentiles, Ro 9:6: “But *it is* **not** as though that the word of God has failed. For **all** who *are* (of) Israel, these ones *are* not Israel.” The angels announced at the birth of Christ that joy will come to all people, Lu 2:10: “And the messenger said to them, stop fearing; for behold, I am announcing glad tidings to you *of* great joy, which will be to all the people.” God’s intent through prophecy is to provide their Messiah to Israel, Ac 5:31: “God exalted Him a Chief and Savior by His right hand, to give repentance to Israel and remission of sins;” but because the lost sheep of the house of Israel rejected Jesus, Mt 15:24: “but that One Who has answered said, I was not sent *to them* except (to) the lost sheep of *the* house of Israel;” the Gospel went out to the Gentiles, Ro 9:25-26,30: “as also He is saying (in) Hosea, I will call My people which *are* not My people; and the beloved *one* which *are* not, beloved *one*. And **it will be**, (in) the place where it was said to them, ye yourselves are not My people, there they will be called sons of *the* living God. Therefore **what will we say?** That *the* **Gentiles** who were not following after righteousness, attained righteousness, but righteousness which *is* (by) faith.”

Matthew 1:22

This is the word of emphasis in this sentence. This thing is referring to “which” in Mt 1:20: “And *after* he has pondered **these things**, behold, a messenger of the LORD appeared to him (in) a dream, saying, Joseph, a son of David, do not fear to take *to thyself* Mary your woman; for that which was begotten (in) her is (of) *the* Holy Spirit;” as this pregnancy was prophesied by Isaiah the prophet.

Has happened is perfect tense meaning this all has occurred to fulfill the prophecy.

Was spoken is past tense in passive voice participle translated with the use of substantive modifying the article “which.” This verb means “to pour forth.” Isaiah who was led by God uttered these words of the virgin birth.

May be fulfilled is past tense in passive voice subjunctive meaning the purpose of this pregnancy is to complete what God promised. We know from the first prophecy that the Messiah would come from the seed of a woman, Ge 3:15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” But this is not many seeds, but one, Ga 3:16: “But the promises were spoken **to Abraham**, and to his seed: it is not saying, and to seeds, as (of) many, but as (of) one, and to thy seed, which is Christ.” In the Old Testament, the lost was not saved through the law, but the promise of the seed, Ga 3:19: “Therefore why *is there* **the law**? It was added for the sake **of transgressions**, until the Seed should come to whom it *Seed* has been made promise, *by* having been ordained (through) messengers (in) *the* hand of a mediator.” God delivered this promise at the fullness of the time, Ga 4:4: “but when the fullness of the time came, God sent forth His Son, *who* has come (of) a woman, *who* has come (under) law.”

Matthew 1:23

Will have and will bring forth and will call all are future tense meaning the virgin (article specifying a definite woman) will possess in her womb and will conceive her son and Mary and Joseph together will name him Immanuel. This prophecy is quoted from Isa 7:14: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” Some translations in error have “young woman” in place of “virgin” in that Old Testament verse: AMP, BBE, CJB, GNBE, Leeser, NET, NJB, Noyes, and RSV. LXX properly translated this Hebrew word “*almah*” as “*parthenos*.” Many will say that translators used “virgin” to agree with the Matthew account, but LXX was written prior to Matthew’s gospel. This is purely conjectural and the evidence of early Jewish reading of this Hebrew word in Isaiah rendering is “virgin.”

Being interpreted is present tense in passive voice participle translated with the use of periphrastic with the verb “is.” This name “Immanuel” is translated as “God with us” as the Hebrew word is “*immanu* = with us;” “*el* = God.”

Matthew 1:24

Have been aroused is past tense in passive voice participle translated with the use of time “*after*.” Garnier, HCSB, Murdoch, NET, RSV, TWENTY, Tyndale and Williams agree with this use. ASV and WEB translated with the use of attendant circumstance: “Joseph arose from his sleep, and did.” Moffatt translated with the use of concession: “So on waking from sleep Joseph did.” This verb means Joseph have been awoken from the sleep.

Did is past tense meaning performed as the Lord’s angel prescribed to him.

Ordered is past tense meaning this angel commanded in a strong exhortation (hortatory) to fear not, Mt 1:20: “And *after* he has pondered **these things**, behold, a messenger of the LORD appeared to him (in) a dream, saying, Joseph, a son of David, do not fear to take *to thyself* Mary your woman; for that which was begotten (in) her is (of) *the* Holy Spirit.”

Took is past tense meaning the hortatory of fear not for the purpose to take Mary as his wife in Mt 1:20. Now Joseph does exactly what was exhorted.

Matthew 1:25

Was not knowing is imperfect tense meaning Joseph was not having sexual intercourse with Mary.

Brought forth is past tense meaning Mary gave birth to her firstborn son, Lu 2:7: “And she delivered her firstborn Son, and wrapped Him in swaddling clothes, and laid Him (in) the manger, because there was not a place for them (in) the inn.” This was also God’s firstborn, Heb 1:6: “And again whenever **He should bring in** the first-born (into) the habitable world, He is saying, and let all *the* messengers of God worship Him.” Jesus was not only the firstborn at birth, Christ was also the firstborn in pre-eminence, Ro 8:29: “Because He foreknew **whom**, also He predestinated *to be* conformed to the image of His Son, (for) He is *the* firstborn (among) many brethren;” Col 1:15: “Who is *the* image of God the invisible, firstborn of all creation;” and firstborn from the dead, Col 1:18: “and He Himself is the head of the body, the assembly; Who is the beginning, firstborn (from among) the dead, in order that He Himself might be holding the first place (in) all things;” Re 1:5: “and (from) Jesus Christ, the Faithful Witness, the Firstborn (from among) the dead, and the Ruler of the kings of the earth; to that One Who is loving us, and washed us (from) our sins (in) His blood.”

Called is past tense meaning Joseph did as the angel exhorted, Mt 1:21: “And **she will bring forth for herself** a son, and thou will call His name Jesus; for He Himself will save His people (from) their sins.”

Matthew 2:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. We now see Jesus as a toddler with the visit of the magi.

III. Christ as a little child, Mt 2:1-23

A. Arrival of the magi, Mt 2:1-12

1 Now *after* **Jesus** has been born (in) Bethlehem of Judea, (in) *the* days of Herod the king, behold, magi arrived (from) *the* east (into) Jerusalem, 2 saying, where is the king who was born of the Jews? For **we saw** His star (in) the east, and we came to do homage to Him. 3 But *after* Herod the king **has heard**, he was troubled, and all Jerusalem (with) him; 4 and *after* he gathered together all the chief priests and scribes of the people, he was inquiring (of) them, where the Christ is being born. 5 And **these ones** said to him, (in) Bethlehem of Judea. For thus it has been written (through) the prophet, 6 and thou Bethlehem, land of Juda, thyself are in no wise least (among) the governors of Juda; for a leader will go forth (out of) thee, who will shepherd My people Israel. 7 Then *after* Herod has called secretly the magi, he inquired accurately (of) them the time of the star’s appearing; 8 and *after* he has sent them (to) Bethlehem, he said, go, *and* inquire accurately (for) the little child; and when ye should find *Him*, bring word back to me, so that I myself also may come *and* may do homage to Him. 9 And **those ones** who have heard the king, went away; and behold, the star, which they saw (in) the east, was going before them, (until) it came *and* stood (over) where the Little Child was. 10 And *after* they **have seen** the star, they rejoiced with exceedingly great joy; 11 and *after* they have come (into) the house, they found the Little Child (with) Mary His mother, *and* they fell down *and* did homage to Him and *after* they have opened their treasures they offered gifts to Him, gold and frankincense and myrrh. 12 And after they have been divinely

instructed (in) a dream to not return (to) Herod, they withdrew (through) another way (into) their own country.

Jesus is the word of emphasis in this sentence. The personal name is in genitive case making it subject of the genitive absolute verb.

Has been born is past tense in passive voice participle translated with the use of genitive absolute with reference to time "*after*." Jesus was born in Bethlehem of Judea. This city is a city of David, Lu 2:4 1Sa 16:1 Mic 5:2 Jer 23:5,6 Eze 34:23-25 37:24-26. Matthew does not mention the previous residence of Joseph and Mary which was at Nazareth, Lu 1:26,27: "And (in) the sixth month the messenger Gabriel was sent (by) God (to) a city of Galilee, in which *the name was* Nazareth, (to) a virgin *who* had been betrothed to a man to whom *the name was* Joseph, (of) *the* house of David, and the name of the virgin *was* Mary..

Days of Herod the king was when Herod the Great ruled. He was born about 73 B.C. and was confirmed king of Judea in the year 40 B.C. He brought Jerusalem under his control in the year 37 B.C. He embarked a remodelling of the Temple about 19 B.C. He had domestic troubles around the year Jesus was born about 6 B.C. His firstborn son Antipater and Salome his sister agitated him continually. It was the same Herod who received the magi within two years of Christ's birth. Herod died that year about 4 B.C.



Arrived is past tense meaning the astrologers came forth from east into Jerusalem. These were most likely diviners from the Medo-Persians, Da 1:20: "And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm." This term is applied to Barjesus, Ac 13:6,8: "And after they have passed through the island (as far as) Paphos they found a certain magician a false prophet a Jew, to whose name *was* Barjesus, but Elymas the magician withstood them; for so his name is being interpreted; *because* he is seeking to pervert the proconsul (from) the faith." Notice this story of the magi is only found in Matthew.

Matthew 2:2

Was born is past in passive voice participle translated with the use of substantive modifying the article "who," which refers to "the king." This verb is the relevant to the same as firstborn: "first in time or rank *protos*; and to bring forth *tikto*." This king was brought forth by a woman in giving birth. This word here "*tikto*" refers to the fruits of the bringing forth while *gennaio* has more to do with the relationship of the child and the parents or God, Mt 2:1. The source of this fruit came from the line of the Jews. The magi knew this promise as those like Daniel foretold the coming Messiah in his writings, Da 7:13-14: "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." Ac 1:9-11: "And after He has said **these things**, *while* they were beholding *Him* He was taken up, and a cloud withdrew Him (from) their eyes. And as they were **looking intently** (into) the heaven *while* He was going, also behold two men had stood by them (in) white apparel, these ones also said, men Galileans, why have ye stood looking (into) the heaven? This **Jesus** Who was taken up (from) you (into) the heaven

thus will come in the manner ye beheld Him going (into) the heaven.” Eph 1:20-22: “which He wrought (in) Christ, *after* He has raised Him (from among) the dead, and He set *Him* (at) His right hand (in) the heavenlies, (above) every principality and authority and power and lorship, and name *which* was being named, not only (in) this age, but also (in) the one which was coming; and He put all things (under) His feet; and gave Him *to be* head (over) all things to the assembly.” This is why Da 2:4-7:28 were written in Aramaic. The visions Da 8-12 were sealed up, Da 8:26: “And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days;” so he could go back to Hebrew until the end of days, Da 12:13: “But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.” As Daniel predicted the four great kingdoms, Da 2:32-33: “This image’s head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay;” these magi were impressed and wanted to see this king.

Saw is the word of emphasis in this sentence. This verb is past tense and it is the same verb that John told throughout the book of Revelation in what he saw in his visions, Re 1:2: “who testified the word of God and the testimony of Jesus Christ, and whatsoever things he saw.” These magi observed the king’s star from their country in the east.

Came is past tense meaning these magi followed this star until they arrived into Jerusalem. Notice this star in not mentioned in the other gospels as these men were astrologers. Why did they go to Jerusalem? These foreigners believed that a king would be in a palace where King Herod resided.

To do homage is past tense infinitive with the use of purpose. Their travels and quests were for the purpose to worship this king, Ps 2:6: “Yet have I set my king upon my holy hill of Zion.” How did these foreign sorcerers know about this king? They studied not only Daniel, but learned from the other prophets, Isa 9:6,7: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” Isa 32:1: “Behold, a king shall reign in righteousness, and princes shall rule in judgment.” Jer 23:5: “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.” Zec 9:9: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

Matthew 2:3

Has heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” All translations agree with this use except Murdoch who translated this participle with the use of attendant circumstance: “Herod the king heard, and he was disturbed.” Herod paid attention to what these foreigners had to say concerning this king even though Herod was very religious in his early days, but with his family feuds in his last days, he was very concerned about any political coup.

Was troubled is past tense in passive voice meaning the idea of a rival disturbed Herod to cruel jealousy. He seemed as a paranoid murderous tyrant. But this agitation did not only affect Herod, it stirred up all the people in Jerusalem. There was much gossip of a new king and it perplexed all the minds of those who heard it.

Matthew 2:4

Gathered together is past tense participle translated with the use of time “*after*.” AV, Garnier, and NET agree with this use. AMP, HCSB, Moffatt, Murdoch, TWENTY, Tyndale and Williams translated with the use of attendant circumstance: “he called together all the chief priests and learned men of the people and anxiously asked them.” This compound verb consists of “with” and “to bring.” Herod assembled the religious leaders. The article with chief priests and none with the scribes joined by “and: *kai*” makes these two groups in Herod eyes as one group (Grandville and Sharp rule). Herod does not see any distinction between the two groups.

Was inquiring is imperfect tense meaning Herod was continuously asking the location of the birth of Christ. Notice Herod knew that this king would be the coming Messiah.

Is being born is present tense in passive voice. To Herod, he assumed that the Messiah is being born at that moment. This is why the tradition of Christmas is distorted with the arrival of the magi at the birth of Christ. The religious world is confused concerning Scripture as Herod is.

Matthew 2:5

These ones, is the word of emphasis in this sentence. This article is previous reference to the chief priests and scribes in the previous verse.

Said is past tense meaning these religious leaders replied with a quote from Mic 5:2: “But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.” Bethlehem means “house of bread,” Lu 2:4: “and also Joseph went up (from) Galilee (out of) *the* city Nazareth (to) Judea, (to) a city of David which is being called Bethlehem, (because) he was (of) *the* house and family of David.” This city is 5 miles south west of Jerusalem which David made his home after he became king and the following kings called it “the city of David,” 2Ki 14:20: “And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.” Bethlehem was birthplace of King David, 1Sa 16:1: “And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.” Lu 2:11: “for a Saviour was born today, Who is Christ *the* LORD, (in) *the* city of David.” Many in the crowd in the last great day of the feast understood that the Messiah must come from Bethlehem, Joh 7:42: “Said **not** the scripture, “(out of) the seed of David, and (from) the village of Bethlehem where David was, the Christ is coming?” Yes!” Others of this crowd mistook that Jesus was born in Nazareth, Joh 7:41: “**Others** were saying, this is the Christ. And others were saying, for is the Christ coming (out of) Galilee? No!”

Has been written is perfect tense in passive voice meaning Micah wrote this prophecy in the past but is having abiding results.

Matthew 2:6

Are in no wise least is present tense with the adverb by no means and predicate adjective least in importance. Matthew does not quote from the Hebrew text nor the Greek text (LXX) but paraphrases as the Greek text is very close to the Hebrew text. Matthew uses the negative here while the OT quote is positive: “thou be little” (LXX: very small). Matthew also substitutes “Ephratah” with “land of Juda.” Ephratah is a poetic name for Judah as “Fruitful One.” Matthew next substitutes “thousands” with “governors.” This town is being addressed rather than a literal army unit.

Will go forth is future tense meaning as Micah has said a ruler will come forth out of Bethlehem.

Will shepherd is future tense meaning which Micah has said that "his goings forth were from the beginning." This reference of shepherding is not exactly from Micah, but from Samuel who found David, 2Sa 5:2: "Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." So after studying this verse, we can see it was not Matthew's intention to render a literal version of Micah's prophecy. By making these slight changes, Matthew did not pervert the meaning of Micah. It could be possible that these rulers were quoting Micah and they were the ones who paraphrased and misquoted this passage. The Holy Spirit is just giving Matthew a correct account of what transpired as Matthew is the only one who has this statement.

Matthew 2:7

Herod is the word of emphasis in this sentence.

Has called is past tense participle translated with the use of time "*after*." AV agrees with this use. AMP, ASV, HCSB, Moffatt, Murdoch, NET, RSV, TWENTY, Tyndale, WEB and Williams translated with the use of attendant circumstance: "Herod sent for the wise men secretly, and accurately to the last point ascertained." Herod talked to the religious rulers, and now invited privately the sorcerers. Magicians, or sorcerers (AV) are what they were called in Ac 13:6,8: "but Elymas the magician withstood them; for so his name is being interpreted; *because* he is seeking to pervert the proconsul (from) the faith. but Elymas the magician withstood them; for so his name is being interpreted; *because* he is seeking to pervert the proconsul (from) the faith." The Greek verb is *mageuo* [to practise magic]. In Daniel's time, there were magicians, astrologers and sorcerers which these Magi could be all three, Da 2:2: "Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king." So our word today for sorcerer could be too strong, so in our terms today, they should be called astrologers.

Inquired accurately is past tense meaning Herod investigated diligently to know the exact time they first noticed the star. Herod wanted to know the age of the star's appearance.

Appearing is present tense participle translated with the use of simple adjective modifying "star," as both are genitive singular masculine.

Matthew 2:8

Has sent is past tense participle translated with the use of time "*after*." AV agrees with this use. ASV, HCSB, Murdoch, NET and WEB translated with the use of attendant circumstance: "he sent them to Bethlehem, and said." Herod sent "*pempo*" these magi which is different from "*apostello*" when it is on the commission as God is doing the sending.

Said is past tense indicative and is the main verb here. This is not a participle as some translations have rendered it. AMP, Moffatt, RSV and Tyndale: "saying."

Go is past tense participle translated with the use of attendant circumstance and become as imperative like the main verb "inquire." All translations agree with the use except Tyndale who translated with the use of time: "when ye be come thither." This verb means to depart, to travel or to journey.

Inquire is past tense imperative meaning Herod ordered these magi to search out or to examine strictly diligently for this little child. This word “*paidion*” can be an infant or a mature child. Today we use the word toddler.

Should find is past tense subjunctive with the conjunction “*epan*” refers to the possibility of time element when these magi should discover this toddler.

Bring word back is past tense imperative meaning Herod also ordered these magi to report their findings.

May come is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “after coming.”

May do homage is past tense subjunctive with the particle “*hopos*.” This shows the result of their findings with the possibility of personal obeisance to this king. Notice the personal pronoun to show that Herod may emphatically himself worship.

Matthew 2:9

Those ones is the word of emphasis in this sentence. This article is previous reference to the magi in Mt 2:1,8.

Have heard is past tense participle translated with the use of substantive modifying the article “those ones.” These magi heard Herod who exhorted them to inquire for the toddler. At this time, these magi did not know the character of Herod.

Went away is past tense meaning these magi departed on their journey.

Saw is past tense meaning these magi discovered this star from their homeland in the east.

Was going before is imperfect tense meaning this star was preceding the magi from their homeland and guiding them to Jesus. These magi should have followed this star instead of going with their instincts of thinking the Messiah would be in Jerusalem. It could be that they came into Jerusalem during the day and lost sight of the star, and followed their instincts. This star was leading them forward. The imperfect tense displays as the star moved forward, so did they.

Came is past tense participle translated with the use of attendant circumstance. Most translations agree with this use.

Stood is past tense meaning the star stood firm over the house where the young child was sheltered. This is miraculous to guide them to such a location. This was a supernatural star. This also means these magi travelled at night.

Matthew 2:10

Have seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” All translations agree with this use. This shows that these magi lost sight of the star until they left Jerusalem.

Rejoiced with is past tense meaning the reappearance of the star brought comfort in their hearts. Notice the cognate accusative “joy” which repeats the meaning of the verb. They understood that they are on the right path as this joy was exceedingly great because of the success of their journey.

Matthew 2:11

Have come is past tense participle translated with the use of time “*after*.” AV agrees with this use. ASV, Murdoch, NET, Tyndale, WEB and Williams translated with the use of attendant circumstance: “they came into the house and saw.” These magi went into the house in Bethlehem. Notice these magi did not enter into the manger, Lu 2:16: “And they came having hasted and they found both Mary and Joseph, and the Babe *Who* was lying (in) the manger.” This little child was circumcised when he was eight days old, Lu 2:21: “And when eight days were fulfilled to circumcise the Little Child, His name was called Jesus, which was called (by) the messenger, (before) He was conceived (in) the womb.” This little child was in the Temple at Jerusalem with his parents (40 days after the birth), Lu 2:27: “And he came (in) the Spirit (into) the temple; and (while) the parents brought in the Little Child Jesus, *that* they do (according to) which had become customary of the law (for) Him.” Did these magi arrive before the presentation of the child in the Temple? It was probably afterwards because Joseph was warned to flee to Egypt after this visit, not to go to Jerusalem, Mt 2:13: “Now *after* they **withdrew**, behold, a messenger of the LORD is appearing (in) a dream to Joseph, saying, rise *and* take with *thee* the Little Child and His mother, and keep fleeing (into) Egypt, and keep being there (until) I should tell thee; for Herod is being about to be seeking the Little Child to destroy Him.”

Found is past tense meaning these magi discovered the toddler with Mary. Notice in the manger, Mary and Joseph were both present, Lu 2:16: “And they came having hasted and they found both Mary and Joseph, and the Babe *Who* was lying (in) the manger.” Joseph is absent here. He was probably at his duties of being a carpenter. Notice Matthew speaks of Mary as his mother, not the blessed virgin with her child as the Romanists would say.

Fell down is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Moffatt translated the main verb as infinitive which is not: “fell down to worship.” These magi prostrated before the king.

Did homage is past tense meaning these magi worshipped this king knowing this little child is superior in rank to show their respect of his royalty. This token of reverence is common among the Orientals, especially the Persians, as they would fall to the ground and touch the ground with their forehead.

Have opened is past tense participle translated with the use of time “*after*.” AV agrees with this use. HCSB, Murdoch, NET, TWENTY, Tyndale and Williams translated with the use of attendant circumstance: “opened their treasures and presented.” All other translations do not offer a use with this participle. These magi opened their coffers of valuables.

Offered is past tense meaning these magi carried unto the little child gifts. These presents were offerings to the king, Ps 72:10: “The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.” The packages are explained as gold and frankincense and myrrh. It was an Oriental custom to offer gifts to someone superior. Did each person offer one gift? This tradition is unlikely as each is appositional to gifts (plural) which would mean each person offered several gifts as their treasures were caskets or chests of valuables. These offerings were expensive as it included gold. Frankincense means an odour freely as it incense made from the resin of various trees. It originally came from Arabia. Myrrh is a costly perfume also from Arabia. It was used for embalming by Egyptians and Romans, Ps 45:8: “All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.” So 3:6: “*Who is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?” This substance was used in the burial of

Jesus, Joh 19:39: “And also Nicodemus **came**, who has come (to) Jesus by night at first, bearing a mixture of myrrh and aloes about hundred pounds.”

Matthew 2:12

Have been divinely instructed is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of time “*after*.” Moffatt, Tyndale and Williams agree with this use. All other translations do not offer a use for this participle. These magi were imparted a revelation from God. This instruction was similar to Simeon at the presentation of Jesus in Jerusalem, Lu 2:26: “And **it was** divinely communicated to him (by) the Holy Spirit *that he* should not see death (before) he saw the Christ of *the* LORD.” This order was like the one given to Cornelius, Ac 10:22: “And **these ones said**, Cornelius a centurion, a righteous man and fearing God, and being borne witness to (by) the whole nation of the Jews, was divinely instructed (by) a holy messenger, to send for thee (to) his house, and to hear words (from) thee.”

To not return is past tense infinitive with the use of purpose. This compound verb consists of “in the midst” and “to bend.” They were set to go back to Jerusalem but this revelation in the midst of their return, they bended with purpose into another direction.

Withdrew is past tense meaning these magi left room for another trajectory for their journey. This compound verb consists of “in the midst” and “to yield.” These magi in the midst of their journey to Jerusalem yielded to the divine revelation. They heeded to God’s warning and went back another way into their own country which would be to Jericho and then eastward instead of Jerusalem.

Matthew 2:13

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and now Joseph is told by God to flee unto Egypt.

III. Christ as a little child, Mt 2:1-23

B. Flight into Egypt, Mt 2:13-15

13 Now *after* they **withdrew**, behold, a messenger of the LORD is appearing (in) a dream to Joseph, saying, rise *and* take with *thee* the Little Child and His mother, and keep fleeing (into) Egypt, and keep being there (until) I should tell thee; for Herod is being about to be seeking the Little Child to destroy Him. 14 And **that one** who has arisen took with Him the Little Child and His mother by night, and withdrew (into) Egypt, 15 and he was there (until) the death of Herod; in order that that which has been spoken (by) the LORD (through) the prophet may be fulfilled, saying, I called My Son (out of) Egypt.

Withdrew is past tense participle translated with the use of time “*after*.” This is same verb in the previous verse. The conjunction “*de*” is normally “but,” however the same divine instruction concerning Herod occurred to Joseph. This makes the conjunction not a contrast rather a continuation as “moreover.” This means immediately after these magi went on their way, Joseph had this dream. Logically, these magi followed the star at night until they arrived at the house of the little child and only Mary was present. It could be that Joseph arrived home from his carpenter’s errands, and heard of this visit and went to bed pondering this visit. Behold also makes this event closely related to the departure of the magi.

Is appearing is present tense in middle voice meaning this angel is manifesting himself in a dream. This is the second time recorded by Matthew that Joseph is divinely instructed in a dream to take Mary as his wife and to call this newborn child Jesus, Mt 1:20.

Rise is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “After being roused you must take along.” This verb means to wake up from his sleep.

Take is past tense imperative meaning Joseph is commanded to take away Jesus and Mary from this place. This compound verb consists of “from” and “to take.” So this angel is saying: “get out here!” Notice the order of emphasis as putting the child before the mother.

Keep fleeing is present tense imperative meaning all three need to keep on seeking safety by flight until they arrived in Egypt. This is still a Roman province but independent of Herod. This place of refuge was still much inhabited by Jews.

Keep being is present tense imperative meaning keep existing there in Egypt. This would be about 5-4 B.C.

I should tell is past tense subjunctive meaning the possibility of time in Egypt is based upon the death of Herod. This same angel will advise when it is safe to return.

Is being about is present tense meaning Herod is continuously intending.

To be seeking is present tense infinitive with the use of completing the verb “is being about.” Herod is continuously intending to be striving after the little child. He is continuously enquiring into the whereabouts of this king which is a personal threat.

To destroy is past tense infinitive meaning Herod has already made up his mind that he is going to kill this king. The purpose of finding this little child is to put to death his adversary.

Matthew 2:14

That one is the word of emphasis in this sentence. This article is previous reference to Joseph in the previous verse.

Has arisen is past tense participle translated with the use of substantive modifying “that one.” ASV, RSV, Tyndale, WEB, and Williams translated with the use of attendant circumstance: “he arose and took.” AV, EMTV and Garnier, translated with the use of time: “When he arose, he took.” HCSB, Moffatt, Murdoch and NET translated with the use of result: “So he got up, took.” Twenty translated the main verb as participle which is not: “Joseph awoke, and taking.” Joseph is a righteous man, Mt 1:19; so we expect that he would obey the angel.

Took with is past tense meaning Joseph did exactly what the angel ordered him as this is the same verb which the angel commanded. Notice the time, “by night.” Matthew mentioned this as to say Joseph did not wait until morning to start his journey.

Withdrew is past tense meaning Joseph sought another place because of the fear of Herod. This verb is exactly the same verb which the magi yielded to their own country in the midst of their journey, and here Joseph yielded to Egypt in the midst of their journey.

Matthew 2:15

Was, is imperfect tense for the verb “to be.” Joseph continuously existed in Egypt until the death of Herod.

Has been spoken is past tense in passive voice participle translated with the use of substantive modifying the article “that.” Notice God speaks through the prophet, 2Pe 1:20: “*because* ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation.”

May be fulfilled is past tense in passive voice subjunctive meaning the refuge in Egypt was divinely orchestrated to bring to pass what God told the prophet Hosea.

Called is past tense meaning God summoned his only begotten Son out the land of Egypt, Ho 11:1: “When Israel *was* a child, then I loved him, and called my son out of Egypt.”

Matthew 2:16

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Now Herod is furious and decided to slaughter all the children in Bethlehem two years and under.

III. Christ as a little child, Mt 2:1-23

C. Lamentation of Rachel, Mt 2:16-18

16 Then **Herod**, *after* he has seen that he was mocked (by) the magi, was enraged greatly, and he sent and put to death all the boys who *were* (in) Bethlehem and (in) all its borders, (from) two years old and under, (according to) the time which he accurately acquired (from) the magi. 17 Then that which was spoken (by) Jeremiah the prophet **was fulfilled**, saying, 18 a voice (in) Rama was heard, lamentation and weeping and great mourning, *which was Rachel who* was weeping for her children, and she was not willing to be comforted, because they are not.

Herod is the word of emphasis in this sentence.

Has seen is past tense participle translated with the use of time “*after*.” All translations agree with this use except Moffat who translated with the use of attendant circumstance: “saw the magicians had trifled with him, and he was furiously angry;” and Williams who translated with the use of cause: “because he saw that a trick had been played on him by the stargazers, was very angry.” Herod perceived that the magi did not return to his bidding.

Was mocked past tense in passive voice meaning in Herod’s perception, the magi trifled with his orders. This compound verb consists of “in” and “to play or to jest.” Herod thought that he was made a fool and was not taken seriously that he would worship this king.

Was enraged is past tense in passive voice meaning this disobedience provoked Herod to anger exceedingly beyond measure. This man just lost it! Pr 28:15: “As a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.”

Sent is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: "After dispatching soldiers, he put away." HSCB and NET translated the main verb as infinitive which is not: "gave orders to massacre." This verb is an order from the king as the apostles were commissioned from God.

Put to death is past tense meaning these soldiers would abolish all the male children who were two years old and under. This genocide comes from this compound verb which consists of: "in the midst" and "to select or to choose."

Accurately inquired is past tense meaning Herod investigated diligently the time when these magi first noticed the star as this is the same verb found in Mt 2:7: "Then *after* **Herod** has called secretly the magi, he inquired accurately (of) them the time of the star's appearing."

Matthew 2:17

Was fulfilled is the word of emphasis in this sentence. This verb is past tense in passive voice meaning even the fury of the wicked is known by God to complete his saying to the prophet Jeremiah. Only here and in Mt 27:9: "**Then** that which was spoken (by) Jeremias the prophet was fulfilled, saying, and I took the thirty pieces of silver, the price of him who set a price on, whom they set a price on (of) *the* sons of Israel," that Matthew used the past tense indicative while elsewhere he used the subjunctive. Subjunctive mood is a great possibility that the prophecy would be fulfilled, but in the indicative mood, it is a fact. God foreknew the wickedness of man, Jer 17:9: "The heart *is* deceitful above all *things*, and desperately wicked: who can know it?" By this respect, Herod and Judas Iscariot did fulfill the prophecy that God foretold. The unwise ask how God can permit the slaughter of the innocent. God does not interfere with the wickedness of mankind as he sends the rain upon the just as the unjust.

Was spoken is past tense in passive voice participle translated with the use of substantive modifying the article "that." Matthew states this prophet by name as Jeremiah was a weeping prophet as he lived in constant friction with all that came into contact with his preaching. It affected him personally that he wanted to die, 1Ki 19:2: "Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time."

Matthew 2:18

Was heard is past tense in passive voice meaning a cry which is described as lamentation and weeping and great mourning in Rama. This is a quote from Jer 31:15: "Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not." In the Old Testament, it is called Ramah. This city is six miles north of Jerusalem while Bethlehem is four miles south of Jerusalem. Ramah was on the border of Israel and Judah of the divided kingdoms so this cry would affect all the tribes of the old Israel.

Was weeping is present tense participle translated with the use of substantive modifying "Rachel." This verb means Rachel was bewailing for her descendants as she was always a mother at heart. She died giving birth to Benjamin and was buried near Bethlehem. It is far fetched to think that she was crying from her grave as we would say today: "this one would turn over in their grave." When this prophecy was given, the children were taken from their homes and carried away unto Babylon. This prophecy cannot mean this event, as these children have a possibility of returning to their mothers, but here it indicates that there is no possibility because they are not. This means that they were slaughtered. McGee thinks that all the children between Rama and Bethlehem (10-12 miles radius) were killed, but Herod was told by the religious leaders that the king was in Bethlehem. Since Bethlehem was such a small town, there would

not have been more than 15-20 children slaughtered that day. This is why Josephus did not mention this event. Today with our world-wide media, a terrorist killing 15-20 people would be recorded in the main news.

Was not willing is imperfect tense meaning this cry would be on a continuous scale.

To be comforted is past tense in passive voice infinitive with the use of completing the verb “was not willing.” This mourning could not be consoled as these children were put to death.

Matthew 2:19

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod is furious and decided to slaughter all the children in Bethlehem two years and under. Now after the death of Herod, Joseph returns to Nazareth.

III. Christ as a little child, Mt 2:1-23

D. Return unto Nazareth, Mt 2:19-23

19 But *after* Herod **died**, behold, a messenger of the LORD is appearing (in) a dream to Joseph (in) Egypt, 20 saying, rise *and* take with *thee* the Little Child and His mother, and keep going (into) the land of Israel, for the ones who were seeking the life of the Little Child have died. 21 And **that one** who has arisen took with *him* the little child and His mother, and came (into) *the* land of Israel. 22 But *after* he **has heard** "Archelaus is reigning (over) Judea (instead of) Herod his father," he was afraid to go there; and *after* he has been divinely instructed in a dream, he withdrew (into) the parts of Galilee, 23 and he came *and* dwelt (in) a city *which* was being called Nazareth; so that that which has been spoken (through) the prophets may be fulfilled, "He will be called a Nazarene."

Died is the word of emphasis on this sentence. This verb is past tense participle translated with the use of genitive absolute with the sense of time “*after*.” This verb means the life of Herod came to an end. All translations agree with this use. TWENTY took this participle as present tense: “on the death of Herod.” Herod is in genitive case making this personal pronoun as subject with the use of genitive absolute.

Is appearing is present tense meaning this is the third time an angel appeared in a dream, Mt 1:20 2:13. This time, the angel is manifesting with Joseph in long dream.

Matthew 2:20

Rise is past tense in passive voice participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “After being roused.” This is the same verb and tense used when the angel told Joseph to flee to Egypt, Mt 2:13.

Take with is past tense imperative meaning this again is the same verb and tense used when the angel exhorted Joseph to flee to Egypt, Mt 2:13. Notice again the little child comes before his mother.

Keep going is present tense imperative meaning Joseph needs to continue his travels until he arrives into the land of Israel. Notice this angel did not advise to go back to Bethlehem, but only into the land of

Israel. In this previous dream, the angel told Joseph to keep fleeing, and here is keep going. This is a much different circumstance to take heed.

Were seeking is present tense participle translated with the use of substantive modifying the article “the ones.” In the previous dream, this verb was used as a present tense infinitive, and now present tense participle to show it is the same person who was craving to kill the little child. Notice the plural as it was the army which Herod commanded to slaughter the children.

Have died is perfect tense meaning the death of an enemy in the past but is having abiding results.

Matthew 2:21

The one is the word of emphasis in this sentence. This article is previous reference as mentioning Joseph in Mt 2:19.

Has arisen is past tense in passive voice participle translated with the use of substantive modifying the article “that one.”

Took with and came both are past tense meaning Joseph obeyed exactly what the angel told him in a dream. Notice again the little child precedes his mother.

Matthew 2:22

Has heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Most translations agree with this use except AMP and Williams who translated with the use of cause: “because he heard.” The conjunction “\@oti\@: that” after a verb of speaking or hearing is translated with quotation marks.

Was afraid is past tense in passive voice meaning this news of possible threat of Herod’s son brought terror in Joseph’s heart.

To go is past tense infinitive with the use of explaining the fear which Joseph is feeling. This terror brought hesitation to enter into Judea. This means Joseph was planning to return unto Bethlehem.

Is reigning is present tense meaning Archelaus is ruling in the place of his father.



This was after 4 B.C. as Archelaus reigned over Judea for nine years between 4 B.C and 6 A.D. According to Josephus, Herod the Great died in Jericho that year. Before his death, Herod placed a golden eagle over the Temple entrance which was perceived as blasphemous. The Jews chopped down the eagle with axes into pieces. Those responsible were two teachers and 40 other youths whom Herod killed. Herod in his rage attacked the Hasmonean dynasty which ruled over Judea until Herod controlled the area in 37 B.C. According to Josephus, Herod killed all male lineal successors of the Hasmoneans. Does this

not sound like the same Herod who slaughtered the little children in Bethlehem? Then before Passover after the death of Herod, Archelaus dressed in white and addressed the crowd with kindness and provided them a new High Priest. But the crowd was still upset over the death of the 2 teachers and 40 other youths. As evening came, more people gathered into the Temple and Archelaus crushed this sedition by killing at least 3,000. Then Archelaus cancelled Passover. This news of this slaughter of this great sedition must have spread until it arrived to Joseph.

Has been divinely instructed is past tense in passive voice participle translated with the use of time “*after*.” Garnier, NET, and Tyndale agree with this use. Moffatt translated with the use of manner: “by a divine injunction in a dream.” Williams translated with the use of cause: “because he was divinely warned in a dream.” Most other translations do not attempt to give a use to this participle. This is the same verb used with the magi, Mt 2:12.

Withdrew is past tense meaning Joseph yielded along the way. This is the same verb as found in Mt 2:13,14.

Matthew 2:23

Came is past tense participle translated with the use of attendant circumstance. All translations agree with this use except EMTV who translated with the use of time: “when he arrived.”

Dwelt is past tense meaning Joseph inhabited in the city of Nazareth. Nazareth was located in lower Galilee about halfway between the Sea of Galilee and the Mediterranean Sea.



This city is not mentioned in the Old Testament. It was a small village which did not have a good reputation as Nathanael reflected on this area as he himself was a Galilean, Joh 1:46: “And Nathanael said to him, what is being able to be a good thing (out of) Nazareth?” Tradition says this area had a lack of culture and unpolished dialect.

Was being called is present tense in passive voice participle translated with the use of substantive modifying “city.” This noun is accusative of the preposition.

Has been spoken is past tense in passive voice participle translated with the use of substantive modifying the article “that.”

May be fulfilled is past tense in passive voice subjunctive meaning the dwelling of Jesus in Nazareth may bring to pass the saying of the prophets. These prophets would be Isaiah, Jeremiah and Zechariah, Isa 11:1: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his

roots:" Jer 23:5: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." 33:15: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." Zec 3:8: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH." 6:12: "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD." Nazarene is not Nazarite which Samson and John the Baptist were, Nu 6:2: "Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:" Jud 13:5: "For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." In Hebrew, Nazarites were "נזיר: *nazir*;" while Nazarene is rendered "נְזִיר: *netzer*," which is branch. Just a difference of נ. The apostles used this identification as Jesus of Nazareth in the early church, Ac 2:22: "Men Israelites, **hear** these words: Jesus the Nazaraean, a Man has been appointed (by) God (to) you by works of power and wonders and signs, which God did (by) Him (in) your midst, as also ye yourselves know," 3:6: "**But Peter said**, there is not subsisting silver and gold to me; but what I am having, I am giving this to thee. Rise up and keep walking (in) the name of Jesus Christ the Nazaraean." 4:10: "let it be known to you all and to all the people of Israel, that (in) the name of Jesus Christ the Nazaraean, Whom ye crucified, Whom God raised (from among) *the* dead, (by) Him this *one* stood (before) you sound." 6:14: "For **we have heard** him saying, this Jesus the Nazaraean will destroy this place, and will change the customs which Moses delivered to us." 10:38: "Jesus Who *was* (from) Nazareth, how God anointed Him with *the* Holy Spirit and with power, Who went through doing good and healing all which were being oppressed (by) the devil, because God was (with) Him." Jesus even identified himself to Paul by this name, Ac 22:8: "**And I myself answered**, who are Thou, LORD? **And He said** (to) me, I Myself am Jesus the Nazarene Whom thou thyself are persecuting." And Paul affirmed that he did many things contrary to the name of Jesus of Nazareth, Ac 26:9: "Therefore **I** myself indeed thought in myself *that* many things were necessary to do contrary (to) the name of Jesus the Nazarene."

Will be called is future tense meaning the word "that: *oti*" is used as quotation marks. This would make a direct quotation from these prophets.

Only Matthew and Luke give any details in the birth and youth of our Lord Jesus Christ. The chronological order of events would be the birth of Christ in about 5 B.C., Mt 1:25 Lu 2:7. At eight days old, Jesus was circumcised, Lu 2:21. Forty days old, Jesus was presented at the Temple in Jerusalem, Lu 2:22; and they returned afterwards to Nazareth, Lu 2:39. There is no mention when they moved to Bethlehem where Jesus was born, but they were there at the time of the visit of the magi around 5-4 B.C. After this visit, they fled to Egypt where they stayed at least a couple of months, Mt 2:15,19. Then they returned to Nazareth, Mt 2:23 which were around 4-3 B.C. Jesus grew up in Nazareth, Lu 2:40; but nothing more mentioned but from 3 B.C. until 7 A.D. Joseph went to Jerusalem every year at the feast of the Passover, Lu 2:41. Now Jesus is twelve years old, and he was left behind on their yearly journey to Jerusalem doing his father's business, Lu 2:49. From A.D. 7 until A.D. 27, there is nothing mentioned concerning the life of Jesus until Jesus himself began his ministry at the age of thirty years of age, Lu 3:23.

Matthew 3:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to

return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. Now we come to the ministry of John the Dipper.

IV. John the Baptist, Mt 3:1-17

A. His ministry, Mt 3:1-12

1 Now **(in) those days** John the Dipper is arriving, proclaiming (in) the wilderness of Judea, 2 and saying, keep repenting; for the kingdom of the heavens has drawn near. 3 For **this** is the one who was spoken of (by) Esaias the prophet, saying, *this is* the voice of one crying (in) the wilderness, prepare the way of *the* LORD, keep making His paths straight. 4 And John himself was having his raiment (from) camel's hair, and a girdle of leather (about) his loins; and his food was locusts and wild honey. 5 Then Jerusalem, and all Judea, and all the country around the Jordan **were going out** (to) him; 6 and were being dipped (in) the Jordan (by) him, *because* they are confessing for themselves their sins. 7 But *after* he **has seen** many of the Pharisees and Sadducees *who* were coming (to) his dipping, he said to them, offspring of vipers, who forewarned you to flee (from) the coming wrath? 8 Therefore **produce** worthy fruit of repentance: 9 and do not think to be saying (with) yourselves, we are having the father Abraham; for I am saying to you, "God is being able to raise up children (from) these stones to Abraham." 10 But **already** also the ax is being applied (to) the root of the trees: therefore every tree *which* is not producing good fruit is being cut down and is being thrown (into) *the* fire. 11 **I** myself indeed am dipping you (with) water (to) repentance; but the One Who is coming (after) me is Mightier than I, of Whom I am not fit to bear the sandals: He Himself will dip you (with) *the* Holy Spirit. 12 **Of Whom** the winnowing fan *is* (in) His hand, and He will thoroughly purge His floor, and will gather His wheat (into) the granary, but He will burn up the chaff with unquenchable fire.

(In) those days are the words of emphasis in this sentence. This narrative begins with the ministry of John the Baptist. Day singular means 24 hours, but days plural as here mean a historical period which was the fifteenth year of Tiberius's reign, Lu 3:1: "Now (in) the fifteenth year of the government of Tiberius Caesar, *while* Pontius Pilate was being governor of Judea, and *while* Herod was being tetrarch of Galilee, and *while* Philip his brother was being tetrarch of Ituraea and *the* region of Trachonitis, and *while* Lysanias was being tetrarch of Abilene;" and some 30 years after the birth of John. This would make it around A.D. 27. Tiberius rule officially started in A.D. 11 according to Encyclopaedia Britannica, but on record, the previous emperor did not die until A.D. 14. This would make him joint-emperor for that period. Mary visited her cousin Elizabeth who was well advanced in her years like Sarah and was six months into her pregnancy. Mary stayed with Elizabeth for three months until Elizabeth gave birth to a son and called him John, Lu 1. John became known as John the Baptizer because of his ministry to dip those because of repentance. This is not unto repentance as baptism has not a ritual unto salvation. John demanded this rite for the Gentiles who accepted Judaism, and the Jews on the basis of repentance. The word "*baptistes*" is a Greek word which means to dip or immerse. Baptist is a transliteration for this Greek word. For proper translation, this version will use "John the Dipper." John would also be a Nazarite, Lu 1:15: "For **he will be** great (before) the LORD; and he will in no wise drink wine and strong drink and he will be filled with *the* Holy Spirit even (from) *the* womb of his mother."

Is arriving is present tense meaning John is making his public ministry known at that time. This compound verb consists of "beside" and "to become." John's ministry exists along beside the time of this period. Notice this is present tense meaning this is continuous ministering the word of repentance. Why was he crying out for repentance (change of heart)? It is because he was preparing the way for the Messiah, Mt 3:3. Moffatt translated "came on the scene," but this is not a onetime brief appearance.

Proclaiming is present tense participle with the use of manner. All translations do not attempt to give a use to this participle except Williams who translated with the use of attendant circumstance: “appeared, and kept preaching.” This looks incorrect making the main verb past tense, and the participle as imperative. John is known for his dipping, but the manner he arrived to this rite is by declaring the word of God which came upon him, Lu 3:2: “(in) *the* high priesthood of Annas and Caiaphas, *the word* of God came (upon) John the son of Zacharias (in) the wilderness.” This participle could also be with the use of purpose as he went into all the country around the Jordan declaring the dipping of repentance for remission of sins, Lu 3:3: “And he went (into) all the country around the Jordan, proclaiming *the* dipping of repentance (for) remission of sins;” Ac 2:38: “And Peter said (to) them, repent, and let each of you be dipped (in) the name of Jesus Christ, (for) remission of sins, and ye will receive the gift of the Holy Spirit.” The word “for” signifies an action in the past otherwise, it would violate the entire tenor of the New Testament teaching on salvation by grace and not by works. An example that we use today is a poster of a fugitive saying: “wanted for robbery.” This criminal is wanted because this one committed a robbery. The dipping is a portrait of the death, burial and resurrection of Jesus Christ, Ro 6:4: “Therefore we were buried with Him (by) that dipping (unto) that death; in order that as Christ was raised up (from among) *the* dead (by) the glory of the Father, so also we ourselves may walk (in) newness of life.” If this dipping is essential for salvation, then Jesus should have not been dipped. Jesus was dipped to show the picture of what he was to accomplish in his ministry. The ministry of John was in the wilderness as he called the people away from their busy social influences as Jesus also drew crowds into the wilderness, Mt 14:15: “And *after evening* has come, His disciples came to Him, saying, the place is desert, and the time went by: dismiss the crowds, in order that they may go (into) the villages *and* may buy for themselves meat.” Mr 6:31: “And He said to them, come ye yourselves apart (into) a desert place, and keep resting for yourselves a little. For the ones who are coming and the ones are going **are** many, and they were not even having opportunity to eat.”

Matthew 3:2

Keep repenting is present tense imperative meaning these ones need to continuously heartily keep amending with abhorrence their past sins.

Has drawn near is perfect tense meaning the spiritual kingdom has approached their doorstep. The kingdom of heaven is commonly used by Matthew instead of kingdom of God are used by other Gospels. Only Matthew used kingdom of heaven, but he did use kingdom of God a few times, Mt 6:33 12:28 19:24 21:31,43. John only spoke to Nicodemus concerning the kingdom of God, Joh 3:3,5. Since Matthew is focusing on his readers, the Jews are scrupulous about using the name of God, and they will substitute God with heaven, RAPC 1Ma 3:50,60 4:55.

Matthew 3:3

This is the word of emphasis in this sentence. This refers to John the Dipper as the verb “to be” displays who “this” is described.

Was spoken of is past tense in passive voice participle translated with the use of substantive modifying the article “the one” which is equal to “this.” John the Dipper was foretold by Isaiah, Isa 40:3: “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.” The other Gospels refer to this prophecy, Mr 1:3: “*This is a voice* of a crying *one* (in) the wilderness, prepare the way of *the* LORD, keep making His paths straight.” Lu 3:4: “as it has been written (in) *the* book of *the* sayings of Isaiah the prophet, saying, *I am the voice of the one who is* crying (in) the wilderness, prepare the way of *the* LORD; keep making straight His paths.” Joh 1:23: “He

said, I am a voice *of one who* is crying (in) the wilderness, make straight the way of *the* LORD, as Isaiah the prophet said.” Malachi also prophesied concerning this forerunner, Mal 3:1: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts;” as prophesied by the angel to Zacharias, John’s father, Lu 1:17: “And **he** himself will go forth (before) Him (in) *the* spirit and power of Elijah, to turn hearts of fathers (to) children, and *the* disobedient (to) *the* wisdom of *the* righteous, to make ready for *the* LORD a people *who* have been prepared.”

Prepare is past tense imperative meaning John is exhorted to make ready the minds of men to give the Messiah a fit reception and secure his blessings.

Keep making is present tense imperative meaning John is exhorted to continuously keep providing a sincere journey to this coming Messiah. This is why John preached repentance so their hearts will be ready for their Messiah.

Matthew 3:4

Himself is the word of emphasis in this sentence. This word is appositional to John as subject of the verb as it puts full focus on John the Dipper.

Was having is imperfect tense meaning John was possessing his clothes of coarse cloth made by weaving camel’s hair which is raiment of the poor. He also was wearing a leather belt which was cheap and rude like Elijah, 2Ki 1:8: “And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.” So he looked and sounded like Elijah as John came in the spirit of Elijah, Lu 1:17: “And **he** himself will go forth (before) Him (in) *the* spirit and power of Elijah, to turn hearts of fathers (to) children, and *the* disobedient (to) *the* wisdom of *the* righteous, to make ready for *the* LORD a people *who* have been prepared.” This people asked if John was Elijah and John said no in a sense not the literal person, Joh 1:20: “**And he confessed and denied not**, and confessed, I myself am not the Christ.” But John did explain later that he was in the spirit as the voice, Joh 1:23: “**He said**, I am a voice *of one who* is crying (in) the wilderness, make straight the way of *the* LORD, as Isaiah the prophet said.” Jesus asked later what the people expected to see when they saw John the Dipper, Mt 11:8-12.

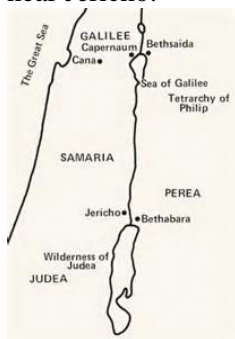
Was, is imperfect tense meaning John’s diet was locusts and wild honey. The Orientals were accustomed to feed upon locusts, either raw or roasted and seasoned with salt. This honey from wild bees is different from the honey from certain trees.

Matthew 3:5

Were going out is the word of emphasis in this sentence. This verb is imperfect tense in passive voice meaning were proceeding to witness this phenomenon. All is not inclusive as it refers to people as we know that not every person went out to see John. All here is “pasa” when it comes to people it cannot be inclusive. Did all the sick from Syria come to see Jesus? Mt 4:24; did all the city come out to meet Jesus? Mt 8:34; were all the people amazed? Mt 12:23; was all the city of Jerusalem moved? Mt 21:10; did all hold John as a prophet? Mt 21:26; were all of the city of Jerusalem baptized? Mr 1:5, etc. When it comes to things or objects, it can be inclusive. So it would be ironic to believe every person in Jerusalem, in Judea, and every person in the regions about were going out to see John. Notice Jerusalem is mentioned first as the capital of their Jewish religion which possessed the Temple. Secondly, Judea which is the southern kingdom. To the north at that time was Samaria and Galilee.



Then finally there were those around the country of the Jordan which would be near Jericho. As John the Dipper moved around a lot, John's Gospel mentions that he was in Aenon after the dipping of Jesus because of many waters were there, Joh 3:23: "And John **was** also dipping (in) Aenon, near Salim, because many waters were there; and they were coming and were being dipped." Why would someone need deep waters if only sprinkling was needed? This place of Aenon is across the Jordan from Bethabara near Jericho.



Matthew 3:6

Were being dipped is imperfect tense in passive voice meaning John was dipping all those in the Jordan river so he can immerse them in this great body of water.

Are confessing for themselves is present tense in middle voice translated with the use of cause "*because.*" The Church of Christ would translate this participle as purpose because they believe the dipping is essential to salvation. If this is so, how did those receive salvation prior to John the Dipper? It has always been by faith since the fall, and they called upon the name of the Lord since then, Ge 4:26: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD." Ps 116:13: "I will take the cup of salvation, and call upon the name of the LORD." Zep 3:9: "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." Ro 10:13: "For **everyone** whoever should call on the name of *the* LORD, will be saved." HCSB, Murdoch, NET and Williams translated with the use of time: "as they confessed." All other translations did not attempt to put a use to this participle. Notice this verb is

in the middle voice. So infant dipping is out of the question because the recipients need to confess their own sins. The dipping of John was indeed of repentance in order that they may believe on Christ, Ac 19:4: “And Paul **said**, John indeed dipped *with* a dipping of repentance, saying to the people, (on) him *who* was coming (after) him in order that they may believe, that is (on) the Jesus Christ.” This water dipping is only symbolic public admission of the acceptance of the death, burial and resurrection of Jesus Christ, Ro 6:4: “Therefore **we were buried** with Him (by) that dipping (unto) that death; in order that as Christ was raised up (from among) *the* dead (by) the glory of the Father, so also we ourselves may walk (in) newness of life.” Col 2:12: “having been buried with Him (in) the dipping; (in) which also **ye were raised with Him** (through) the faith of the working of God Who raised Him (from among) the dead;” but Jesus dipped also with the Holy Spirit, Mr 1:8: “**I** myself am indeed dipping you (with) water, but He Himself will dip you (with) *the* Holy Spirit.” Ac 1:5: “for John indeed dipped with water, but ye yourselves will be dipped with *the* Holy Spirit (after) not many days.” Notice the Hebrew writer said the doctrine of dippings (plural), Heb 6:2: “both of *the* doctrine of dippings, and of laying on of hands, and of resurrection of *the* dead, and of eternal judgment.” When Scripture says there is only one dipping, it refers to one’s confession of faith, Eph 4:5: “*there is* one LORD, one faith, one dipping.” This fundamental fact is spelled out by Scott: “one Lord in whom we all believe and in whose name we have been baptized.” The other symbol that we use is the Lord’s table. This memorial is done on a repeated basis. In the Old Testament, circumcision was the badge of discipleship, but now we have the symbol of dipping. Peter demonstrates how dipping is a figure which is not putting away of the filth of the flesh, but of a good conscience, 1Pe 3:21: “**Which** also dipping now is saving us *as* a figure, *which is* not putting away of *the* filth of the flesh, but *the* demand of a good conscience (towards) God, (by) *the* resurrection of Jesus Christ.”

Matthew 3:7

Has seen is past tense participle translated with the use of time “*after*.” All translations agree with this use. John perceived with his eyes that the religious rulers were coming to his dipping. This was a great number of these leaders. Matthew points out that these were part of the Pharisees and Sadducees, but John took them as one group because there is an article with Pharisees but not with Sadducees joined by “and: *kai*” (Grandville and Sharp rule).

Were coming is present tense participle translated with the use of substantive modifying “many.” They were continuously coming for the purpose of being dipped.

Said is past tense meaning John spoke to this group as offspring of vipers, Lu 3:7: “Therefore **he was saying** to crowds which are coming out to be dipped (by) him, offspring of vipers, who forewarned you to flee (from) the coming wrath?” This religious group is a generation of wicked men. Jesus used the same expression with these religious leaders, Mt 12:34: “Offspring of vipers, how are ye who are wicked, **being able** to be speaking good things? For the mouth is speaking (**out of**) **the abundance** of the heart.” 23:33: “**Serpents**, offspring of vipers, how shall ye escape (from) the judgment of Gehenna?”

Forewarned is past tense meaning who taught them to repent as this compound verb consists of “under” and “to show.”

To flee is past tense infinitive with the use of purpose. This verb means to seek safety by flight. Joseph along with his family did this when they went to Egypt, Mt 2:13: “Now *after* they **withdrew**, behold, a messenger of *the* LORD **is appearing** (in) a dream to Joseph, saying, rise *and* take with *thee* the Little Child and His mother, and keep fleeing (into) Egypt, and keep being there (until) I should tell thee; for Herod is being about to be seeking the Little Child to destroy Him.” These religious leaders did not feel the necessity of creating alliance with God but rather with government and other religious leaders. Even if someone took the time to teach them to escape the judgment of hell, there would be little prospect of any

good result, Mt 23:33: “**Serpents**, offspring of vipers, how shall ye escape (from) the judgment of Gehenna?”

Coming is present tense participle translated with the use of simple adjective modifying “wrath.” This wrath is for those who are not prepared for the kingdom of heaven, 1Th 1:10: “and to be awaiting His Son (from) the heavens, Whom He raised (from among) the dead, Jesus Who was delivering us (from) the coming wrath.” We can say this today concerning the Pope and other religious leaders who concerned not themselves with the truth of the Gospel.

Matthew 3:8

Produce is the word of emphasis in this sentence. This verb is past tense imperative meaning be doers of worthy good works as believers are his doers, Eph 2:10. This does not mean works will save these leaders, Eph 2:8-9: “for ye are saved by grace (through) faith; and this *is* not (of) yourselves, it is the gift of God; not (of) works, in order that anyone may not boast.” TR has fruits plural which is not correct. It was changed to agree with Lu 3:8. What happens to a believer (repented one) who is unfruitful in their walk with the Lord? This one is backslidden, 2Pe 1:8-9: “For **if these things** are being and are abounding in you, they are making you to be neither idle nor unfruitful (into) the knowledge of our LORD Jesus Christ; for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins.” “The fruit is not the change of heart, but the acts which result from it” (McNeile).

Matthew 3:9

Do not think is past tense subjunctive meaning the prohibitive possibility of reasoning among these leaders.

To be saying is present tense infinitive with the use of explaining the verb “do not think.” This continuous profession formed a habit which is contrary to God’s plan.

Are having is present tense meaning these ones are continuously possessing Abraham. Their heritage will not save them, Joh 1:13: “the ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God.” Just because they are Jews, it does not automatically inherit eternal salvation. Just like those who are dipped in the Roman Catholic system, they are not given special grace. The believers need the faith of Abraham, Ro 4:16: “Wherefore *it is* (**of**) **faith**, in order that *it might be* (according to) grace, so that the promise is sure to all the seed, not to the ones who *are* (of) the law only, but also to the ones (of) *the* faith of Abraham, who is father of us all.”

I am saying is present tense meaning John is rebuking their fallacy with his own reasoning. The word “that: *oti*” after the verb of speaking is translated as quotation marks.

Is being able is present tense meaning God is continuously having the power.

To raise up is past tense infinitive with the use of completing the verb “is being able.” Vincent says that these stones are: “pointing, as he spoke, to the pebbles on the beach of the Jordan.”

Matthew 3:10

Already is the word of emphasis in this sentence. This adverb shows at that time with contrast “but” and to supplement “also.” MSS does not have “also.” This demonstrated the time is ripe for the coming of the

Messiah as to the hardening hearts that these leaders display, Lu 3:9: “But **already** also the axe is being applied (to) the root of the trees: therefore every tree *which* is not producing good fruit is being cut down and is being cast (into) *the* fire.”

Is being applied is present tense in passive voice meaning the ax is metaphorically being set by God’s intent to the root of the nation of Israel by the Romans if the gospel bears not fruit, Isa 5:23-24: “Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.” This judgment is imminent because this tree is not bearing good fruit. When we have a fruit tree not producing good fruit, we will cut it down at its root. If we plant an apple tree and it produces crab apples, we will cut it down. Jesus speaks of branches as he is the vine, Joh 15:2: “**Every branch** (in) Me *who* is not bearing fruit, He is taking it away; and everyone *who* is bearing fruit, He is cleansing it in order that it might be bearing more fruit.” Here it is speaking of the tree, which these leaders provide a corrupt tree, Mt 7:17-18: “**So** every good tree is producing good fruits; but the corrupt tree is producing bad fruits. A good tree is **not** being able to be producing evil fruits, nor a corrupt tree *is able* to be producing good fruits.” A good tree will be supplied by the word of God, Ps 1:3: “And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

Is being cut down and is being thrown both are present tense in passive voice. Their profession of being Jewish is not enough, but they need a repentance of heart.

Matthew 3:11

The personal pronoun “**I**,” is the word of the emphasis in this sentence.

Am dipping is present tense meaning John the Dipping himself is dipping them with water. Doctrine should always be grammatical challenged by the emphasis of the words. Verbs should be primary as they are words of action. Secondly, it should be nouns, then adverbs and adjectives. Prepositions should never influence teachings. This is what happens here and in Ac 2:38: “And Peter said (to) them, repent, and let each of you be dipped (in) the name of Jesus Christ, (for) remission of sins, and ye will receive the gift of the Holy Spirit.” As stated previously, this preposition “to: *eis*,” can have various meanings but to take this preposition as “in order to” would make the dipping a necessity for repentance. The same preposition is used by Matthew concerning repentance at the proclamation of Jonah, Mt 12:41: “**Men** Ninevites will stand up (in) the judgment (with) this generation, and will condemn it; for they repented (at) the proclamation of Jonah; and behold, more than Jonah *is* here.” These people only repented after they heard the proclamation, so people will only be dipped after they repented. Repentance brings a proper state of mind to demand a good conscience towards God, 1Pe 3:21: “**Which** also dipping now is saving us *as* a figure, *which is* not putting away of *the* filth of *the* flesh, but *the* demand of a good conscience (towards) God, (by) *the* resurrection of Jesus Christ.” This will expect the believer to identify with his master as the eunuch, Ac 8:36: “And as they were going (along) the way, they came (upon) a certain water, the eunuch is saying, behold *there is* water; what is hindering me to be dipped?”

Is coming is present tense participle translated with the use of substantive modifying the article “the one.” John’s dipping with water because of repentance is irrelevant in contrast to the dipping with Holy Spirit. This statement would shock the believers of dipping in water is essential for salvation. Let God get all the glory! We do not deserve salvation, but we are saved by grace through faith, Eph 2:8: “for ye are saved by grace (through) faith; and this *is* not (of) yourselves, it is the gift of God.” God has saved and called us not because of our works, 2Ti 1:9: “Who has saved us and has called us with a holy calling, not

(according to) our works, but (according to) His own purpose and grace which has been given to us (in) Christ Jesus (before) the ages of time.” We are justified freely by his grace, Ro 3:24: “*although* they are being justified gratuitously by His grace, *it is* (through) the redemption which *is* Jesus (in) Christ.” Our faith plus nothing saved us, Joh 3:15,16,36: “in order that everyone who is believing (on) Him may not perish, but might be having eternal life. For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life.

The one who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him.” We became children of God by believing on his name, Joh 1:12: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name.” If dipping with water is essential for salvation, why did not Paul (except a few), 1Co 1:14-17: “**I am thanking** God that I dipped none of you, except Crispus and Gaius; in order that anyone may **not** say “I dipped (unto) my name.” And **I dipped** also the house of Stephanas; I know not *the* rest if I dipped any other. For Christ sent me **not** to be dipping, but to be announcing the glad tidings of Christ, not (in) wisdom of word, in order that the cross of Christ may not be made void;” or Christ perform such an act, Joh 4:2: “and indeed Jesus Himself was not dipping but His disciples.” By Paul’s words, the emphasis on dipping essential for salvation would make the cross of Christ void.

Is present tense meaning Jesus’ essence is comparative mightier than John. Jesus’ dipping is stronger than John’s because after Pentecost, the believers will possess the Holy Spirit in their hearts. The Comforter is stronger than outward display of profession. The ministry of John is to prepare for the great and superior one who is coming.

To bear is past tense infinitive with the use of explaining the adjective “fit.” John is not worthy enough to carry Christ’s burdens, Ga 6:2: “Keep bearing one another’s burdens, and thus fulfill the law of Christ.” This means a simplest task of a servant to look after Christ’s sandals to tie, loose or carry his shoes.

Will dip is future tense means at Pentecost, God will pour down his Holy Spirit upon believers, Joe 2:29: “And also upon the servants and upon the handmaids in those days will I pour out my spirit.” Notice the personal pronoun displays emphatic of what Jesus will do. TR adds: “and fire.”

Matthew 3:12

Of whom is the word of emphasis referring to the source of the winnowing fan. This shovel would be used by the Jews to throw up their wheat against the wind and the chaff would blow away, but the grain fell in a pile, Ps 1:4: “The ungodly *are* not so: but *are* like the chaff which the wind driveth away.”

Will thoroughly purge is future tense meaning what blew nearby was cleaned up and was burned, Isa 5:24: “Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.”

Will gather is future tense meaning he will collect the pile of grain into the barn, Lu 3:17: “of Whom the winnowing fan *is* (in) His hand, and He will thoroughly purge His floor, and will gather the wheat (into) His granary, but He will burn the chaff with unquenchable fire.”

Will burn up is future tense meaning the straw and stubble will be consumed by fire. This picture of future judgment of God will be in the completion of this age, Mt 13:40: “Therefore **as** the darnel is being gathered, and is being burned in fire, thus it will be (in) the completion of this age.” Luke adds that John

spoke of many other things which one thing for sure is the preaching against Herod, Lu 3:18-20: “Therefore He was indeed exhorting **many** and other things *and* was announcing the glad tidings to the people. But **Herod** the Tetrarch *who* was being reproved (by) him (concerning) Herodias the wife His brother, and (concerning) all the evils which Herod did, added also this (to) all and he shut up John (in) prison.” John adds that they know not their Messiah, Joh 1:26: “John answered them saying, I myself am dipping (with) water; but One in *the* midst of you has stood Whom ye yourselves knows not.”

Matthew 3:13

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper meets the ministry of Jesus.

IV. John the Baptist, Mt 3:1-17

B. Jesus’ arrival to John, Mt 3:13-17

13 Then Jesus **is arriving** (from) Galilee (to) the Jordan (to) John, to be dipped (by) him. 14 But **John** was hindering Him, saying, I myself am having need to be dipped (by) Thee, and are Thou Thyself coming (to) me? 15 But Jesus **answered** *and* said (to) him, suffer *it* now; for thus it is becoming to us to fulfill all righteousness. Then he is allowing Him. 16 And *after* Jesus **has been dipped**, He went up immediately (from) the water, and behold, the heavens were opened to Him, and he saw the Spirit of God *Who* was opened to Him, and was descending (as) a dove, and was coming (upon) Him. 17 And behold, a voice (out of) the heavens, *which* is saying, this is My beloved Son, (in) Whom I took delight.

Is arriving is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously approaching. This compound verb consists of “beside or near” and “to become.” This makes Jesus first public appearance as he came near where John was. Jesus came from Nazareth of Galilee to the Jordan area until he appeared near to John. This was about the time (then) after the religious leaders were scolded by John. Mark used “in those days.” It does mean right after the religious leaders were present, but the next day, Joh 1:29: “John is seeing on the morrow Jesus *Who* is coming (to) him, and is saying, see! the Lamb of God *is coming*, Who is taking away the sin of the world.” We learn from Luke that Jesus began his ministry about thirty years of age, Lu 3:23: “And Jesus **Himself** was beginning about thirty years *old*, being, as He was being supposed, Son of Joseph, of Heli,” which would make it about A.D. 27. John being six months older began his ministry about the same age, Lu 1:26: “And (in) the sixth month the messenger Gabriel was sent (by) God (to) a city of Galilee, in which *the* name *was* Nazareth.” This would fulfill his duties from the earliest Levite duties, Nu 4:3: “From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.” But this was lowered later by David to twenty years old, 1Ch 23:27: “For by the last words of David the Levites *were* numbered from twenty years old and above.” John began his ministry that year in the spring, but Mt 3:1: “Now (in) those **days** John the Dipper is arriving, proclaiming (in) the wilderness of Judaea,” indicating from Lu 3:1: “Now (in) the fifteenth year of the government of Tiberius Caesar, *while* Pontius Pilate was being governor of Judea, and *while* Herod was being tetrarch of Galilee, and *while* Philip his brother was being tetrarch of Ituraea and *the* region of Trachonitis, and *while* Lysanias was being tetrarch of Abilene,” promotes this fact. Then Jesus would have been dipped in the fall of A.D. 27.

To be dipped is past tense in passive voice infinitive with the use of purpose. The reason why Jesus went to John was to be dipped by him. If dipping was essential for salvation, this means Jesus needed to be saved, Heb 4:15: "For we are **not** having a high priest *who* is not being able to sympathise with our infirmities, but *Who* has been tempted (in) all things (according to) *our* likeness, (apart from) sin." The gospel of John mentioned that John the Dipper is seeing Jesus who is coming to him and is saying the Lamb of God who is taking away the sin of the world, Joh 1:29: "John is seeing on the morrow Jesus *Who* is coming (to) him, and is saying, see! the Lamb of God *is coming*, Who is taking away the sin of the world." John said before that he was not fit to bear his sandals but now again explains why: he has become precedence of me, because he was before me Joh 1:30: "**The Same** is (concerning) Whom I myself said, a Man is coming after me, Who has become precedence of me, because He was before me."

Matthew 3:14

John is the word of emphasis in this sentence.

Was hindering is imperfect tense meaning John was preventing Jesus to be dipped. This denotes attempted action but not completed.

Am having is present tense meaning John himself is possessing necessity the other way around.

To be dipped is past tense in passive voice infinitive with the use of explaining the noun "need." John recognized the Messiah before the promised sign as he called him the Lamb of God. But John knew not this fact intellectually until he saw the dove, but spiritually John was guided by God to acknowledge the Messiahship of Jesus. John regarded Jesus as the Messiah, but needed further signs. He still doubted when he was in prison and sent his disciples to Jesus, Mt 11:3: "and said to Him *by his two disciples*, are Thou Thyself the coming *One*, or are we waiting for another?"

Matthew 3:15

Answered is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use. Garnier translated with the use of manner: "By way of responding." Many translations insert quotations but there is no "that: *oti*."

Suffer is past tense imperative meaning permit this dipping for now even though John does not fully comprehend why Jesus is being dipped.

Becoming is present tense participle translated with the use of periphrastic modifying the verb "to be." This verb means to seem fit.

To fulfill is past tense infinitive with the use of purpose meaning the dipping of Jesus is fulfilling all conditions which is acceptable to God. This is approved by God as Christ is the Righteous one, Ac 3:14: "But **ye** yourselves denied the Holy and Righteous *One*, and requested a man a murderer to be granted to you." This is right with God for John came in the right conduct, Mt 21:32: "For John **came** (to) you (in) *the* way of righteousness, and ye believed him not, but the tax-gatherers and the harlots believed him; but *after* ye yourselves have seen *it* ye repented not afterwards to believe him." Jesus has no sins to be repenting and this public display promotes the sinlessness of their perfect Lamb of God, 1Pe 2:21-22: "For ye are called (**unto**) **this**, because also Christ suffered (for) us, leaving for us an example in order that ye might be following after His steps; Who did no sin, neither guile was found (in) His mouth;" 1Jo

2:6: “**The one** who is saying *that I* am remaining (in) Him, also himself so to be walking, even as He Himself walked.”

Is allowing is present tense meaning John obey the command of Jesus as this verb is the same of the imperative “suffer.”

Matthew 3:16

Has been dipped is past tense in passive voice participle translated with the use of time “*after*.” All translations agree with the use. Luke says that Jesus was praying after the dipping, and the heavens opened, Lu 3:21: “Now it came to pass *that* all the people were dipped, and *after* Jesus has been dipped and was praying, *that* the heaven opened.”

Went up is past tense meaning Jesus ascended out of the water. This compound verb consists of “among” and “to walk.” This would refer to Jesus wading through the deep waters until dry land. This walk to dry land was immediately after the dipping. Mark says that while he was immediately coming up from the water, Mr 1:10: “And while he immediately was coming up (from) the water, he saw the heavens *which* was being divided, and the Spirit as a dove *which* was descending (upon) Him.”

Were opened is past tense in passive voice meaning at the moment Jesus arrived on dry ground, the heavens opened. Mark says that Jesus saw the heavens which was being divided, Mr 1:10.

Saw is past tense meaning Jesus saw but also the declaration of John that he saw also, Joh 1:32: “And John bore witness saying, “I have beheld the Spirit *which* was descending as a dove (out of) heaven, and it remained (upon) Him.”

Was opened and was descending and was coming all three are present tense participle translated with the use of substantive modifying “Spirit.” Mark only mentioned the descending, Mr 1:10. Luke recorded also only this descending in a bodily shape like a dove, Lu 3:22: “and *that* the Holy Spirit descended in a bodily form as a dove (upon) Him, and *that* a voice (out of) heaven came, saying, Thou Thyself are My Son the Beloved, I found delight (in) Thee.” John the Dipper knew not intellectually that Jesus was the Messiah until now because he has beheld the Spirit as a dove during Christ’s dipping as foretold to John by God, Joh 1:31-33: “**And I** myself knew not Him, but in order that He may be manifested to Israel, (because of) this I myself came dipping (with) water. And John bore witness saying, “I have beheld the Spirit *which* was descending as a dove (out of) heaven, and it remained (upon) Him. **And I** myself knew not Him; but the One Who has sent me to be dipping (with) water, that One said to me, (upon) Whom thou should see the Spirit *Which* was descending and was abiding (upon) Him, this One is the One Who is dipping (with) *the* Holy Spirit.”

Matthew 3:17

A voice is the word of emphasis in this sentence. Mark and Luke says this voice came out of the heavens, Mr 1:11: “and a voice came (out of) the heavens, Thou Thyself are My Son the Beloved, (in) Whom I found delight.” Lu 3:22: “and *that* the Holy Spirit descended in a bodily form as a dove (upon) Him, and *that* a voice (out of) heaven came, saying, Thou Thyself are My Son the Beloved, I found delight (in) Thee.”

This is my beloved Son is not a direct quote as Mark and Luke says: thou thyself are my Son the Beloved, Mr 1:11 Lu 3:22.

I took delight is past tense meaning God took pleasure in Jesus. This compound verb consists of “acting well” and “to think.” This is the exactly the same word and tense as found with Mark and Luke, Mr 1:11 Lu 3:22.

Matthew 4:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus. Now we come to the temptations in the wilderness.

V. The wilderness temptations, Mt 4:1-11

A. Temptation of sustenance, Mt 4:1-4

1 Then **Jesus** was led up (into) the wilderness (by) the Spirit, to be tempted (by) the devil. 2 And *after* He **has fasted** forty days and forty nights, He hungered afterwards. 3 And the one who was tempting **came** to Him *and said*, if Thou are the Son of God, speak in order that these stones may become loaves. 4 But that One Who has answered said, it has been written, man will not live (by) bread alone, but (by) every word *which* is going out (through) *the* mouth of God.

Jesus is the word of emphasis in this sentence.

Was led up is past tense in passive voice meaning the Holy Spirit led Jesus in the midst of Jordan area to the wilderness. The compound verb consists of “in the midst” and “to lead.” John added about the next day that John and his two disciples which were Andrew and Peter looked at Jesus who was walking and John said as before: the Lamb of God is going! Joh 1:35-36: “**On the** morrow again John had stood, and two (of) his disciples. And after he looked at Jesus *Who* was walking, he is saying, see! the Lamb of God *is coming!*”. Where was Jesus going? He was immediately being led into the wilderness by the Spirit, Lu 4:1: “And Jesus *being* full of *the* Holy Spirit, returned (from) the Jordan, and was being led (by) the Spirit (into) the wilderness.” Mark says that the Spirit is driving him out of the Jordan area into the wilderness, Mr 1:12: “And immediately the Spirit is driving Him out (into) the wilderness.”

To be tempted is past tense in passive voice infinitive with the use of purpose. This was to be tests from the devil. These trials are to show the sinlessness of our Saviour as Christ only differs from us in not sinning, Heb 2:18: “For (**in**) **which** He Himself has suffered *by* having been tempted, He is being able to help the ones who are being tempted.” 4:15: “For we are **not** having a high priest *who* is not being able to sympathise with our infirmities, but *Who* has been tempted (in) all things (according to) *our* likeness, (apart from) sin.”

Matthew 4:2

Has fasted is past tense participle translated with the use of time “*after*.” ASV, AV, HCSB, NET, TWENTY, Tyndale and WEB agree with this use. AMP, Moffatt, Murdoch and RSV translated with the use of attendant circumstance: “He went without food for forty days and forty nights, and later he was hungry.” Fasting is to abstain from food and drink as a religious exercise. Here is the 40 days of fasting

corresponding to that of Moses, Ex 34:28: “And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.” Moses went up into the mountain; Jesus went up into the wilderness. Elijah also fasted for forty days and forty nights, 1Ki 19:8: “And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.” Luke says Jesus ate not anything in those days, Lu 4:2: “and He ate not anything (in) those days, and after they have ended He hungered afterwards; forty days, being tempted (by) the devil.” Since Jesus was in the wilderness, as Moses and Elijah ate nothing and were without water for that time. This divine intervention would also apply to Jesus. Jesus spent 40 days for the preparation of his ministry and 40 days of public appearances before his ascension, Ac 1:3: “**To whom** also He presented Himself living (after) He has suffered, (with) many proofs, *while* He was being seen by them, and was speaking the things (concerning) the kingdom of God.” Notice the difference of 40 days of solitude and the 40 days of fellowship; but both were preparation for what lies ahead. The distinction is in secret, Jesus was preparing himself; but in public at the end, Jesus was preparing his disciples. The Pharisees questioned Jesus why his disciples did not fast, but Jesus answered that for the moment, there is no need of fasting because the bridegroom is present, Mr 2:18-20: “And the disciples of John and the ones of the Pharisees were fasting; and they are coming and are saying to Him, why are the disciples of John and the ones of the Pharisees fasting, but Thy disciples are not fasting? And Jesus said to them, are not the sons of the bridechamber being able, (in) which the bridegroom is (with) them, to be fasting? No! **(As) long as** they are having the bridegroom (with) them, they are not being able to be fasting; but days will come whenever the bridegroom should be taken away (from) them, and then they will fast (in) those days.”

Hungered is past tense meaning Jesus upheld the faith that Israel learned through her desert experiences. This hunger came the time of fasting. Our Lord's fasting was not an act of self-mortification. So the tradition of lent is wholly unwarranted and very strange according to Broadus. Now Jesus shows his humanity in the need to eat. Because of this hunger, Satan comes to Jesus to tempt him. Mark adds he was with the beasts, Mr 1:13: “And he was there (in) the wilderness forty days, being tempted (by) Satan, and was (with) the beasts; and the messengers were ministering to Him.” Robertson remarks: “It was the haunt at night of the wolf, the boar, the hyena, the jackal, the leopard. It was lonely and depressing in its isolation and even dangerous.”

Matthew 4:3

Came is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “When the one trying had approached.”

Was tempting is present tense participle translated with the use of substantive modifying the article “the one.” Most translations put the use as simple adjective “the tempter.”

Are, is present tense meaning the doubt that Satan renders if Jesus is Son of God. Notice there is no article with Son but only with God. This means the deity of Christ is in question. Satan wanted to show it is unworthy for God's Son to suffer. Satan knows who Jesus is and is not solely questioning his deity as the devils believe God and tremble, Jas 2:19: “Thou thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering.” Satan is challenging to God's previous statement: “My beloved Son,” Mt 3:17: “And behold, a voice (out of) the heavens, *which* is saying, this is My beloved Son, (in) Whom I took preference.” The condition is based on the beloved as if God is not caring you him. Satan is saying: “God would not let his beloved to go hungry, so exercise your power as God and appease your hunger.”

Speak is past tense imperative. Imagine Satan giving an order to God! Luke says that Jesus spoke to a specific stone (singular), Lu 4:3: “And the devil said to Him, if Thou Thyself are Son of God, speak to this stone in order that it may become bread.”

May become is past tense subjunctive meaning Jesus change stone into bread. The purpose of this act is to satisfy his hunger. Jesus has the ability to do it, but the intent is not to follow Satan’s deception. Our appetite for food is not sinful in itself, but the sin consists in seeking excessive gratification. Esau sold his birthright for hunger, Ge 25:34: “Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright;” Jesus was not to take heed from the devil and become a fornicator, Heb 12:16: “lest *there should be* any fornicator or profane person, as Esau *was*, who sold (for) one meal his birthright.” God can provide, Ps 78:20: “Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?” The improper motive of Satan is for a sign as those religious leaders, Mt 12:38: “Then some of the scribes and Pharisees answered, saying, Teacher, we are wishing to see a sign (from) Thee.” The taunt of even going down from the cross was not taken heed, Mt 27:40: “and saying, the One Who was destroying the temple and was building *it* (in) three days, save Thyself. If Thou are **Son** of God, descend (from) the cross.” Jesus could have called upon more than twelve legions of angels, Mt 26:53: “Or **are thou thinking** that I am not being able now to call upon My Father, and He will furnish to Me more than twelve legions of messengers?” The first miracle that Jesus performed was at Cana, Joh 2:4: “Jesus is saying to her, what *is it* to Me and to thee, woman? Mine hour is not come **yet**.” All his miracles were for others as he came to minister, Mt 20:28: “even as the Son of man came not to be served, but to serve, and to give His life a ransom (for) many.”

Matthew 4:4

That One is the word of emphasis in this sentence. This article is previous reference to “Thou” or “Him” in the previous verse.

Has answered is past tense in passive voice participle translated with the use of substantive modifying the article “that One.” Jesus gave an answer to Satan’s previous statement of turning the stones into bread. ASV, AV, EMTV, Murdoch and Tyndale translated with the use of attendant circumstance: “he answered and said.” Garnier translated with the use of means: “By way of responding.” HCSB, Moffatt, NET, RSV, TWENTY, WEB and Williams translated the main verb “said” as quotation marks: “He answered, “...””

Said is past tense meaning Jesus spoke the words of De 8:3: “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.”

It has been written is perfect tense in passive voice meaning it stands written. Jesus has met every temptation with a quote from Scripture. We need to hide God’s word in our heart, Ps 119:11: “Thy word have I hid in mine heart, that I might not sin against thee.”

Will not live is future tense meaning our sustenance is not sustained by food alone, but by the power of God, Joh 5:26: “For **even as** the Father is having life (in) Himself, so He gave also to the Son to be having life (in) Himself.” Our life is thus dependent on God. This first test was physical temptation which Israel failed in the wilderness as they demanded God for food.

Matthew 4:5

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus. We come to the temptations in the wilderness. We first saw the temptation of sustenance, now we come to the temptation of faith.

V. The wilderness temptations, Mt 4:1-11

B. Temptation of faith, Mt 4:5-7

5 Then the devil is taking with Him (to) the holy city, and is setting Him (upon) the edge of the temple, 6 and is saying to Him, if Thou art Son of God, throw Thyself down: for it has been written, "He will give charge to His messengers (concerning) Thee, and they will bear Thee (in) *their* hands, lest Thou should strike Thy foot (against) a stone." 7 Jesus was saying to him, again it has been written, thou wilt not tempt *the* LORD thy God.

Is taking with is the word of emphasis in this sentence. The verb is present tense meaning the devil is taking along with Jesus to Jerusalem. This was not involuntarily put on Jesus, Mt 17:11: "And Jesus answered and said to them, Elias indeed is coming first and will restore all things." Luke says the devil led Jesus to Jerusalem, Lu 4:9: "And he led Him (to) Jerusalem and set Him (upon) the edge of the temple, and said to Him, if thou art Son of God, cast Thyself hence down." Notice Luke does not follow the same order as Matthew. Luke reversed the last two temptations. Matthew gives a chronological order with the use of adverbs "then" and "again" while Luke uses conjunctions "and." So Luke was recording this based upon ideational order to give a dramatic effect.

Is setting is present tense meaning the devil also is placing Jesus upon the edge of the temple. MSS has this verb as past tense. This temple is not the inner sanctuary "*naos*," but here it is the outer court "*hieron*." The edge is the roof which covered the top of the wall. This roof overhung the ravine of Kedron as it would make you dizzy looking down.

Matthew 4:6

Is saying is present tense meaning Satan is speaking again to Jesus.

Are, is present tense meaning if Jesus (like the first test, Mt 4:3) is that beloved Son of God according to God's public statement, Mt 3:17: "And behold, a voice (out of) the heavens, *which* is saying, this is My beloved Son, (in) Whom I took preference;" the devil is questioning Jesus' spiritual relationship with God.

Throw is past tense imperative meaning this is the second time that Satan commanded God! Jesus conquered temptation not as God, but as man, by the power of the Spirit as "man shall not." The devil can travel with Jesus, but he cannot deceive him! Jesus replied the first command with Scripture. Now Satan uses Scripture out of context to promote his deception. Religious leaders will use Scripture to promote their dogma, but if cross-references do not support any teaching, it must not stand. The believers in Berea searched the Scriptures to see what Paul was saying is true, Ac 17:11: "And these were more noble than the ones (in) Thessalonica, who received the word (with) all readiness, (according to) daily examining the scriptures if these things were so."

It has been written is perfect tense in passive voice. After this verb, the conjunction “that: *oti*” to indicate quotation marks. This quotation is from Ps 91:11-12: “For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.”

Will give charge is future tense meaning God will give command to his angels.

Will bear is future tense meaning God will carry. God will look after his servant.

Should strike is past tense subjunctive meaning the prohibition of someone causing harm to God’s servant. By these promises of protection amid dangers would promote trust in God. The devil misinterprets this passage by omitting a clause: “to keep thee in all thy ways.”

Matthew 4:7

Was saying is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was declaring to his adversary the proper meaning of God’s will.

It has been written is perfect tense in passive voice meaning Jesus is quoting again (as Jesus did before). This quote is from De 6:16: “Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.”

Will not tempt is future tense meaning no one will put God to a test to prove his character or power. The devil misapplied God’s promise of protection. We need to study God’s Word in the sense of unity, balance, completeness, and grammar. Christianity is fragmented today because false teachers are speaking the language of believers, but are using the deceitfulness of Satan to teach error and delusion. We need checks and balances in our study of God’s Word as each believer is a priest unto God. According to Scriptures, all believers are holy, saints, and Christians, 1Co 1:2: “*are writing to the assembly* of God which is (in) Corinth, called saints, *who* were sanctified (in) Christ Jesus, (with) all the ones who are calling on the name of LORD Jesus Christ (in) every place, both theirs and ours.” The first temptation was physical and now the second is spiritual.

Matthew 4:8

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus. We come to the temptations in the wilderness. We first saw the temptation of sustenance, secondly, we saw to the temptation of faith. Now we come to the temptation of power.

V. The wilderness temptations, Mt 4:1-11

C. Temptation of worship, Mt 4:8-11

8 Again the devil is taking with Him (to) an exceedingly high mountain, and is showing all the kingdoms of the world and their glory to Him, 9 and is saying to Him, I will give all these things to Thee, if Thou should fall down *and* worship me. 10 Then Jesus is saying to him, keep going away behind Me,

Satan; for it has been written, thou wilt worship *the* LORD thy God, and thou wilt serve Him alone. 11
Then the devil is leaving Him; and behold, messengers came and were ministering to Him.

Is taking with is the word of emphasis in this sentence. This verb is present tense and the same word used by Matthew in Mt 1:20,24 2:13,14,20,21 4:5. Each time means to take along with someone else. The devil is taking Jesus with himself to a very high mountain.

Is showing is present tense meaning the devil is exposing to Jesus' eyes all the glorious kingdoms. Luke says all the kingdoms of the habitable world in a moment of time, Lu 4:5: "And after the devil has led Him up (into) a high mountain he showed Him all the kingdoms of the habitable world (in) a moment of time." This is one instant picture of what Satan has to offer. Here is man's lust for power. Eve was tempted with this as you shall be as gods, Ge 3:5: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Eve's reply displayed that she fell to all three aspects of temptation: (1) physical: the tree was good for food; (2) spiritual: pleasant to the eyes; (3) psychological: to make one wise, Ge 3:6: "And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." This affected her body, soul and mind, 1Jo 2:16. This inheritance will be Christ's in the future, Ps 2:8: "Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession." Da 7:14: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." To get it now, there is price to be paid, to worship Satan. Notice Satan does not lean on the Sonship of Christ in this last test because this attacks the mind of Jesus. We are now in the spiritual kingdom and look how the Roman Catholic Church has boasted of their world-wide kingdom by having their Vicar of Christ (Pope), Joh 18:36: "Jesus answered, My kingdom is not (of) this world; if My kingdom were (of) this world, My attendants were possibility fighting in order that I may not be delivered up to the Jews; but now My kingdom is not from thence." These kingdoms have authority and glory, Lu 4:6: "And the devil said to Him, I will give to Thee all this authority and their glory; for it has been delivered to me, and to whom if I should be wishing I am giving it."

Matthew 4:9

Should fall down is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: "after falling." Most translations insert quotation marks after the verb "saying," but there is no conjunction "that: *oti*."

Worship is past tense subjunctive meaning the condition of possessing these kingdoms is to worship Satan.

Matthew 4:10

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is replying again to his adversary. We need to be ready to give an answer to every man, 1Pe 3:15: "but sanctify the LORD God (in) your hearts, and *be* ready always (for) a defense to everyone who is asking you an account (concerning) the hope (in) you, (with) meekness and fear."

Keep going away is present tense imperative meaning Satan withdraw thyself and do not stop! Behind me is not in TR and MSS. Satan is directly addressed as because of his pride, this is why Satan fell. The devil wanted the same worship as God, Re 13:12: "and it is doing all the authority of the first beast

(before) it, and it was doing the earth and the ones who are dwelling (in) it in order that they may worship the first beast, of whom the wound of its death was healed.”

Will worship and will serve both are future tense meaning we need to worship and serve only LORD our God, De 6:13: “Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.”

Matthew 4:11

Is leaving is present tense meaning Satan did as Jesus ordered, Jas 4:7: “Therefore **submit yourselves to God. Resist the devil, and he will flee** (from) you.” Luke says that the devil departed for a time, Lu 4:13: “**And after the devil has finished** every temptation he **departed** (from) Him for a time.”

Came is past tense meaning the angels arrived at that instant.

Were ministering is imperfect tense meaning these angels were attending to the needs of Jesus, Mr 1:13: “**And he was** there (in) the wilderness forty days, being tempted (by) Satan, and was (with) the beasts; **and the messengers were ministering to Him.**” 1Ki 19:6,7: “And he looked, and, behold, *there was* a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.”

Matthew 4:12

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 27. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Now Jesus returned to Galilee.

VI. Galilean ministries, Mt 4:12-14:36

A. Settlement in Capernaum, Mt 4:12-17

12 But *after* Jesus **has heard** “John was delivered up,” He **withdrew** (into) Galilee. 13 And *after* He **has left** Nazareth, He came *and dwelt* (at) Capernaum, which *was* on the seaside, (in) *the* borders of Zabulon and Nephthalim, 14 in order that that which has been spoken (by) Esaias the prophet may be fulfilled, saying, 15 land of Zabulon and land of Nephthalim, way of *the* sea, beyond the Jordan, Galilee of the nations, 16 the people who were sitting (in) darkness saw a great light, and a light sprung up to the ones who were sitting (in) *the* country and shadow of death. 17 (From) that **time** Jesus **began** to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near.

Has heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” All translations agree with this use. The conjunction “\@oti\@: that” after a verb of speaking or hearing is translated with quotation marks.

Withdrew is past tense meaning the news caused Jesus to return to Galilee. It was not the fear of Herod because Galilee was Herod’s dominion, but from the religious leaders in that area as their jealousy would turn from John to Jesus, Joh 4:1: “Therefore **as** the LORD knew that the Pharisees heard, that Jesus is making more disciples and is dipping than John.” On his way to Galilee, Jesus passed through Samaria and met the woman at the well and abode with the people of Samaria for two days, Joh 4:1-42. Jesus returned in the power of the Spirit to Galilee, Lu 4:14-15: “And Jesus **returned** (in) the power of the Spirit (to) Galilee; and a rumour went out (into) the whole country around (concerning) Him. And **He Himself** was teaching (in) their assembly, being glorified (by) all.” Joh 4:43: “**But (after) the two days** He went forth thence, and went away (into) Galilee.”

Was delivered up is past tense in passive voice meaning John the Dipper was given into the hands of Herod, Mr 1:14: “And (after) John **was delivered up** Jesus came (into) Galilee, proclaiming the glad tidings of the kingdom of God.” This compound verb consists of “from” and “to give over.” Mark speaks of this event later as Herod thought that Jesus was John who rose from the dead, Mr 6:14-29. Luke also speaks of the imprisonment of John in a brief remark, Lu 3:19-20: “But **Herod** the Tetrarch *who* was being reproved (by) him (concerning) Herodias the wife His brother, and (concerning) all the evils which Herod did, added also this (to) all and he shut up John (in) prison.”

Matthew 4:13

Has left is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” NET agrees with this use. HCSB translated this participle with the use of attendant circumstance to the second participle and translated the main verb as infinitive, very wrong: “He left Nazareth behind and went to live.” NET translated this first participle as present tense with the use of time and did like HCSB with the main verb: “While in Galilee, he moved from Nazareth to make.” Murdoch and Tyndale properly translated with the use of attendant circumstance: “he left Nazareth and dwelt.” Most other translations do not attempt to put a use to this participle. He entered into Nazareth and was rejected, Joh 4:44: “For Jesus **Himself** testified, a prophet is having not honor (in) his own country.” Lu 4:16-30. Therefore, Jesus came into Cana again and healed the official’s son, Joh 4:46-54.

Came is past tense participle translated with the use of attendant circumstance. Most translations agree with this use.

Dwelt is past tense meaning Jesus settled in Capernaum, Lu 4:31-32: “And **He went down** (to) Capernaum a city of Galilee, and He was teaching them (on) the Sabbaths. And **they were being astonished** (at) His teaching, for His word was (with) authority.” This town was the economic center in Galilee as it was a fishing village on the borders of Zebulon and Nephtholim.



These two areas were former borders of the twelve tribes which the Jews could relate.



Jesus' home base was in Capernaum, but his ministry extended to these two areas.

Matthew 4:14

Has been spoken is past tense in passive voice participle translated with the use of substantive modifying the article "that." All translations agree with this use.

May be fulfilled is past tense in passive voice subjunctive meaning the purpose of strong probability of accomplishing this prophecy from Isaiah the prophet.

Matthew 4:15

Way of sea which LXX translated this incorrectly and Matthew followed the Hebrew text, Isa 9:1:

"Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations." LXXEO: "Drink this first. Act quickly, oh land of Zabulon, land of Nephthalim, and the rest inhabiting the sea-coast, and the land beyond Jordan, Galilee of the Gentiles." The Hebrew text

displays the Messiah's settlement in this area as he gave light to the Galileans which are roads by the sea in Capernaum. Gentiles mean Galilee among the nations.

Matthew 4:16

Were sitting is present tense participle translated with the use of substantive modifying "the people." These Galileans were dwelling in darkness.

Saw is past tense meaning these people perceived a great light, Joh 1:4,9: "Life was (in) Him, and that Life was the Light of men. The true Light **was** the thing which is lighting every man *who* is coming (into) the world." 9:5: "**Whenever** I should be (in) the world, I am light of the world."

Sprung up is past tense meaning Christ arose in their midst.

Were sitting is present tense participle translated with the use of substantive modifying the article "the ones."

Matthew 4:17

(From) that time are the words of emphasis in this sentence. This time refers to Christ's settlement in Capernaum, Mt 4:12: "But *after* Jesus **has heard** that John was delivered up, He withdrew (into) Galilee."

To be proclaiming and to be saying both are present tense infinitive with the use of completing the verb. Jesus was preaching the same message as John the Dipper, Mt 3:2: "and saying, keep repenting; for the kingdom of the heavens has drawn near." They were astonished at his teaching, Lu 4:32: "And they were being astonished (at) His teaching, for His word was (with) authority."

Keep repenting is present tense imperative meaning we need to keep changing our minds about sin and about God righteousness, and keep believing the Gospel, Mr 1:15: "and saying, the time has been fulfilled, and the kingdom of God has drawn near; keep repenting, and keep believing (in) the glad tidings."

Has drawn near is perfect tense meaning the spiritual kingdom has approached with abiding results. Mt 11:12: "But **(from) the days** of John the Dipper (until) now, the kingdom of the heavens is being taken by violence, and *the* violent ones are seizing it." This means the fulfillment of past prophecies are coming to pass and will have lasting effects, Isa 50:8: "*He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me."

Matthew 4:18

After this, Jesus settled in Galilee in the city of Capernaum. He found again Peter and Andrew and call them to the ministry.

VI. Galilean ministries, Mt 4:12-14:36

B. The call of Peter and Andrew, Mt 4:18-20

18 And *while* He **was walking** (by) the sea of Galilee He saw the two brothers, Simon who was being called Peter, and Andrew his brother, *who* were throwing a large net (into) the sea; for they were fishers.

19 and He is saying to them, come (after) Me, and I will make you fishers of men. 20 And these ones who immediately have left the nets followed Him.

Was walking is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time “*while*.” Most translations indicate time with present tense with “as.” Others do not attempt to translate this participle.

Saw is past tense meaning Jesus perceived the two of his disciples as he met them earlier in the Jordan area where John the Dipper was, Joh 1:40: “**There was** Andrew the brother of Simon Peter one (of) the two who heard *this* (from) John, and he followed Him.” Andrew and Peter were from Bethsaida, Joh 1:44: “Now Philip **was** (from) Bethsaida, (of) the city of Andrew and Peter.”



Andrew was the first to believe that they found the Messiah, Joh 1:41: “This first one is finding his own brother Simon, and is saying to him, we have found the Messiah, which is being interpreted the Christ.” These two were fishermen by trade near the lake of Gennesaret, and Jesus noticed his two disciples who were washing their nets because they laboured all night and caught nothing. Then our Lord entered into Peter’s boat and asked him to put it off shore so he can teach the crowds, Lu 5:1-3: “**And it came to pass** (during) the *time that* the crowd was pressing on Him to be hearing the word of God, and He Himself was standing (by) the lake of Gennesaret: and He saw two boats which were standing (by) the lake, but the fishermen went out (from) them and washed the nets. And He entered (into) one of the boats which was Simon’s, and asked him (from) the land to put off a little; and after He sat down He was teaching the crowds (from) the boat.”

Was being called is present tense in passive voice participle translated with the use of substantive modifying the article “who.” Jesus changed Simon’s name to Peter when he first met him, Joh 1:42: “**And he led him** (to) Jesus. And Jesus looked at him and said, thou thyself are Simon the son of Jonah; thou thyself will be called Cephas, which is being interpreted stone.”

Were throwing is present tense participle translated with the use of substantive modifying “brothers.” Andrew and Peter were casting a large net into the sea after Peter disputed it was fruitless, Lu 5:4-5: “**And as** He ceased speaking He said (to) Simon, put off (into) the deep and loosen your nets (for) a haul. And Simon answered and said to Him, Master, *although* we have laboured (through) the whole night, we took nothing, but (at) Thy word I will loosen the net.” They caught so many fish that their large net was breaking, Lu 5:6: “**And after** they have done **this they enclosed a great shoal** of fishes; and their net was breaking.” Peter called to the Zebedees and they filled both boats to the point they were sinking, Lu 5:7: “**And they made a sign** to the partners (in) the other boat, *that* they come to help them; and they came, and filled both the boats, so that they were sinking.” Peter owned the first boat, while James and John’s father owned the second boat, Mr 1:20: “**And immediately** He called them; and they left their father Zebedee (in) the boat (with) the hire servants, and went away after Him.” But they were all partners, Lu 5:10: “and in like manner also James and John, sons of Zebedee, who were partners with Simon. And Jesus said (to) Simon, stop fearing; (from) now thou will be capturing men.”

Matthew 4:19

Come is non-stated tense imperative. This is an interjection to come now!

Will make is future tense meaning the great catch is nothing compared to the great catch for eternity.

Their business now is to win souls to Christ, Mr 1:17: “And Jesus **said** to them, come after Me, and I will make you to become fishers of men.” Lu 5:10: “and in like manner also James and John, sons of Zebedee, who were partners with Simon. And Jesus **said** (to) Simon, stop fearing; (from) now thou will be capturing men.” Mt 13:47: “**Again** the kingdom of the heavens is like to a drag net *which* was threw (into) the sea, and gathered together (out of) every kind.”

Matthew 4:20

These ones, is the word of emphasis in this sentence. This article is previous reference to the “brothers,” Mt 4:18: “And *while* He **was walking** (by) the sea of Galilee He saw the two brothers, Simon who was being called Peter, and Andrew his brother, *who* were throwing a large net (into) the sea; for they were fishers.”

Have left is past tense participle translated with the use of substantive modifying the article “these ones.” Most translations found the use of attendant circumstance more appropriate which I tend to agree but wanted to show another possibility for this use. Garnier translated with the use of time: “After giving the nets leave.”

Followed is past tense meaning Andrew and Peter obeyed the call from Jesus. After they brought the two boats to land, and Andrew and Peter forsook all and followed Jesus, Lu 5:10-11: “and in like manner also James and John, sons of Zebedee, who were partners with Simon. And Jesus **said** (to) Simon, stop fearing; (from) now thou will be capturing men. And after they have brought the boats (to) land, they left all and followed Him.”

Matthew 4:21

After this, Jesus settled in Galilee in the city of Capernaum. He found again Peter and Andrew and call them to the ministry. Then Jesus also called James and John to the ministry.

VI. Galilean ministries, Mt 4:12-14:36

C. The call of James and John, Mt 4:21-22

21 And *after* He **has gone on** thence, He saw two other brothers, James the *son* of Zebedee, and John his brother, (in) the boat (with) Zebedee their father, who were mending their nets, and He called them. 22 And **these ones** who immediately have left the boat and their father followed Him.

Has gone on is past tense participle translated with the use of time “*after*.” Murdoch agrees with this use. Garnier, Moffatt and Williams translated this participle as present tense: “While advancing.” Tyndale translated with the use of attendant circumstance: “he went forth from thence, and saw.” All other translations did not try to put a use to this participle.

Saw is past tense meaning Jesus perceived the two other brothers. Other refers to the other fishermen who helped Andrew and Peter with the great catch, Lu 5:7: “And **they made a sign** to the partners (in) the

other boat, *that* they come to help them; and they came, and filled both the boats, so that they were sinking.”

Were mending is present tense participle translated with the use of substantive modifying “brothers,” Mr 1:19: “And after He has gone on thence a little He saw James the son of Zebedee, and John his brother, and them *who were* (in) the boat mending the nets.” They are repairing their nets because of the great catch earlier, Lu 5:6: “And after they have done **this** they enclosed a great shoal of fishes; and their net was breaking” as they were partners of Andrew and Peter, Lu 5:10: “and in like manner also James and John, sons of Zebedee, who were partners with Simon. And Jesus said (to) Simon, stop fearing; (from) now thou will be capturing men.” So if Peter’s net was breaking, their nets would need repair also.

Called is past tense meaning the same invite which went to Andrew and Peter also went to James and John. Luke does not mention this call to the sons of Zebedee.

Matthew 4:22

These ones, is the word of emphasis in this sentence. This is also previous reference to the “brother” in the previous verse.

Have left is past tense participle translated with the use substantive modifying “the ones.” Murdoch agrees with this use. Most translations again used attendant circumstance. But this time, Garnier translated properly with the use of time: “After giving the ship.” But Williams translated as present tense with the use of time: “And as he was going on.” Most other translations do not attempt to put a use to this participle.

Followed is past tense meaning James and John did like Andrew and Peter who followed Jesus, Mt 4:20: “And these ones who immediately have left the nets followed Him.” Mark has the verb “went away,” Mr 1:20: “And immediately He called them; and they left their father Zebedee (in) the boat (with) the hire servants, and went away after Him.”

Matthew 4:23

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and call them to the ministry. Then Jesus also called James and John to the ministry. These five went to Capernaum and went into their synagogue where there was demoniac, Lu 4:31-37 Mr 1:21-28. After they left the synagogue, they entered into Peter and Andrew’s house with James and John. Peter’s mother-in-law was sick with a high fever, and Jesus healed her, Mr 1:29-34 Lu 4:38-41. Matthew does make reference to this event later in Mt 8:14-17. The next morning, Jesus rose early in the morning to pray, and because of the crowds, he decided to go throughout Galilee, Mr 1:35-39 Lu 4:42-44.

VI. Galilean ministries, Mt 4:12-14:36

D. Going about all Galilee in their synagogues, Mt 4:23-25

23 And Jesus was going about all Galilee, teaching (in) their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness (among) the people. 24 And His fame went out (into) all Syria; and they brought to Him all the ones who were having ill by various diseases and were oppressing by torments, and were being possessed by demons, and were being lunatics, and *were* paralytics; and He healed them. 25 And great crowds followed Him (from) Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.

Was going about is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously travelling in all Galilee.

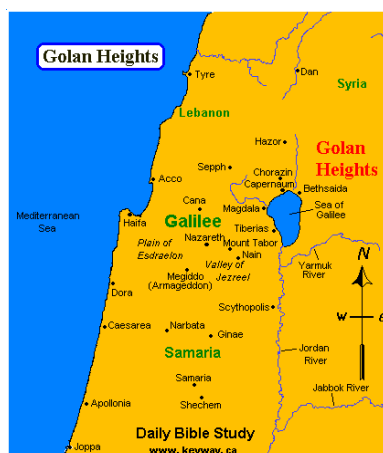
Teaching is present tense participle with the use of purpose as Jesus' purpose for travelling all Galilee was to be teaching and proclaiming the good news of the kingdom. This teaching took place in their synagogues. Jesus would go from assembly to assembly and would read from the prophecies and would educate with power what they meant. At one time, they drove Jesus out of the synagogue and out of the city, Lu 4:16-30.

Proclaiming is present tense participle with the use of purpose as outside the synagogues, he was publishing the kingdom of heaven as a crier or herald does. This kingdom is the spiritual kingdom which is at hand, Mr 1:15: "and saying, the time has been fulfilled, and the kingdom of God has drawn near; keep repenting, and keep believing (in) the glad tidings." Mt 10:7: "And *while ye are going* keep proclaiming, saying, the kingdom of the heavens has drawn near." The Jews expected the literal kingdom when their Messiah arrives. There is many prophecies concerning the second coming of our Lord, but in viewing these prophecies from their timeline, there seems only one coming. It is like seeing two mountain tops, but now seeing the valley between these two mountains. This is the kingdom of heaven. "The law and the prophets were until John: from then the kingdom of God is being announced, and everyone is being forced into it," Lu 16:16: "**The law** and the prophets *were* until John: (from) then the kingdom of God is being announced, and everyone is being forced (into) it." Jesus taught the kingdom of heaven through parables, Mr 4:11: "**And He was saying** to them, it has been given to you to know the hidden things of the kingdom of God: but to those the ones *who are* without, all things are being done (in) metaphors." Jesus spoke to many crowds and took care of their needs at the same time by feeding them, Mt 14:21: "And **these ones** who are eating were about five thousand, besides women and children." 15:38: "**And these ones** who are eating *were* four thousand men, besides women and children."

Healing is present tense participle with the use of purpose. This is the third reason why Jesus was going about all Galilee. Jesus proved that he was the Son of God through his miracles, Joh 20:30-31: "Therefore Jesus **did many other signs** (in presence) of his disciples, which are not written (in) this book. But **these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name." The world took notice because of his miracles that so many were gathered together, and Jesus still spoke the word to them, Mr 2:2: "**and many immediately were gathered together**, so that there was no longer containing not even (at) the door; **and He spoke the word** to them."

Matthew 4:24

Went out is the word of emphasis in this sentence. This verb is past tense meaning a report of the healings by Jesus circulated out to Syria, Lu 4:14: "**And Jesus returned** (in) the power of the Spirit (to) Galilee; **and a rumour went out** (into) the whole country around (concerning) Him." 5:15: "**But the word was being spread abroad still more** (concerning) Him; **and great crowds were coming** to be hearing, and to being healed (by) Him (from) their infirmities." This rumour went far as Syria which is all the country around Galilee, Mr 1:28: "**And His fame went out** immediately (in) all the country around Galilee." This is just north of Galilee which can be called Lebanon.



Brought is past tense meaning those from the north carried with them all the sick ones. This compound verb consists of “with” and “to carry.”

Were having is present tense participle translated with the use of substantive modifying “the ones.” These ones are continuously possessing sick people. This adverb “*kakos*” means they were miserable. This misery is by means of various infirmities. They could be blind, lame or mute.

Were oppressing is present tense in passive voice participle translated with the use of substantive modifying “the ones.” Secondly, these ones are continuously being afflicted with terrible pains. They could have blood issues, or other issues of great discomfort such as back problems or abdominal pain, Mt 8:15: “and He touched her hand, and the fever left her, and she was arisen and was ministering to Him.”

Were being possessed by demons is present tense in passive voice participle translated with the use of substantive modifying “the ones.” Thirdly, these ones are continuously having a spirit of infirmity, Lu 13:31: “**(In) the same day certain Pharisees came to Him**, saying to Him, go out and keep proceeding hence, for Herod is desiring to kill Thee.” This does not necessarily mean it is demon possession, but in a sense Satan’s work. Most of the time, it is mental sickness. The opinion of the Jews thought it was demon possession, Mt 9:32: “And **while they** were going out, behold, they brought to Him a dumb man, *who* was being possessed by a demon.” 12:22: “Then blind and dumb person *who* was being possessed by a demon, **was brought** to Him; and He healed him, so that the blind and dumb *one* also was speaking and was seeing.” But at times, there are unclean spirits, Lu 8:30: “And Jesus asked him, saying, what is thy name? And that one said, legion, because many demons entered (into) him.”

Were being lunatics is present tense in passive voice participle translated with the use of substantive modifying “the ones.” Fourthly, these ones were having epileptic episodes, Mt 8:6: “and saying, lord, my servant has laid (in) the house of paralytic, *because* he has been grievously tormented.” Finally, those with weak knees mean someone suffering from the relaxing of the nerves of one’s side. This one could have had a stroke.

Healed is past tense meaning Jesus restored to health all five type of sickness. Notice all the maladies are miracles as no doctor can cure any of these disabilities.

Matthew 4:25

Followed is past tense meaning great multitudes of people accompanied Jesus from all the area of Galilee and across the Sea of Galilee (Decapolis),



and Jerusalem and Judea and beyond the Jordan which is Peraea.



Notice all are regions except the city of Jerusalem which is the centre of importance, Lu 6:17: “And He descended (with) them and stood (on) a level place, and a crowd of His disciples and a great multitude of the people (from) all Judea and Jerusalem and the sea coast of Tyre and Sidon, these ones came to hear Him, and to be healed (of) their diseases.”

Matthew 5:1

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and calls them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. A series of miracles are given by Matthew later as he followed not a chronological order after this section. Jesus healed a leper in Mt 8:2-4; healed of Peter’s mother-in-law, Mt 8:14-17; cured a paralytic in Mt 9:2-8; called Matthew and gave a parable at his reception in Mt 9:9-17. All these things happened before these great multitudes of people arrived, as Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes.

VI. Galilean ministries, Mt 4:12-14:36

E. Teachings on the mountain, Mt 5:1-8:1

1. Beatitudes, Mt 5:1-12

1 But *after* He **has seen** the crowds, He went up (into) the mountain; and after He has sat down, His disciples came to Him. 2 And He was opening His mouth *and was teaching them*, saying, 3 the poor *ones* in spirit *are* **blessed**; for the kingdom of the heavens is theirs. 4 The ones who are mourning *are* **blessed**; for they themselves will be comforted. 5 The meek *ones are* **blessed**; for they themselves will inherit the earth. 6 The ones who are hungering and thirsting after righteousness *are* **blessed**; for they themselves will be filled. 7 The merciful *ones are* **blessed**; for they themselves will find mercy. 8 The pure *ones* in heart *are* **blessed**; for they themselves will see God. 9 The peacemaking *ones are* **blessed**; for they themselves will be called sons of God. 10 The ones who have been persecuted (on account of) righteousness *are* **blessed**; for the kingdom of the heavens is theirs. 11 Ye are **blessed** whenever they should reproach you and should persecute, and should say every wicked word (against) you lying, (on account of) Me. 12 **Keep on rejoicing** and exulting, for your reward *is* great (in) the heavens; for thus they persecuted the prophets who *were* (before) you.

Has seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” HCSB, Moffatt, Murdoch, NET, TWENTY and Williams agree with this use. Most commentaries do not attempt to put a use to this participle. This suggests that it could also be translated with the use of cause “*because*.” Reading Luke it seems the Sermon on the Mount is out chronological order if Luke and Matthew recorded the same sermon from an original source with one or both of the apostles choosing to emphasize certain aspects of Jesus’ teaching as it pertained to their respective audience. Marshall puts it: “It is generally accepted that one basic piece of tradition underlies the two Sermons and that both Evangelists... modeled it in accord with their own purposes.” But studying further, Luke and Matthew recorded two entirely different sermons. Luke’s sermon is the sermon on the level ground, not on the Mount, Lu 6:17: “And He descended (with) them *and stood* (on) a level place, and a crowd of His disciples and a great multitude of the people (from) all Judea and Jerusalem and the sea coast of Tyre and Sidon, these ones came to hear Him, and to be healed (of) their diseases.” This suggested chronological order would put all of Mt 8-13 before Mt 5-7 as the Twelve with Luke were already chosen and are on the scene. It is true that some of Matthew’s miracle selections are not in chronological order as the healing of the leper, Mt 8:2-4; the healing of Peter’s mother-in-law, Mt 8:14-17; the healing of paralytic, Mt 9:2-8; and the calling of Matthew with his reception, Mt 9:9-17 were all before this Sermon on the Mount. Finally, Luke omits large portions of contents to Matthew’s discourse. The Sermon on the Mount occurred at the beginning of the ministry in Galilee and the discourses in Luke were separate sermons for different audiences and purposes.

Went up is past tense meaning Jesus ascended towards the mountain. AV has it incorrectly translated “a mountain” as there is a definite article here. We do know what mountain, but it was a specific mountain for the needs of Jesus. This similar occasion occurred much later with all his twelve apostles as great crowds were following him, Mt 3:13: “Then Jesus **is arriving** (from) Galilee (to) the Jordan (to) John, to be dipped (by) him.” Joh 6:3: “And Jesus went up (into) the mountain, and He was sitting there (with) His disciples.” Lu 6:13: “**And when** it became day He called to Himself His disciples, and picked out (from) them twelve, whom also He named messengers.”

Has sat down is past tense translated with the use of genitive absolute with reference to time “*after*.” The personal pronoun in genitive case becomes the subject of this participle as genitive absolute.

Came to is past tense meaning the five disciples: Matthew, Peter, Andrew, James and John approached Jesus.

Matthew 5:2

Was opening is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time but did not translate the participle: “After opening.” It should be: “After he opened.” HCSB Moffatt, NET and TWENTY translated the main as infinite: “He began to teach.”

Was teaching is imperfect tense meaning Jesus was continuously instructing these five disciples in the long discourse.

Matthew 5:3

Blessed mean these poor spiritual ones are well looked upon by God because they are possessing this spiritual kingdom, Ps 32:1-2: “Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.” Ro 4:7,8: “ *They are* **blessed** of whom the lawlessness were forgiven, and of whom the sins were covered. *The man is* **blessed** to whom *the* LORD shall in no wise reckon sin.” Re 19:9: “And he is saying to me, write, the ones who have been called (to) the supper of the marriage of the lamb *are* blessed. And he is saying to me these words of God are true.” Jesus repeated this later with all the Twelve present, Lu 6:20: “And after He Himself lifted up His eyes He was saying (to) His disciples, the poor *are* blessed, for yours is the kingdom of God.” Jesus is referring to someone who has been kept in poverty, Isa 61:1: “The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;” Lu 4:18: *the* Spirit of *the* LORD *is* (upon) Me, (on account of) *which* He anointed Me to be announcing the glad tidings to *the* poor, He has sent Me to heal the ones who have been broken in the heart, to proclaim deliverance to captives and recovery of sight to *the* blind, to send forth *the ones who* have been crushed (in) deliverance.” Notice Isaiah has “meek” while Luke has “poor” which is the same reference to the poor in spirit, Mt 11:5: “*the* blind are receiving sight, and *the* lame are walking; *the* lepers are being cleansed, and *the* deaf are hearing; *the* dead are being raised, and the poor are being evangelized.” The Jesuits forsook all material wealth believing their poverty would bring spiritual wealth. Abraham was a wealthy man, and he was called the Friend of God.

Matthew 5:4

Blessed is the word of emphasis in this sentence meaning the mourners is well looked upon by God.

Are mourning is present tense participle translated with the use of substantive modifying “the ones.” These ones are continuously lamenting meaning they may be grieving for the dead or sins of others.

Will be comforted is future tense in passive voice meaning these ones emphatically will be encouraged or strengthened.

Matthew 5:5

Blessed is the word of emphasis in this sentence meaning the humble, who recognize their own sin and need of a Saviour will be well looked upon by God. Ordinary afflictions make men humble, Pr 16:19: “Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.” 29:23: “A man’s pride shall bring him low: but honour shall uphold the humble in spirit.” Many times God sees the poor and meek in the same light, Isa 11:4: “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” 29:19: “The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.”

Will inherit is future tense meaning the humble will be heirs of the promised land, Ps 37:11: “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace,” as the patriarchs looked forward to this, Ex 32:13: “Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.”

Matthew 5:6

Blessed is the word of emphasis in this sentence meaning the righteous seekers are well looked upon by God.

Are hungering and thirsting both are present tense participles translated with the use of substantive modifying “the ones,” Lu 6:21: “The Ones who are hungering *are* now **blessed**, for ye will be filled. The ones who are weeping *are* now **blessed**, for ye will laugh.” These ones are continuously craving ardently and with passionate longing for a spiritual good, Joh 7:37: “And (in) the last great day of the feast Jesus stood, and cried saying, if anyone should be thirsting, let him keep coming (to) Me and keep drinking.”

Will be filled is future tense in passive voice meaning these ones emphatically will be satisfied, Joh 4:14: “but whoever should drink (out of) the water which I Myself will give him he shall in no wise thirst (for) ever; but the water which I will give to him will become (in) him a fountain of water *which* is springing up (into) eternal life.” 6:35: “And Jesus said to them, I Myself am the bread of life: the one who was coming (to) Me shall in no wise hunger; and the one who was believing (on) Me shall in no wise thirst at any time.”

Matthew 5:7

Blessed is the word of emphasis in this sentence meaning mutual kindness is well looked upon by God.

Will find mercy is future tense in passive voice meaning these ones emphatically will have compassion on them, 2Sa 22:26: “With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.” This includes one having pity on others, Mt 18:33: “was it not necessary for me also to have pity on thy fellow bondman, as also I myself had pitied on thee? Yes!” This is reciprocal mercy to others will return to the compassionate, Ga 6:7: “**Stop being mislead**, God is not being mocked; for whatsoever man should be sowing, that also he will reap.”

Matthew 5:8

Blessed is the word of emphasis in this sentence meaning these ones who are not influenced by sin upon the inner man are well looked upon by God, Mt 6:21: “For where your treasure **is**, there your heart will be also.” This purified heart has pure character and motives, Ac 15:9: “and put no difference (between) both us and them, having purified their hearts by the faith.” The heart is the centre of our personality, Pr 4:23: “Keep thy heart with all diligence; for out of it *are* the issues of life.”

Will see is future tense meaning these holy ones emphatically will behold God, Tit 1:15: “**All things** *are* pure to the pure; but to the ones who have been defiled and unbelieving nothing *is* pure, but both their mind and conscience have been defiled.” Heb 9:14: “(how much) rather will the blood of that Christ, Who (through) *the* eternal Spirit offered Himself spotless to God, purify your conscience (from) dead works, (for) to be serving *the* living God?” 1Pe 1:22: “*Since* ye have purified your **souls** (by) the

obedience of the truth (through) *the* Spirit (unto) unfeigned brotherly love, love ye one another earnestly (out of) pure heart.”

Matthew 5:9

Blessed is the word of emphasis in this sentence meaning the ones who are loving peace are well looked upon by God.

Will be called is future tense in passive voice meaning these ones emphatically will be named sons of God by loving your enemies, Lu 6:35: “But **keep loving** your enemies, and keep doing good, and keep lending, hoping for again nothing; and your reward will be great, and ye will be sons of Highest; for He Himself is good (to) the unthankful and wicked.”

Matthew 5:10

Blessed is the word of emphasis in this sentence meaning the persecuted for righteousness are well looked upon by God, Ro 8:35: “**Who** will separate us (from) the love of Christ? *Will tribulation*, or strait, or persecution, or famine, or nakedness, or danger, or sword *separate us*?”

Have been persecuted is perfect tense in passive voice participle translated with the use of substantive modifying “the ones.” These ones are mistreated for the sake of righteousness, Lu 6:22: “Ye are **blessed** whenever the men should hate you, and when they should cut you off, and will reproach *you*, and should cast your name out as wicked, (on account of) the Son of man.”

Is, is present tense meaning this spiritual kingdom is continuously belonging to the persecuted ones for the sake of righteousness, Php 1:28: “and stop being frightened (in) nothing (by) the ones who are opposing; which is to them a demonstration of destruction, but to you of salvation, and this *is* (from) God.” Notice all the previous were future tense, and now present tense, 1Pe 3:14: “But **if** also may be ye suffering (on account of) righteousness, blessed *are ye*. But ye should not be afraid of their **fear**, neither ye should be troubled;” 4:14: “**If** ye are being reproached (in) *the* name of Christ, blessed *are ye*; because the *spirit* of glory and the Spirit of God are resting for themselves (upon) you; (on) their part He is being blasphemed, but (on) your part He is being glorified.”

Matthew 5:11

Blessed is the word of emphasis in this sentence meaning God is looking well upon those who have not only been persecuted for righteousness sake, but also for the sake of being a Christian, 1Pe 4:16: “But **if** *any is suffering* as a Christian *will*, let him stop being ashamed, but let him keep glorifying God (in) this respect.”

Should reproach and persecute and say all are past tense subjunctive meaning the times when the world will hate us, Lu 6:22: “Ye are **blessed** whenever the men should hate you, and when they should cut you off, and will reproach *you*, and should cast your name out as wicked, (on account of) the Son of man.” Mt 10:22: “And **ye will be** hated (by) all (on account of) My name; but the one who endured (to) *the* end, himself will be saved.” Lu 21:17: “and ye will be hated (by) all (because of) My name.” Joh 15:18: “**If** the world is hating you, ye are knowing that it has hated Me (before) you.” 1Jo 3:13: “**Stop wondering**, my brethren, if the world is hating you.” 1Pe 4:14: “**If** ye are being reproached (in) *the* name of Christ, blessed *are ye*; because the *spirit* of glory and the Spirit of God are resting for themselves (upon) you; (on) their part He is being blasphemed, but (on) your part He is being glorified.”

Lying is present tense is passive voice participle with the use of manner, 1Pe 4:4: “**(In) which** they are thinking it strange *because* ye are not running with *them* (to) the same overflow of dissoluteness, they are speaking evil *of you*.”

Matthew 5:12

Keep on rejoicing is the word of emphasis in this sentence. This verb is present tense imperative meaning let your pain keep turning to joy, Col 1:24: “Now **I am rejoicing** (in) the sufferings (for) you, and **I am filling up that** which is behind of the tribulations of the Christ (in) my flesh (for) His body, which is the assembly;” 1Pe 4:13: “but (according as) ye are sharing in the sufferings of Christ, **keep rejoicing**, in order that also ye may rejoice *by* exulting (in) the revelation of His glory.” This means these five disciples already were persecuted for following Jesus and there was joy in their comportment, Lu 6:23: “keep rejoicing (in) that day and leap for joy; for behold, your reward *is* great (in) the heaven, for your fathers were doing (according to) these things to the prophets.”

Exulting is also present tense imperative meaning these disciples are exhorted to keep glorifying God for their sufferings, Ac 5:41: “Therefore **these ones were departing** rejoicing (from) *the* presence of the Sanhedrim that they were accounted worthy to be dishonored (for) the name of Jesus.” The reason to keep this attitude is great rewards waiting for them in heaven, Jas 1:12: “**Blessed** *is* the man who is enduring temptation; because *after* he became approved, he will receive a crown of life, which the LORD promised to the ones who were loving Him.”

Persecuted is past tense meaning the wicked mistreated the prophets, Mt 23:35,37: “so that it may come (upon) you all *the* righteous blood *which* was being poured out (upon) the earth (from) the blood of Abel the righteous, (to) the blood of Zacharius son of Bariachias, whom ye murdered (between) the temple and the altar. **Jerusalem**, Jerusalem, who is killing the prophets and is stoning the ones who have been sent (to) her, how often would I have gathered together thy children, in like manner a hen is gathering together her brood (under) *her* wings, and ye would not?” Lu 11:47: “**Woe** to you, for ye are building the tombs of the prophets, and your fathers killed them.”

Matthew 5:13

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world.

E. Teachings on the mountain, Mt 5:1-8:1

2. The light, Mt 5:13-16

13 **Ye** yourselves are the salt of the earth: but if the salt should become tasteless, (with) what will it be salted? It is being good (**for**) nothing any longer, but to be thrown out, and to be being trampled upon (by) men. 14 **Ye** yourselves are the light of the world; a city *which* is being situated (on) a mountain is not being able to be hid; 15 nor they are lighting a lamp and are putting it (under) the corn measure, but (upon) the lampstand, and it is shining for all the ones who *are* (in) the house. 16 Thus **let** your light

shine (before) men, so that they may see of you the good works, and may glorify your Father Who *is* (in) the heavens.

Ye, is the word of emphasis in this sentence. This personal pronoun is emphatic subject of the verb “to be,” which makes it “ye yourselves.”

The salt of the earth means as Christians we have responsibilities and influences to contend for the faith, Jude 1:3: “**Beloved**, *while* I was using for myself all diligence to be writing to you (concerning) the common salvation, I had necessity to write to you, exhorting *that ye* should be earnestly contending for the faith which was once delivered to the saints.” Salt preserves from fallacies. This is not only for leadership on the assemblies as some say this is for the Twelve, but the apostles have not been all called yet. Notice in the previous verses, this persecution is affecting “you,” which is not only the apostles, Mt 5:11,12. A leader gives him special attention, but all Christians are influencing mankind “earth.” So when a believer reads this passage, it is referring personally to them as the subject is emphatic just as the subject “they themselves” was emphatic in Mt 5:4-9.

Should become tasteless is past tense in passive voice subjunctive meaning this is the condition of possibility of useless preservative, Col 4:6: “*Let* your **word** always *be* (with) grace, seasoned with salt to know how it is necessary for you to be answering each one.” The salt has lost its strength to combat bacteria, mold and spoiling. Salt dries out food by absorbing water from foods. Salt in a spiritual sense will hold back impurities of sin. Our testimony will keep peace with one another, Mr 9:50: “The salt *is* **good**, but if the salt should become saltless, (with) what will ye season it? **Ye are having** salt (in) yourselves, and keep being at peace (with) one another.”

To be thrown out is past tense in passive voice infinitive with the use of result. Our walk could be good for nothing as it has no force, Lu 14:34: “The salt *is* **good**, but if the salt became tasteless (with) what will it be seasoned?” It may take a lifetime to develop a good reputation, but only a moment to destroy it.

To be being trampled upon is past tense in passive voice infinitive with the use of result. The world will insult our shortcomings and they will put us in the same category as the illegitimate child who despise the blood of Christ and insult the working of the Holy Spirit, Heb 10:29: “are ye thinking of much worse punishment the one who trampled upon the Son of God and esteemed common the blood of the covenant (in) where He was sanctified, and insulted the Spirit of grace will be counted worthy?” Light during this time came by fire, so it is like stamping out the fire, 2Pe 2:20: “For **if** *after* they have escaped the pollutions of the world (through) *the* knowledge of the LORD and Saviour Jesus Christ, but they are being subdued having again been entangled by these, the last has become to them worse than the first.”

Matthew 5:14

Ye, is the word of emphasis in this sentence. This personal pronoun like the previous verse is emphatic subject of the verb as “ye yourselves.” Believers are the light of the world. This second image of sanctification reflects how Christians are little “christs.” We are supposed to be the photocopy of Jesus, Joh 13:15: “For I gave to you **an example**, in order that as I Myself did to you, and ye yourselves might be doing.” Ro 8:29: “Because He foreknew **whom**, also He predestinated *to be* conformed to the image of His Son, (for) He is *the* firstborn (among) many brethren;” 1Co 11:1: “Keep being **imitators** of me, according as I myself also *am* of Christ.” Php 2:5: “For keep letting **this mind be** (in) you which *was* also (in) Christ Jesus,” 1Jo 2:6: “**The one** who is saying *that I* am remaining (in) Him, also himself so to be walking, even as He Himself walked.” 1Pe 2:21: “For ye are called (**unto**) **this**, because also Christ suffered (for) us, leaving for us an example in order that ye might be following after His steps.” Jesus is

Light of the world, Joh 8:12: “Therefore again **Jesus** spoke to them, saying, I Myself am the Light of the world; the one who is following Me will in no wise walk (in) darkness, but will have that Light of the life.” 9:5: “**Whenever** I should be (in) the world, I am light of the world.” 12:35: “Therefore Jesus said to them, the Light is (with) you yet a little while. **Keep walking** while ye are having that Light, in order that darkness may not overtake you; and the one who is walking (in) that darkness is knowing not where he is going.” 1Jo 1:7: “but if we should be walking (in) that Light as He Himself is (in) that Light, we are having fellowship (with) one another and the blood of Jesus His Son is cleansing us (from) all sin.” We need to be luminaries to the world, Php 2:15: “in order that ye may be faultless and simple, children of God unblamable (in) *the* midst of a crooked and perverted generation, (among) whom ye are appearing as luminaries *are* (in) *the* world.” John the Dipper shined his testimony of Christ, Joh 5:35: “**This one** was the lamp which is burning and is shining, and ye yourselves wished to rejoice (for) an hour (in) his light.”

Is being situated is present tense in passive voice participle translated with the use of substantive modifying “city.” This city is set upon a mountain which means it was appointed to be built on high ground so the inhabitants can watch out for their enemies. We need to be watchful, 1Pe 4:7: “But the end **of all things** has drawn near: therefore be sober-minded and be watchful (unto) prayers.”

To be hid is past tense infinitive with the use of completing the verb of “is being able.” This brings continuous visibility from a defensive part, but also an opportunity to show the glory of God. We spend a lot of time to make our homes attractive by having good landscaping, but we need to make sure our lives distract not the message of the Gospel, Php 1:12,25: “But I am wishing you **to know**, brethren, that the things have turned out (concerning) me rather (to) *the* advancement of the glad tidings; and *although* I have been persuaded of this, I know that I will remain and will continue with all of you (for) your advancement and joy of faith.”

Matthew 5:15

Are lighting and are putting both are present tense meaning no one is setting on fire and placing this lamp under the bed, Mr 4:21. We need our testimony be in the right places as the lamp should be on the lampstand, 2Pe 1:19: “And we are having the more sure prophetic word, to which ye are doing well *if* ye are giving heed as to a shining lamp (in) an obscure place, until day might dawn and *the* morning might arise (in) your hearts.” If our spiritual fellowship is with unbelievers, our witness will be controlled by their contributions to the event, 2Co 6:14: “Stop being diversely yoked with unbelievers; for what participation *is becoming* righteousness and lawlessness? And what **fellowship** *is having* light (with) darkness?” This does not mean we cannot be sociable with the world, as we need to be in the world, but not of the world, Joh 8:23: “And He said to them, ye yourselves are (from) beneath, I Myself am (from) above; ye yourselves are (of) this world, I Myself am not (of) this world.” We are sojourners in this world, but need to be ready to answer any man, 1Pe 3:15: “but sanctify the LORD God (in) your hearts, and *be* ready always (for) a defense to everyone who is asking you an account (concerning) the hope (in) you, (with) meekness and fear.”

Is shining is present tense meaning the Word of God is not only for believers, but also for our neighbours. This does not mean we should be going out and quoting Scripture all the time as it would be putting our pearls before the swine, Mt 7:6: “Give **not** the *thing* which *is* holy to the dogs; nor throw your pearls (before) the swine, lest they should trample upon them (with) their feet, and should have turned again *and* should rend you.” But it does mean that we should share the opportunities that God gives us. Notice Luke mentions this figurative teaching on the lamp twice, Lu 8:16: “And **no one** *who* lighted a lamp is covering it with a vessel, or is putting *it* (under) a couch, but is putting *it* (on) a lampstand, in order that the ones who are entering in might be seeing the light.” 11:33: “But *after one* lit a lamp **no one**

is setting *it* (in) secret, nor (under) the corn measure but (upon) the lampstand, in order that the ones who are entering in might be seeing the light.” The first is given when Jesus gave parables by the sea, while the second is when Jesus was with a crowd after visiting Martha and Mary. Notice in this second discourse by Luke, just previously Jesus spoke to crowds about the figure of Jonah, Lu 11:29: “But while the crowds were being gathered together He began to be saying, this is a wicked generation; it is seeking after a sign, and it will not be given a sign except the sign of Jonah the prophet.” Earlier, the Pharisees asked for a sign, and Jesus gave this image of Jonah, Mt 12:39: “But that One Who has answered said to them, a wicked and adulterous generation is seeking for a sign, there will be no sign given to it.” What we can see from this, the same illustrations are repeated by Jesus, so this is more proof that Matthew’s Sermon on the Mount differs from Luke’s Sermon on flat ground.

Matthew 5:16

Let shine is the word of emphasis in this sentence. This verb is past tense imperative meaning not all believers are shining before men. Whether they are too shy or have a poor testimony. In either case, Jesus is exhorting strongly to start putting our life in order. We are created unto good works, Eph 2:10: “For we are **His** workmanship, created (in) Christ Jesus (for) good works, which God before prepared in order that we may walk (in) them.” Good works will not save us, Eph 2:8-9: “for ye are saved by grace (through) faith; and this *is* not (of) yourselves, it is the gift of God; not (of) works, in order that anyone may not boast,” but we need to put on the armor of light, Ro 13:12: “**The light** is advanced, and the day has drawn near. Therefore let us throw off **the works** of darkness, and let us put on the armor of light.” We need to walk as children of light, Eph 5:8: “For **ye were** once darkness, but now light (in) *the* LORD; walk as children of light *are walking*.”

May see and glorify both are past tense subjunctive meaning the purpose of our testimony and witness is the world may perceive our good works to glorify God. These deeds are not for ourselves, Mt 23:5: “And they are doing **all their works** (to) be seen by men. **They are making broad** their phylacteries, and are enlarging the borders of their garments;” but for praise of God, Ac 9:36: “And there was a certain disciple (in) **Joppa** by name Tabitha, which is being interpreted is being called Dorcas; she was full of good works and alms which she was doing.” Some men drink wine for drunkenness which contribute to sins, but some drink in moderation to promote good works, 1Ti 5:23-25: “Stop drinking water any longer, but keep using a little wine (on account of) thy stomach and thy frequent infirmities. The sins of some **men are** manifest, *which* are going before (to) judgment; and they also are following after some. In like manner also the good **works are** manifest; and these works which are otherwise, is not being able to be hid.” We need the right manner of life, 1Pe 2:12: “*by* having your right manner of life (among) the nations, (in) which they are speaking against you as evildoers, *because* they beheld *you* (through) *your* good works in order that they may glorify God (in) *the* day of visitation.”

Matthew 5:17

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world. The third is the teaching on the commandments and traditions.

E. Teachings on the mountain, Mt 5:1-8:1

3. The commandments and traditions, Mt 5:17-48

17 Do **not** think that I came to abolish the law or the prophets: I came not to abolish, but to fulfill. 18 For **verily** I am saying to you, until the heaven and the earth shall pass away, one iota or tittle shall in no wise pass away (from) the law, until all should come to pass. 19 Therefore **whosoever** should break one of these least commandments, and should teach men so, he will be called least (in) the kingdom of the heavens; but whosoever should practice and should teach *them*, this *one* will be called great (in) the kingdom of the heavens. 20 For **I am saying** to you, "Unless your righteousness should abound above *the righteousness* of the scribes and Pharisees, ye shall in no wise enter (into) the kingdom of the heavens." 21 Ye **heard** "it was said to the ancients, thou will not commit murder, but whoever should commit murder, he will be liable to the judgment." 22 But **I** Myself am saying to you, "Everyone who is being angry with his brother lightly will be liable to the judgment: but whoever should say to his brother, blockhead, he will be liable to the Sanhedrim: but whoever should say, moron, he will be liable (to) the Gehenna of fire." 23 Therefore if thou **should be offering** thy gift (at) the altar, and there thou should remember that thy brother is having something (against) thee, 24 leave there thy gift (before) the altar, and keep going away, be first reconciled to thy brother, and then *because* thou came keep offering thy gift. 25 **Keep being** agreeing with thy adverse party quickly, (until) while thou are (in) the way (with) him, lest the adverse party should deliver thee to the judge, and that judge should deliver thee to the officer, and thou will be thrown (into) prison. 26 **Verily** I am saying to thee, thou shall in no wise come out thence, until thou should pay the last kodrantes. 27 **Ye heard** "it was said, thou will not commit adultery:" 28 but I Myself am saying to you, "Everyone who was looking upon a woman (to) lust after her, already committed adultery with her (in) his heart." 29 But if thy right **eye** is causing to offend thee, pluck it out and throw *it* (from) thee: for it is being profitable for thee in order that one of thy members may perish, and thy body may not be thrown whole (into) Gehenna. 30 And if thy right **hand** is causing to offend thee, cut it off and throw *it* (from) thee: for it is being profitable for thee in order that one of thy members may perish, and thy body may not be thrown whole (into) Gehenna. 31 Also **it was said**, "Whoever should put away his woman, let him give to her a letter of divorce." 32 But **I** Myself am saying to you, "Whoever should put away his woman, except of *this* word fornication, is causing her to be committing adultery, and whoever should marry *her who* has been put away is committing adultery." 33 Again, **ye heard**, "it was said to the ancients, thou will not break an oath, but thou will render to the LORD thy oaths; 34 but I Myself am saying to you swear not at all, neither (by) the heavens, because it is *the* throne of God; 35 nor (by) the earth, because it is *the* footstool of His feet: nor (by) Jerusalem, because it is *the* city of the great King; 36 neither should thou swear (by) thy head, because thou are not being able to make one hair white or black. 37 But **keep letting** your word **be**, yea yea, nay nay: but which *is* more than these is (from) evil. 38 Ye **heard** "that it was said, eye (for) eye, and tooth (for) tooth;" 39 but I Myself am saying to you resist not evil; but whosoever will strike thee (on) thy right cheek, turn to him also the other; 40 and to the one who was willing to go to law with thee and to take thy tunic, yield to him also *thy* cloak; 41 and whosoever will compel thee to go one mile, keep going (with) him two. 42 Keep giving **to the one** who is asking of thee; and thou shall not turn away from the one who was wishing to borrow for himself (from) thee. 43 Ye **heard** "it was said, thou will love thy neighbor and will hate thy enemy;" 44 but I Myself am saying to you, keep loving your enemies, keep

blessing the ones who are cursing you, and keep praying (for) the ones who are spitefully using you and are persecuting you; keep doing well to the ones who are hating you, 45 so that ye may become sons of your Father Who *is* (in) the heavens: "He is causing His sun to rise (on) *the* evil and good, and is sending rain (on) *the* just and unjust." 46 For if **ye should love** the ones who were loving you, what reward are ye having? Are **not** also the tax gatherers doing the same? Yes! 47 And if **ye should salute** your friends only, what extraordinary are ye doing? Are **not** also the tax gatherers doing so? Yes! 48 Therefore ye yourselves **will be** perfect, even as your Father Who *is* (in) the heavens is perfect.

Not is the word of emphasis in this sentence.

Do think is past tense subjunctive meaning this mood is prohibitive to suppose that Jesus is against what was written before by Pentateuch or the prophets. Normally this would include all Old Testament writings.

To abolish is past tense infinitive with the use of purpose meaning the purpose of Jesus' ministry is not to invalidate the law or the prophets' teachings.

To fulfill is past tense infinitive with the use of purpose meaning Jesus' teachings accomplished the law or the prophets. God's will is made known in the law through the preaching of Jesus and the actions of Jesus are being fulfilled by the promises of God given through the prophets. The traditions by men such as eating with sinners, cleaning of hands, Sabbath rites, and other customs are not part of Mosaic Law, Joh 8:5: "Now Moses commanded such **(in) our law** to be being stoned: therefore what are Thou Thyself saying?" All the ceremonial rites such as sacrifice offerings, circumcision and holidays are fulfilled in the life of Christ, Ga 3:24: "So that that law has been our tutor (to) Christ, in order that we may be justified (by) faith;" Col 2:16: "Therefore **stop letting anyone judge you** (in) meat or (in) drink, or (in) respect of feast, or new moon or Sabbaths;" Heb 10:4: "For *it is impossible that the* blood of bulls and goats is taking away sins." There is no more need for these as Jesus has broken down the middle wall of partition, Eph 2:14. Jesus is referring to the moral law and the royal law even goes further as to hate is like murder; to lust is like adultery; and to covet is like stealing because God's law is now written in our hearts, Jer 31:31: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah." So Christ did take away the ceremonial laws and establish the second, Heb 10:9: "then He has said, behold I am come to do, O God, Thy will. **He is taking away the first**, in order that He may establish the second;" Ps 40:6-8: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart."

Matthew 5:18

Verily is the word of emphasis in this sentence. This points to stress the truth and validity of his sayings so they can acknowledge it.

Shall pass away is past tense subjunctive meaning the condition of time when heaven and earth shall come to an end but the law shall in no wise (double negative) shall come to an end. Iota refers to the smallest Hebrew letter "י" and tittle is the point above "ו" which is Hebrew letter Sin as it displays "s," or "ש" which is Hebrew letter Shin as it displays "sh." In English, we think of protecting what is written by saying: "Not the dot of an *i* or the cross of a *t*."

Matthew 5:19

Whosoever is the word of emphasis in this sentence. This article with the conjunction makes it the subject of the subjunctive verb. Therefore brings a teaching of observing all Scripture.

Should break is past tense subjunctive meaning the possibility of anyone dissolving or subverting any insignificant law. The Jews like Roman Catholics today were much in the habit of classifying the various commandments as greater and less. Roman Catholic teachings say that there are mortal sins for which there are no saving grace unless repented and receive the Sacrament of Reconciliation; and venial sins which can be forgiven through the Sacrament of Penance. Religion has put different weights upon matters of the law, Mt 23:33: “**Serpents**, offspring of vipers, how shall ye escape (from) the judgment of Gehenna?” Jesus is not condoning this practise, but is showing the contrary that all laws are important.

Should teach is past tense subjunctive meaning if believers follow what religion is trying to teach, then we are no different than they are. A lot of Christians today are focusing on homosexuality as the worst of sins, but does not God mention the fruits (plural) of the flesh. All sins can be forgiven except the sin of blaspheming of the Holy Spirit: this is when the Holy Spirit convicts a person’s heart and this one curses this conviction. This is a terrible day when someone falls in the wrath of God, but God is slow to anger, Ne 9:17: “And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.”

Will be called is future tense in passive voice meaning a believer in our spiritual kingdom will be recognized by God as his works are like stubble and hay, 1Co 3:12-13: “Now if **anyone** is building up (on) this foundation gold, silver, precious stones, wood, grass, straw, each’s work will become manifest; for the day will declare *it*; because it is being revealed (by) fire and each work is what sort, the fire will prove.” This one does not honor their parents, Mt 15:6: “and ye made void the commandment of God (on account of) your tradition;” their heart is far from God, Mt 15:8: “this people is drawing near to Me with their mouth, and is honoring Me with the lips, but their heart is being far away (from) Me;” teach commandments of men, Mt 15:9: “But they are worshipping Me **in vain**, teaching teachings injunctions of men;” cause division, Ro 16:17: “But **I am exhorting you**, brethren, keep considering the ones who are making the divisions and the causes of offence (contrary to) the teaching which ye yourselves learned and turn away (from) them;” corrupt the word of God, 2Co 2:17: “For we are **not** as the many *are*, making gain by corrupting the word of God, but as (of) sincerity, but as (of) God, (before) God, we are speaking (in) Christ;” handle the word of God deceitfully, 2Co 4:2: “but we renounced the hidden things of shame, not walking (in) craftiness, nor falsifying the word of God, but by manifestation of the truth commending ourselves (to) every conscience of men (before) God;” spoil others through philosophy and vain deceit, Col 2:8: “**Stop letting anyone defraud you of the prize** doing *His* will (in) humility and worship of the messengers, he has not seen these things *and* was intruding into *them*, vainly being puffed up (by) the mind of his flesh;” worship of angels, Col 2:18: “**Stop letting anyone defraud you of the prize** doing *His* will (in) humility and worship of the messengers, he has not seen these things *and* was intruding into *them*, vainly being puffed up (by) the mind of his flesh;” touch not, taste not, handle not which are doctrines of men, Col 2:21-22: “Do **not** handle, taste not, touch not; which things are all (unto) corruption in the using; (according to) the injunctions and teachings of men;” give heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, forbidding to marry, abstain from meats, 1Th 4:1-3: “Therefore for **the rest**, brethren, we are beseeching you and we are exhorting (in) *the* LORD Jesus, even as ye received (from) us how it is necessary for you to be walking and to be pleasing God, in order that ye might be abounding more. For **ye know** what injunctions we gave you (through) the LORD

Jesus. For **this** is God's will, your sanctification, to be abstaining you (from) fornication;" speaking profane and vain babbling, 2Ti 2:16: "but keep standing aloof from profane empty babblings for they will advance (to) more ungodliness;" teaching for filthy lucre's sake Tit 1:11: "whom it is necessary to be stopping the mouths of; who are overthrowing whole houses, teaching things it is not necessary, for sake of base gain."

Matthew 5:20

Am saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming the following to us. "That: *oti*" in Greek translates as quotation marks.

Should abound is past tense subjunctive meaning the condition of our righteousness should exceed superior to the religious leaders, Eph 5:5: "For ye are knowing **this** that any fornicator, or unclean person, or covetous, who is an idolater, is not having inheritance (in) the kingdom of Christ and of God." The scribes and Pharisees are seen as the same because there is an article with the first noun but not with the second joined by "and: *kai*," Grandville and Sharp rule.

Shall in no wise enter is past tense subjunctive meaning with the double negative, this is prohibitive for those who are self-righteous for entrance into the kingdom of the heavens, Mt 7:21: "**Not** everyone who is saying to Me, LORD, LORD, will enter (into) the kingdom of the heavens; but the one who is doing the will of My Father Who *is* (in) *the* heavens *will enter*." Notice this kingdom of the heavens is the spiritual kingdom which Christ is bringing in, Mt 3:2: "and saying, keep repenting; for the kingdom of the heavens has drawn near." Lu 17:20-21: "And after He has been asked (by) the Pharisees, when the kingdom of God is coming, He answered them and said, the kingdom of God is not coming (with) observation; nor they will say, behold here, or behold there; for behold, the kingdom of God is (in the midst) of you;" and will continue throughout eternity, Mt 8:11: "But **I am saying** to you, "Many (from) *the* east and *the* west will come, and will recline *at table* (with) Abraham and Isaac and Jacob (in) the kingdom of the heavens."

Matthew 5:21

Heard is past tense meaning this was oral tradition not written in Scripture. The conjunction "\@oti\@: that" after a verb of speaking or hearing is translated with quotation marks.

Was said is past tense in passive voice meaning this was uttered to past generations, Isa 37:26: "Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps." These forefathers or predecessors have taken hard crimes to a guilty verdict in eternal judgment. It is true that God did advocate to not be committing murder, but these self-righteous individuals are not looking at motive.

Should commit murder is past tense subjunctive meaning the condition of committing murder will be guilty in the eternal judgment.

Matthew 5:22

I, is the word of emphasis in this sentence. This first personal pronoun referring to Jesus is the emphatic claim to refute this tradition and translated as "I Myself."

Am saying is present tense meaning Jesus himself is exhorting this quote after the verb to speak “that: *oti*.”

Is being angry lightly is present tense in passive voice participle translated with the use of substantive modifying the adjective and the article “everyone who.” This verb with the adverb means anyone is continuously being angry without just cause against his fellow-man. Jesus goes farther than killing; God looks at the man’s heart.

Blockhead means someone from “empty head or simpleton.” This expression of contempt will only bring this one to earthly court.

Moron is an insult which is saying someone is foolish as this Greek word “*moros*.” If someone is labelling that this person has no hope, Ps 14:1: “The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.” In our day, many will say “go to hell.” Jesus warns us to judge not, Lu 6:37: “And **stop** judging, and ye shall in no wise be judged; stop condemning, and ye shall in no wise be condemned. **Keep releasing**, and ye will be released.” This does not mean we try not the spirits, 1Jo 4:1: “**Beloved**, stop believing every spirit, but keep proving the spirits, if they are (of) God; because many false prophets have gone out (into) the world;” but we need to judge righteous judgment, Joh 7:24: “**Stop** judging (according to) sight, but judge righteous judgment.” This shows the two categories of anger: the first, someone being upset for a moment and calling someone a blockhead which will only land this one in civil court; but the second, is continuous hatred where this one will act as Heavenly Judge. The Pharisee who was praying to God had this hatred where he was self-righteous and looked down upon the publican, Lu 18:11: “The **Pharisee** stood and **prayed** thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.” Having this attitude will be liable to Gehenna of fire.

Matthew 5:23

Should be offering is present tense subjunctive meaning the application “therefore” is based upon the condition of forgiveness. We just heard the teachings on anger and insult, 1Jo 3:15: “**Everyone** who is hating his brother, is a murderer, and ye know that every murderer is not having eternal life *which* is abiding (in) him;” and now singular “thou” is singling out anyone with a problem with a neighbour. This gift is a peace offering where there is no peace.

Should remember is past tense subjunctive meaning the second condition is the possibility of recalling conflict with our fellow-man. If someone is hurt over something we did, we need to fix this problem instead of neglecting our responsibilities. Notice the fellow-man possesses something against this one. We may have no hardships with others, but even a single person who is having a complaint against us; we need to find a resolution.

Matthew 5:24

Leave is past tense imperative meaning start to walk away from this peace offering.

Keep going away is present tense imperative meaning keep withdrawing from this peace offering.

Be reconciled is past tense in passive voice imperative meaning start the reconciliation process with the adversary even though this one could be your friend “brother,” Ro 12:18: “if possible, as (out of) yourselves, keep being at peace (with) all men.”

Came is present tense participle translated with the use of cause “*because*.” All translations have translated with the use of attendant circumstance but this participle is not present tense and it will change this tense from past to present tense. The reason of “having come” will contribute to going back to offer this gift.

Keep offering is present tense imperative meaning this restored person has now the ability to keep bringing the gift before the altar. Remember Jesus is speaking to the Jews as Mark only refers to keep being at peace, Mr 9:50: “The salt *is* **good**, but if the salt should become saltless, (with) what will ye season it? **Ye are having** salt (in) yourselves, and keep being at peace (with) one another.” So this has nothing to do with the Lord’s Table as this is the Old Testament peace offering. Christ has fulfilled this offering, Ps 40:6: “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.” Heb 10:5,6: “Wherefore *while* **He is coming** (into) the world He is saying, thou wilt not sacrifice and offering, but thou prepared for me a body; Thou delighted not in burnt offerings and *sacrifices* (for) sin.” But in our Christian life, we offer ourselves on a daily basis, Ro 12:1: “Therefore **I am exhorting** you, brethren, (by) the compassions of God, present your bodies *as* a living, holy, well-pleasing sacrifice to God, your intelligent service.” We need to be right with God, but also we need to right with our fellow-man. The royal law is not only to love God, but also to love our neighbour as ourselves, Jas 2:8: “**If** indeed ye are keeping *the* royal law (according to) the scripture, thou wilt love thy neighbour as thyself, ye are doing well.”

Matthew 5:25

Keep being is the word of emphasis in this sentence. This verb is present tense imperative from the verb “to be.” This command by our Lord is to continuously exist in this mind set.

Agreeing is present tense participle with the use of periphrastic modifying the verb “to be.” We need to do this quickly. We can get upset with those around us, but we must settle these disagreements quickly, Eph 4:6: “one God and Father of all, who *is* (over) all, and (through) all, and (in) you all.”

Should deliver is past tense subjunctive meaning the time arrives that the one who is hurt should hand over the other to the courts, Lu 12:58: “For **as** thou art departing (with) thy adversary (before) a magistrate, give diligence (in) the way to have been set free (from) him, lest he should drag thee (to) the judge, and the judge should deliver thee to the officer, and the officer should be casting thee (into) prison.” This seems the adversary has a legitimate complaint. It is always best in civil process to arbitrate a private arrangement before going to court.

Matthew 5:26

Verily is the word of emphasis in this sentence. As used before in Mt 5:18: “For **verily** I am saying to you, until the heaven and the earth shall pass away, one iota or tittle shall in no wise pass away (from) the law, until all should come to pass,” this is assured to stress the truth and validity of this previous teaching.

Shall in no wise come out thence is past tense subjunctive meaning this one will stay in prison until the debt is settled. It seems it may be contentions over money matters.

Should pay is past tense subjunctive meaning the time is possible to pay the small portion which is equal to 3/8 of a cent. This is equal to two mites, which equal to what a poor widow is possessing, Mr 12:42: “And one poor widow came and threw in two lepta, which is a kodrantes.” Why go to jail for such a small sum? It must be pride!

Matthew 5:27

Heard is the word of emphasis in this sentence. This is the same verb as found earlier, Mt 5:21: “Ye **heard** that it was said to the ancients, thou wilt not commit murder, but whoever should commit murder, he will be liable to the judgment;” where oral tradition over murder and how they forget hatred and insults. Now Jesus is dealing with sexual sins and divorce. TR adds: “in old times.” The conjunction “\@oti\@: that” after a verb of speaking or hearing is translated with quotation marks.

Will not commit adultery is from Ex 20:14: “Thou shalt not commit adultery.” De 5:18: “Neither shalt thou desire thy neighbour’s wife, neither shalt thou covet thy neighbour’s house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour’s.” This is not having sexual relationships with another man’s wife. The Jews have put all emphasis on this commandment, but neglected the commandment of thou shalt not covet thy neighbour’s wife, Ex 20:14 De 5:21. It is easier to find someone in the physical act rather than the desires of the heart.

Matthew 5:28

Am saying is present tense meaning there is a difference to what it was uttered in the previous verse to what Jesus emphatically he himself is affirming here. After the verb of speaking, the conjunction “that, *oti*” is translated as quotation marks.

Was looking upon is present tense participle translated with the use of substantive modifying the adjective and article “everyone who.” This verb means someone is examining a woman.

To lust after is past tense infinitive with the use of purpose. This onlooker is coveting this woman. This breaks the tenth commandment. Today, Satan has told the wicked to believe: “I am only looking at the menu.”

Committed already adultery is past tense meaning this coveting produced adultery in this person’s heart.

Matthew 5:29

Eye is the word of emphasis in this sentence, Mt 6:22-23: “**The lamp** of the body is the eye: therefore if thine eye should be single, thy whole body will be light; but if thine eye should be evil, thy whole body will be dark. Therefore if **the light** which *is* (in) thee is darkness, how great *is* that darkness?”

Is causing to offend is present tense meaning let not any body part control our passions, 2Pe 2:14: “having eyes full of an adulteress and that cease not from sin, alluring unestablished souls; having a heart exercised in craving, *they are* of curse children.” The reason here is the right eye is because of the looking which produces lust, which is giving birth to sin, then bringing forth death, Jas 1:15: “Then *after* the lust is conceived, it is giving birth to sin, but *after* sin was completed, it is bringing forth death.”

Pluck out and throw both are past tense imperative meaning start to take control of our desires, Mt 18:9: “And if thine **eye** is causing to offend thee, pluck it out and throw *it* (from) thee; it is good for thee to enter one-eyed (into) the life, *rather* than having two eyes to be thrown (into) the Gehenna of the fire.” Mr 9:47: “And **if** thine eye should cause to offend thee, throw it out: it is good for thee to enter (into) the kingdom with one eye, *rather* than having two eyes to be thrown (into) the Gehenna of fire.” So do not

compare yourself with others, Mt 7:4: “Or **how** will thou say to thy brother, suffer *so that* I may throw out the mote (from) thine eye: and behold, the beam *is* (in) thine *own* eye?” This is not a law where we take out someone else’s eye, but to take out your own eye. This is a lesson of extreme case which does not teach self-mutilation as some monks whip themselves. We cannot afflict punishment upon ourselves to earn salvation. Salvation is by grace through faith in Jesus Christ.

May perish is past tense subjunctive meaning the eye will be destroyed. This shows the importance in what we desire.

May not be thrown is past tense in passive voice subjunctive meaning our whole body may be put into the lake of fire. We cannot blame that: we are born this way; it is a sickness; the devil made do it; we had a bad neighbourhood or parents; or even it is one of our body parts.

Matthew 5:30

Hand is the word of emphasis in this sentence. This verse is identical to the previous verse but now Jesus is using the right hand instead of the right eye. Repetition makes much learning.

Matthew 5:31

It was said is the word of emphasis in this sentence. This same verb and tense is used previously in the tradition of murder, Mt 5:21; then in the tradition of adultery, Mt 5:27. Notice here it continues the commandment concerning adultery. Now this past tense verb of “to utter” is declaring the commandment of divorce, De 24:1-4: “When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man’s *wife*. And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.”

Should put away is past tense subjunctive meaning the possibility of dismissing his fiancée to her obligation of marriage. This was asked later by the Pharisee to tempt our Lord, Mt 19:3: “And the Pharisees came to Him tempting Him, and saying to Him, whether is it lawful for a man to put away his woman (for) every cause?” Mr 10:2: “And the Pharisees came to Him and asked Him if it is lawful for a husband to put away a wife, *because* they were tempting Him.” Lu 16:18: “**Everyone** who is putting away his woman and is marrying another is committing adultery; and everyone who is marrying *her who* has been put away (from) a man is committing adultery.”

Let give is past tense imperative meaning let this one grant a letter of divorce. Moses permitted to write this bill because of their hardheartedness, Mr 10:4-5: “But these Ones said, Moses allowed to write a bill of divorce, and to put away. And Jesus answered and said to them, he wrote this commandment to you (to) your hardheartedness.” God’s intention since creation was that God joined together the two to become one flesh, stop letting man to keep separating, Mr 10:7-8: “**(On account of) this** a man will leave his father and mother, and he will be joined (to) his wife, and the two will be (for) one flesh; so that they are no longer two, but one flesh.” Notice from De 22:13-18: “If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel’s virginity unto the elders of the city in the

gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him;" that a man takes a wife and finds that she is not a virgin but her parents proves otherwise, this man will be chastised. From De 22:23-24: "If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you," if this betrothed woman does lie with a man, then both will be stoned. So this Jewish custom is only for those who are espoused. In 1Co 7:11-13: "but if also she should be separated, let unmarried keep remaining, or let her be reconciled to the husband; and stop letting a husband leave wife. But I myself am saying to the rest, not the LORD, if any brother is having an unbelieving wife, and she herself is consenting to be dwelling (with) him, stop letting him leave her; and a woman whoever is having an unbelieving husband, and he himself is consenting to be dwelling (with) her, stop letting her leave him," it deals with a separate issue in the early church when a husband or wife has an unbelieving partner. This is not the bill of divorcement, but a partner leaving the other. But if one does depart, the one remaining is not a slave as God has called this one to peace, 1Co 7:15: "But if **the unbelieving one** is separating himself, let him keep separating himself. The brother or sister **has not been held subject to slavery** (in) such *cases*; but God has called us (in) peace." It does talk about remarriage. Also notice as Mark is writing to the Gentiles, he reverses the role of the wife putting away her husband as it was more likely that the man is not faithful in their circles.

Matthew 5:32

I, is the word of emphasis in this sentence. This personal pronoun is used again by Jesus to emphasis his personal emphatic concern over how man distorts God's simple commands to develop traditions, Mt 5:22,28: "But **I** Myself am saying to you, Everyone who is being angry with his brother lightly will be liable to the judgment: but whoever should say to his brother, blockhead, he will be liable to the Sanhedrim: but whoever should say, moron, he will be liable (to) the Gehenna of fire. But I Myself am saying to you, Everyone who was looking upon a woman (to) lust after her, already committed adultery with her (in) his heart." Over the last fifty years, Christian scholars have preached that this Bill of divorcement is permitted for those who are legally married in the Gentile world even though this is a Jewish tradition. Divorce has surged among Christians and other sexual sins have come to acceptance among the heathen that the sacred religious definition of marriage is being attacked. After the verb of speaking again the conjunction: "that: *oti*" is translated as quotation marks.

Except of word fornication means this account is sexual relationship prior to the bond of marriage. During this betrothal period, the Jews held this custom as if the marriage is settled, but it has not been consummated. This is a picture of the bride and bridegroom (his church). We are espoused to Christ, and God will not put us away even if we commit fornication (idolatry). We are possessing eternal life, Joh 3:15: "in order that everyone who is believing (on) Him may not perish, but might be having eternal life."

To be committing adultery is present tense infinitive with the use of result. Fornication is different to adultery as the writer of Hebrews plainly states, Heb 13:4: "Marriage *is* **honorable** (in) every *way*, and the bed *is* undefiled; but God will judge fornicators and adulterers." Two classes here God will judge.

Matthew 5:33

Heard is the word of emphasis in this sentence. Previously, it was the commandment of murder, Mt 5:21: “Ye **heard** that it was said to the ancients, thou wilt not commit murder, but whoever should commit murder, he will be liable to the judgment;” then it was the commandment of adultery, Mt 5:27: “Ye **heard** that it was said, thou wilt not commit adultery;” now we come to the commandment concerning oaths. The conjunction “\@oti\@: that” after a verb of speaking or hearing is translated with quotation marks.

Was said is past tense in passive voice meaning this commandment was uttered to the forefathers to change over time to another traditional teaching, Nu 30:2: “If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.” A vow is different than an oath. A vow is a solemn promise made to God, while an oath is a declaration or affirmation made with a reverent appeal to God.

Will not break an oath is future tense meaning the oath must be taken by God, De 6:13: “Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.” Thus this brings a solemn confession of God. This oath proves that God does not break his promise, Heb 6:17: “(in) which *because* God was desiring abundantly to show to the heir of promise the unchangeableness of His counsel, interposed by an oath.” The Old Testament prophets complain about a growing laxity in relation to oaths, Jer 5:2: “And though they say, The LORD liveth; surely they swear falsely.” Zec 5:3-5: “Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.” Mal 3:5: “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.” These false swearers have become such a problem that Jesus had to deal with it, Mr 6:26: “And although the King has become **very sorrowful**, (on account of) the oaths and the ones who were reclining *at table* with *him* wished not to reject her.” Today we continue with oaths as we swear upon a Bible, but Jesus will teach here that our oaths should only be taken by God. In the court of law, when they ask you to swear upon the Bible, legally, you can say I vow or I affirm. But the best answer would be “yes!” Mt 5:37: “But **keep letting** your word **be**, yea yea, nay nay: but which *is* more than these is (from) evil.”

Matthew 5:34

Am saying is present tense meaning that this is Jesus’ reply to this common problem which still exists today. Jesus is emphatic as the personal pronoun is present which translates to “I myself.” Notice here the conjunction “that: *oti*” is not present which Matthew is not directly quoting from our Lord.

Swear not is past tense infinitive with the use imperative. All translations put this use to this infinitive except Garnier and Williams: “not to swear.” Jesus is saying that our oaths should stop altogether. Wow! All these years, and it is still difficult to stop following tradition.

(By) the heavens is the first place where a person can put an oath. This is not God himself, but the throne where God sits.

Matthew 5:35

(By) the earth is the second place where a person is placing their oaths. The first two places are expressed in Isa 66:1: “Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?” So to place an oath upon the Bible was never done upon the scrolls, so why should we put the Bible as a tool for worship. We worship God who is spirit, Joh 4:24: “That God *is* Spirit; and for the ones who worshipping Him, it is necessary to be worshipping (in) spirit and truth.” It is like the orthodox Jews who prayed with a small box on their forehead which is called the Tefillin. This tradition came from Pr 6:20-21: “My son, keep thy father’s commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, *and* tie them about thy neck.”

(By) Jerusalem is the third place where a person is placing their oaths. This tradition came from Ps 48:2: “Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.” Another object employed to strengthening an affirmation their relationship to God.

Matthew 5:36

Neither should thou swear is past tense subjunctive which is prohibitive on the grounds it is by thy head. Notice the change now to the singular which makes it more personal and pointed. This was common among those at that time as it proved this person would lose his head if his assertions were faulty.

To make is past tense infinitive translated with the use of completing the verb “are not being able.” This person’s life belongs to God, not to himself even as this one could not even change the colour of his hair.

Matthew 5:37

Keep letting be is the word of emphasis in this sentence. This verb is present tense imperative meaning our speech should be continuously yes or no!

(From) evil means that this is not from God but from the evil one. Broadus says: “The necessity, real or supposed, for using oaths, originates in evil, or in Satan; for it is due to the fact that men do not always faithfully keep their simple word.”

Matthew 5:38

Heard is the word of emphasis in this sentence. This verb is past tense meaning the next commandment turned into traditional exploitations as murder, Mt 5:21; adultery, Mt 5:27; oaths, Mt 5:33; and now revenge. The conjunction “\@oti\@: that” after a verb of speaking or hearing is translated with quotation marks.

Was said is past tense in passive voice meaning again as another uttering to predecessors. This commandment is from Ex 21:24: “Eye for eye, tooth for tooth, hand for hand, foot for foot.”

Matthew 5:39

Am saying is present tense meaning Jesus emphatically again is speaking his insight. Notice again there is no quotation marks here.

Resist is past tense infinitive with the use of imperatival. This verb means to withstand or oppose not evil one as Satan is always the one behind every temptation, Mt 6:13: “and do not lead us (into) temptation, but deliver us (from) the evil one. For the kingdom and the power and the glory is **Thine** (to) the ages. Amen.” This adjective is masculine singular which refers to the evil one. In the dative, it could also be neuter which would make it a wicked man. Vengeance remains with God, Ro 12:19: “**Stop** avenging yourselves, beloved, but give thou place to wrath; for it has been written, vengeance *is* to Me, I Myself will recompense, *the* LORD is saying.” Our reaction should be pursuing good towards all, 1Th 5:15: “**Keep seeing** *that* ye let not anyone render evil (for) evil to anyone, but keep pursuing always the good both (towards) one another and (towards) all.” Let us be a blessing, 1Pe 3:9: “not rendering evil (for) evil, or railing (for) railing; but on the contrary, *let us be* a blessing, *because* ye know that ye were called (to) this, in order that ye may inherit a blessing.”

Will strike is future tense meaning someone will ridicule us in some way as we say a slap in the face, Mt 26:67: “**Then** they spat (in) His face, and buffeted Him, and those ones struck Him with the palm of the hand.” This is not literal like the punishment of Christ, but notice it is the right cheek to show our righteous actions, 1Pe 3:14: “But **if** also may be ye suffering (on account of) righteousness, blessed *are* ye. But ye should not be afraid of their **fear**, neither ye should be troubled.” MSS has this verb in present tense so it would agree with Lu 6:29: “**To the one** who is striking thee (on) the cheek, keep offering also the other; and (from) the one who was taking away thy cloak, also do not forbid the tunic,” but the next challenge is future tense, Mt 5:41: “and whosoever will compel thee to go one mile, keep going (with) him two.” The writer would keep in the same setting with the same tense, but Lu 6 is not the same sermon within the same time interval. Even Broadus who agrees that these are not the same sermon but thinks it is better with the older manuscript because most scholars at that time jumped on the band-wagon of Westcott and Hort.

Turn is past tense imperative meaning to steer to the other cheek. This figure of speech is to educate us to use our minds instead of our emotions. This is used to be self-controlled. Some will challenge us to the breaking point that we retaliate, but we need to keep our composure.

Matthew 5:40

Was willing is present tense participle translated with the use of substantive modifying the article “to the one.” This one is continuously intending or wishing to get justice, 1Co 6:1,6: “**Is** anyone of you **daring**, *who* is having a matter (against) the other, to be going to law (before) the unrighteous, and not (before) the saints? But **a brother** is being judged (with) a brother, and *is* this (before) unbelievers?”

To go to law is past tense infinitive with the use of completing the verb. This was the foundation before when someone was having something against this one and was willing as here to go to the courts, Mt 5:23,25: “Therefore if thou **should be offering** thy gift (at) the altar, and there thou should remember that thy brother is having something (against) thee, **Keep being** agreeing with thy adverse party quickly, (until) while thou are (in) the way (with) him, lest the adverse party should deliver thee to the judge, and that judge should deliver thee to the officer, and thou will be thrown (into) prison.” We feel the need to avenge this injustice.

To take is past tense infinitive also with the use of completing the verb. The adversary wants only the undergarment.

Yield is past tense imperative meaning allow not only your underwear, but also your outer garments. Today we say he wants the shirt off my back. Jesus says yes, give it to him! Lu 6:29: “**To the one** who

is striking thee (on) the cheek, keep offering also the other; and (from) the one who was taking away thy cloak, also do not forbid the tunic.” This is similar to the previous verse of giving the other cheek.

Matthew 5:41

Will compel to go is future tense meaning someone will employ as a courier. The king of Persia established their message system by pressing into service any person to transmit the royal mail. The future tense is a possibility of different scenarios in the Sermon on the Mount: not killing, Mt 5:21; not committing adultery, Mt 5:27; not breaking into an oath, Mt 5:33; slapping your face, Mt 5:39; here employing your services; and next loving your neighbor and hating your enemy, Mt 5:43.

Keep going is present tense imperative meaning keep devoting oneself double what they request.

Matthew 5:42

To the one is the word of emphasis in this sentence. We are not the center focus here, but others. We know how to spell “joy”: **Jesus, others, and yourself.**

Keep giving is present tense imperative meaning this is a continuous plea of giving to others.

Is asking is present tense participle translated with the use of substantive modifying “to the one.” If someone is continuously asking, the response is continuously keep giving.

Shall not turn away from is past tense in passive voice subjunctive meaning this prohibitive concern to turn away someone in need.

Was wishing is present tense participle translated with the use of substantive modify the article “the one,” Lu 6:30,34: “And **to everyone** who is asking thee, keep giving; and (from) the one who is taking away thine, stop demanding back; And **if** ye are lending (from) whom ye are hoping to receive, what is *the* grace to you? For even **sinners** are lending to sinners, in order that they may receive the like.”

To borrow for himself is past tense infinitive in middle voice with the use of completing the verb “was wishing.” This verb means someone needs a loan for themselves, De 15:7-8: “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.” Jesus rebuked the self-righteous, Mt 23:23: “And when saw we **Thee** a stranger, and took *Thee* in? Or **naked**, and we clothed *Thee*?” The lack of repayment has caused a lot of pain among friends, Ps 37:21: “The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.” But a good man will lend out, Ps 112:5: “A good man sheweth favour, and lendeth: he will guide his affairs with discretion.” If you have the means, do well, Pr 3:27: “Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.”

Matthew 5:43

Heard is the word of emphasis in this sentence. This verb is past tense and is the fifth and final illustration given by Jesus in this Sermon on the Mount. The first was concerning murder, Mt 5:21; the second was concerning adultery, Mt 5:27; the third was concerning oaths, Mt 5:33; the fourth was concerning vengeance, Mt 5:38; and now finally, concerning love. Most commentators say there are six, but Matthew only used this verb and tense five times here. Divorce is subordinate or part of the

illustration concerning adultery. Most commentators agree that divorce is connected with the same general topic of sexual relations. The conjunction “\@oti\@: that” after a verb of speaking or hearing is translated with quotation marks.

Was said is the same in the previous four illustrations and one more time with divorce, Mt 5:31. Those who have six illustrations go by this verb as here it is repeated six times in this chapter. The word of emphasis is not on this verb but on the previous. Just as before, this verb is past tense in passive voice meaning to utter to their forefathers or predecessors. This commandment of loving thy neighbour is found in Le 19:18: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD,” but hating thy enemy comes from Ps 139:22: “I hate them with perfect hatred: I count them mine enemies.” This is perfect hatred which refers to hating their sins, not hating them personally. Paul quoted from Pr 25:21-22: “If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee;” to dispute this false teaching of hating those we dislike, Ro 12:20: “Therefore if thy enemy **should be hungering**, keep thou feeding him; if he should be thirsting, keep thou giving him drink; for *by* doing this, thou wilt heap coals of fire (upon) his head.” Paul does show loving your enemy connects with vengeance in the previous illustration, Ro 12:19: “**Stop** avenging yourselves, beloved, but give thou place to wrath; for it has been written, vengeance *is* to Me, I Myself will recompense, *the* LORD is saying.” Mt 5:38: “Ye **heard** it was said, eye (for) eye, and tooth (for) tooth.” Notice all these illustrations come from the second table of the Decalogue. This first illustration refers to the sixth commandment “do not kill.” The second illustration refers to the seventh and tenth commandment “do not commit adultery and covet not thy neighbour’s wife.” The third illustration could refer to the ninth commandment by using an oath “to bear false witness against your neighbour.” The fourth illustration refers to the eighth commandment as this vengeance is because we felt that this one “stole.” And this last illustration of loving your enemies could refer to all the last five commandments of the Decalogue.

Matthew 5:44

Am saying is the same reply as the previous four illustrations and also the subordinate illustration on divorce. As the others, this emphatic affirmation is to rebuke this false tradition. Since the beginning of this Sermon on the Mount, Jesus clarified the misunderstandings of suffering, poverty, and meekness during the Beatitudes. Now he just went through five areas where the Jews have twisted the Decalogue by adding on their own traditions. Our righteousness needs to surpass the righteousness of the scribes and Pharisees, Mt 5:20: “For I **am saying** to you, Unless your righteousness should abound above *the righteousness* of the scribes and Pharisees, ye shall in no wise enter (into) the kingdom of the heavens.” We should not be surprised as throughout Church history, tradition has twisted the Lord’s Prayer into words of repetition; turned the Lord’s table into sacrificing our Lord over and over again; turned Dipping or Baptism into essential for salvation or supernatural regeneration; turned church attendance into self-righteousness; turned priesthood into church leaders; turned sainthood into miraculous person; turned Authorised Version into King James only; turned the Lord’s day into the Sabbath; turned the Church as the new Israel; turned to programs instead of prayer; turned order and time of service as most defended creed, Mt 15:9: “But they are worshipping Me **in vain**, teaching teachings injunctions of men.” Remember we will be judged by God’s Word and not the traditions of men, Joh 12:48: “**The one** who is rejecting Me and is not receiving My words, is having the One Who is judging him: the word **which** I spoke, this will judge him (in) the last day.” We are free from legalism, Col 2:16-17: “Therefore **stop letting anyone judge you** (in) meat or (in) drink, or (in) respect of feast, or new moon or Sabbaths; which are a shadow of the things to come, but the body *is* of Christ.”

Keep loving is present tense imperative meaning keep having sacrificial love towards your hostile ones, 2Th 3:15: “and stop esteeming him as an enemy, but keep admonishing him as a brother.” This does not mean we are associating with them, 2Th 3:14: “But **if** anyone is not obeying our word (by) the epistle, keep marking for yourselves that one and stop associating with him, in order that he may be ashamed.” This is Godly love, not sensual love. This love is giving without expecting anything in return. God loves the world, and the world hates God, Joh 3:16,19: “For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life. And **this** is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil.” 15:18: “**If** the world is hating you, ye are knowing that it has hated Me (before) you.”

Keep blessing is present imperative meaning still look well upon the evil ones. This is showing respect even though they are being disrespectful, Pr 25:22 Ro 12:20.

Are cursing is present tense participle translated with the use of substantive modifying the article “the one,” Lu 6:28: “keep blessing the ones who are cursing you, keep praying (for) the ones who are spitefully using you.” This one is imprecating evil upon us.

Keep praying is present tense imperative meaning keep asking God for intervention for the malicious ones.

Are spitefully using and are persecuting both are present tense participle translated with the use of substantive modifying the article “the ones.” This article is genitive of preposition. Both verbs describe what type of person these ones are. These ones are insulting and are mistreating us. Only God can protect us from such type of people.

Keep doing well is present tense imperative meaning keep behaving well before your enemies. Notice well is an adverb and AV translated here and in Lu 6:27: “But I am saying **to you** who are hearing, keep loving your enemies, keep doing well to the ones who are hating you,” as an adjective “good.” This is not even proper English! Everywhere else in AV, the translators used “well.”

Are hating is present tense participle translated with the use of substantive modifying the article “the ones.” We always say two wrong do not make a right! We also say that we should not lower to their level! These sayings come from the principle of loving our enemies.

Matthew 5:45

May become is past tense subjunctive meaning the result of loving our enemies, we are reflecting how God feels towards the lost. God is not a respecter of persons, Ac 10:34 Ga 2:6 Eph 6:9 Col 3:25 Jas 2:9 1Pe 1:17. As children, we bear his name, Joh 1:12: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name;” Eph 5:1: “Therefore **keep being** imitators of God, as beloved children *are*,” This sentence started in the previous verse where Jesus is speaking, and now the conjunction “that: *oti*.” This translates after a verb of speaking as quotation marks.

Is causing to rise is present tense meaning God is causing the sun to come forth on everyone, as Peter says the morning might arise, 2Pe 1:19: “And we are having the more sure prophetic word, to which ye are doing well *if* ye are giving heed as to a shining lamp (in) an obscure place, until day might dawn and *the morning might arise (in) your hearts.*”

Is sending rain is present tense meaning God is watering everyone's garden, Ps 145:9: "The LORD *is* good to all: and his tender mercies *are* over all his works."

Matthew 5:46

Should love is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of only loving the kind ones.

Were loving is present tense participle translated with the use of substantive modifying the article "the ones." These ones are continuously sacrificially loving are kindred to what we expect in others. We do this in our assemblies and form cliques. Our relationships become common, and we make no effort to meet the needs of strangers in our comfort zones. We find associates who can benefit us. We think this is best for us, but there is no eternal reward as Jesus explained this.

Not is the word of emphasis in this sentence. This "not: *ouchi*" is expected answer to this question: yes!

Matthew 5:47

Should salute is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of greeting only your associates. TR and MSS has "brothers" instead.

Not is the word of emphasis in this sentence. This "not: *ouchi*" is expected answer to this question: yes! This is the same question as the previous verse. Tax gatherers are looked down upon because their life is all about money, and they are despised because of their ruthless ways. They often practised extortion, Lu 3:13: "**And that one said** (to) them, keep exacting nothing more (beyond) which has been appointed to you." 19:8: "**But Zachaeus stood and said** (to) the LORD, behold, the half of the things which are possessing of mine, LORD, I am giving to the poor, and if I took by false accusation anything of anyone, I am returning fourfold." They do not take heed to good reason, Mt 18:17: "But if **he should fail to listen** to them, tell *it* to the assembly; and if also he should fail to listen to the assembly, let him keep being to thee as the heathen and the taxgatherer *are*." The Jews put them with the class of harlots, Mt 21:31: "**Which** (of) the two did the will of the father? **They are saying** to Him, the first *did*. Jesus is saying to them, verily **I am saying** to you, the tax-gatherers and the harlots are going before you (into) the kingdom of God." Matthew the writer of this gospel was a tax collector, so he understood the stigma of working for Rome.

Matthew 5:48

Will be is the word of emphasis in this sentence. This verb is future tense meaning the conclusions to loving our enemies will make us virtuous in the faith. The perfect man is peace, Ps 37:37: "Mark the perfect *man*, and behold the upright: for the end of *that man is* peace." The perfect one will be as his teacher, Lu 6:40: "A disciple is **not** (above) his teacher; but everyone will be perfected as his teacher *is*." We need to know that we have not reached the absolute perfection, but need to set the goal to put Christ-likeness before us, Php 3:12: "**Not** that I already received, or have already been perfected; but I am pursuing if also I may lay hold (for) which also I was laid hold (by) the Christ Jesus."

Matthew 6:1

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout

Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world. The third is the teaching on the commandments and traditions. The fourth is the teaching on alms-giving.

E. Teachings on the mountain, Mt 5:1-8:1

4. Alms, Mt 6:1-4

1 **Keep taking heed** *that* your alms are not performing (before) men, (to) be seen by them: otherwise ye are not having a reward (with) your Father Who *is* (in) the heavens. 2 Therefore whenever **thou should be doing** alms, do not sound a trumpet (before) thee, as the pretenders are doing (in) the assemblies and (in) the streets, so that they may have glory (from) men; verily I am saying to you, they are having their reward. 3 But *while* **thou** are doing alms, let not thy left hand know what thy right hand is doing, 4 so that thy alms might be (in) secret: and thy Father Who is seeing (in) secret Himself will render to thee (in) the open.

Keep taking heed is the word of emphasis in this sentence. This verb is present tense imperative meaning keep giving attention to what is to follow.

Are not performing is present tense infinitive translated with the use of indirect discourse. The accusative noun “alms” becomes the subject as accusative of general reference. This means the donations to the poor should not produce for the purpose of being seen by men. Because of this outward self-righteousness, MSS has “righteousness” instead of “alms,” Lu 16:15: “**And** He said to them, ye yourselves are the ones who are justifying themselves (before) men, but God is knowing your hearts; for the highly thought of (among) men *is* an abomination (before) God.”

Be seen is past tense infinitive with the use of purpose. This practise was taught by the Scribes and Pharisees to display their self-righteousness, Mt 5:20: “For I **am saying** to you, Unless your righteousness should abound above *the righteousness* of the scribes and Pharisees, ye shall in no wise enter (into) the kingdom of the heavens.” The religious leaders highly valued the following three outward displays of human approbation and reward: almsgiving, prayer and fasting, RAPC Tob 12:8: “Prayer is good when accompanied by fasting, almsgiving, and righteousness. A little with righteousness is better than much with wrongdoing. It is better to give alms than to treasure up gold.” These religious leaders are for outward actors, Mt 23:38: “**Behold**, your house is being left to you desolate.”

Are not having a reward is present tense meaning they are not possessing a reward with God, Joh 12:43: “For **they loved** the glory of men more than the glory of God.” Mt 10:41: “**That one** who is receiving a prophet (in) *the* name of a prophet will receive *the* reward of a prophet; and the one who is receiving a righteous *man* (in) *the* name of a righteous *man* will receive *the* reward of a righteous *man*.” 2Jo 1:8: “**Keep watching yourselves**, in order that we may not lose what things we wrought, but we may receive a full reward.”

Matthew 6:2

Should be doing is the word of emphasis in this sentence. This verb is present tense subjunctive meaning the practical of the exhortation in the previous verse. The time will come to be producing gifts for the poor.

Do not sound a trumpet is past tense imperative meaning blowing a horn when very generous gifts are given so as to stir up others and to commend the donors. This brings human glory, Pr 20:6: “Most men will proclaim every one his own goodness: but a faithful man who can find?” At many auctions or fundraisings today, a bell is rung when a large donation arrives. This is supposed to be a solemn occasion, so churches could have an offering box off in a corner somewhere instead of passing the plate.

May have glory is past tense in passive voice subjunctive meaning the result of this exultation provides praise from men.

Matthew 6:3

Thou, is the word of emphasis in this sentence. This personal pronoun is in genitive case translated with the use of genitive absolute being the subject of the participle in genitive case “are doing.”

Are doing is present tense participle translated with the use of genitive absolute as time “*while*.” This verb means this individual is continuously producing donations to the poor. This is imparting in simplicity, Ro 12:8: “or the one who is exhorting, (in) the exhortation; the one who is imparting, (in) simplicity; the one who is taking the lead, (with) diligence; the one who is showing mercy, (with) cheerfulness.” We need to give from the heart, as God loves a hilarious giver, 2Co 9:7: “According as **each** is purposing in the heart; not (out of) grievance, or (out of) necessity; for God is loving a hilarious giver.”

Let not know is past tense imperative meaning we ourselves know not by experience what our trends are. Try not to calculate a percentage owed to God, but rather give from the joy of the Lord, Lu 11:41: “**Moreover** give alms of the things which were within, and behold, all things are clean to you.”

Matthew 6:4

Might be is present tense subjunctive meaning our gifts to the poor will result in a concealed place.

Is seeing is present tense participle translated with the use of substantive modifying the article “who” which refers to “Father.” God perceives this gift to the poor in a hidden place.

Will render is future tense meaning God will restore in open this secret donation. Many television evangelists use this verse to promote their fundraising by telling the giver God will give back more in financial riches than you give. Using this method of extortion, is distorting the promise of God. Jesus does not promise a public reward for private piety as MSS does not have “in the open.” Even though this is not found in the oldest manuscripts, this reward will be given when the Lord returns, Mt 10:42: “And **whoever** should give drink to one of these little ones a cup of cold *water* only (in) *the* name of a disciple, verily I am saying to you, in no wise shall he lose his reward.” 1Co 3:14: “If **anyone’s** work is abiding which he built up, he will receive a reward;” 2Co 5:10: “For it is necessary for us **all** to be manifested (before) the judgment seat of Christ, in order that each may receive for himself the things (in) the body, (according to) what he did, whether good or evil.”

Matthew 6:5

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples

followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world. The third is the teaching on the commandments and traditions. The fourth is the teaching on alms-giving. The fifth is the teaching on prayer.

E. Teachings on the mountain, Mt 5:1-8:1

5. Prayer, Mt 6:5-15

5 And whenever **thou should be praying**, thou will not be as the pretenders *are doing*, for they are loving to be praying having had stood (in) the assemblies and (in) the corners of the streets, so that they may possibility appear to men; verily I am saying to you, "They are having their reward." 6 But **thou**, whenever thou should be praying, enter (into) thy chamber, and *after* thou have shut thy door, pray to thy Father Who *was* (in) secret; and thy Father Who was seeing (in) secret will render to thee (in) the open. 7 But *while* **ye were praying** do not use vain repetitions, as the heathens *are doing*: for they are thinking that they will be heard (in) their much speaking. 8 Therefore be **not** like unto them: for your Father knows of what things ye are having need (before) ye asked Him. 9 Therefore keep yourselves praying for yourselves **thus**: our Father Who *is* (in) the heavens, let Thy name be sanctified; 10 let Thy kingdom come; let Thy will become as (in) heaven, and (upon) the earth; 11 give to us today our needed bread; 12 and forgive to us our debts, as also we ourselves are forgiving our debtors; 13 and do not lead us (into) temptation, but deliver us (from) the evil one. For the kingdom and the power and the glory is **Thine** (to) the ages. Amen. 14 For if **ye should forgive** to men their offences, your Heavenly Father will also forgive *your offences* to you; 15 but if ye should not forgive to men their offences, neither your Father will forgive your offences *to you*.

Should be praying is the word of emphasis in this sentence. This verb is present tense in passive voice subjunctive meaning the time element of prayer should be authentic. MSS has "ye should be praying," this change from second person singular to second person plural. It was singular in verse 2: "thou should be doing," and the verb with it is hortatory as singular: "do not sound a trumpet." In this verse, the verb with this one is future tense as singular: "thou will not be." The plural is found in verse 16, but the verb with it is imperative as plural: "stop becoming." So it would seem strange to have a plural verb with a singular verb in the same breath.

Will not be is future tense of the verb "to be." Jesus does not want us to be actors in our dialogue with God. Many public prayers are written out beforehand. The purpose for this so they sound proper in front of their audience. Are they performing for their associates? Our public prayers should reflect our private prayers. It should come easy to pray as we make requests to our Father. If we need wisdom on what to say, ask God, Jas 1:5: "But **if** anyone of you is lacking wisdom, let him keep asking (from) God Who is giving to all freely, and is reproaching not, and it will be given to him." We need also to make our petitions with faith, Jas 1:6. If we are in fellowship with God, the Holy Spirit will intercede on our behalf, Ro 8:26: "And in like manner also **the Spirit** is jointly helping our weaknesses; for that which we should pray for (according as) it is necessary, we know not, but Spirit Himself is making intercession (for) us with groanings inexpressible." God knows what we need before we ask, Mt 6:8: "Therefore be **not** like unto them: for your Father knows of what things ye are having need (before) ye asked Him;" but our Lord wants us to verbally ask, Mt 7:7: "**Keep asking**, and it will be given to you; keep seeking, and ye will find; keep knocking, and it will be opened to you." This gain will bring joy, Joh 16:24: "**(Until)** **now** ye not asked anything (in) My name: keep asking, and ye will receive, in order that your joy might be full." God is able to do exceedingly above what we are asking for ourselves or thinking, Eph 3:20:

“But **to the One** Who is being able to do above all things exceedingly above what we are asking for ourselves or are thinking (according to) the power which is working for ourselves (in) us.”

Are loving is present tense meaning these actors are being friendly in their prayers. This verb is “*phileo*,” not “*agapao*.” These pretenders are not sacrificially loving in this dialogue, but they are befriending those around them with their speech.

To be praying is present tense infinitive with the use of explaining the verb “are loving.”

Having had stood is perfect tense participle with the use of means. The normal manner of praying is kneeling or prostrating before God, Ac 20:36: “And *after* he has said **these things**, he bowed his knees (with) all them *and* prayed,” but these ones use it as means to be seen by others, Lu 18:11: “**The Pharisee** *who* stood, was praying these things (to) himself, God, I am thanking Thee that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax gatherer.”

May appear is past tense subjunctive meaning the purpose of this posture is to shine before others, Mt 23:14: “(23:13) But **woe** to you, scribes and Pharisees, actors, for ye are devouring the houses of widows, and as a pretext praying at great length; (because of) this ye will receive more abundant judgment.”

Am saying is present tense meaning Jesus is affirming this statement. After a verb of speaking with a conjunction “that: *oti*,” it translates as quotation marks.

Are having is present tense meaning they are possessing from this audience their recompense. It is better to receive praises from God, Mt 24:45: “**Who** then is the faithful and prudent bondman, whom his lord appointed (over) his household, to be giving to them the food (in) season?”

Matthew 6:6

Thou, is the word of emphasis. The personal pronoun is direct address as vocative referring to single out each one of us to pray properly. This does not mean we should not pray publicly, but our prayer life should be private, then our public prayers will become second nature. If our public prayers are flowery, well-spoken, and not personal, then our private prayers are not habitual. Public prayers are not condemned here, but the meaning is that these prayers are used in insincerity.

Enter is past tense imperative meaning go into your secret room. Peter’s secret place was his house-top, Ac 10:9: “And on the morrow *while* these were journeying and were drawing near to the city, Peter went up (on) the housetop to pray, (about) the sixth hour.”

Have shut is past tense participle translated with the use of time “*after*.” AV, EMTV and Garnier agree with this use. HCSB, Murdoch, NET, RSV, TWENTY, Tyndale and Williams translated with the use of attendant circumstance: “shut your door, and pray.” The shutting of the door gives privacy so there will be no distraction. If we pray without verbally speaking to God, it will be thoughts and our minds will wander. This is the main purpose to have privacy, so we can speak out loud and communicate better with God. The place is not important but the separation from others is. This is why Jesus went away alone so he could commune better in prayer, Mt 14:23: “*And after* He **has dismissed** the crowds, He went up (into) the mountain apart to pray. *And after* evening came He was there.” This does not mean we only need to pray in private places, as we can pray within ourselves, 1Th 5:17: “Keep praying **unceasingly**.”

Will render is future tense meaning God will recompense what man cannot do. In the open is not found in MSS just like in Mt 6:4: “so that thy alms might be (in) secret: and thy Father Who is seeing (in) secret Himself will render to thee (in) the open.”

Matthew 6:7

Were praying is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time “*while*.” Most translations agree with this use except ASV, RSV and WEB who translated with the use of means: “in praying.” Notice from here on, Jesus changes from singular to plural.

Do not use vain repetitions is past tense subjunctive meaning this is hortatory. This strong exhortation with expected compliance has not been heeded to those during church history. Formal prayers such as the book of prayer by the Church of England in 1549 was compiled even after the Roman Catholic Church developed their repetition of the Lord’s prayer, and Hail Mary. This continued as Traditional English Lutheran, Methodist and Presbyterian prayer books have borrowed from the Book of Common Prayer. To repeat the same things over and over, to use many idle words, to babble, prate is derived from Battus, a king of Cyrene, who is said to have stuttered. This compound verb comes from this: “*battos*” and “*logos*: word.” The Roman Catholics have even developed a rosary to feel that they have accomplished their task.

Heathens mean those who adapted to the genius or customs of a peculiar people, Ac 19:34: “But *after they recognized* that he is a Jew, there was one cry (from) all, for crying out (about) two hours, great *is* Artemis of *the* Ephesians.”

Are thinking is present tense meaning these heathen are forming an opinion or determining that this is the best way.

Will be heard is future tense in passive voice meaning God will give heed or will comply with admonition their desires of the heart. It has to be what is in his heart as no words of any requests have been formulated.

Matthew 6:8

Not is the word of emphasis in this sentence.

Be like is past tense in passive voice subjunctive. Consequently, as hortatory, Jesus is strongly making the usage to be made like these heathens.

Knows is perfect tense of “*oida*” which translates as present tense non-linear. God knows intellectually all our needs before we ask him. Because God is omniscience, Jesus still wants us to communicate with the Father in the same way you would talk respectfully to our earthly father.

Asked is past tense infinitive translated with the use of time because of the preposition “before.” The personal pronoun “you” is in accusative case which becomes the subject of this infinitive verb as accusative of general reference “ye.”

Matthew 6:9

Thus is the word of emphasis in this sentence. This adverb means in this manner. Jesus has given us consequently a model of what content our prayers should consist. This should not be called the Lord’s Prayer, but the Model Prayer. Broadus says: “there is no evidence that Jesus meant it for liturgical use by

others.” Luke gives a briefer version of the same model, Lu 11:2-4: “And **He said** to them, whenever ye should be praying keep saying, our Father, Who *is* (in) the heavens, let Thy name be sanctified; let Thy kingdom come; let Thy will be done, as (in) heaven, also (upon) the earth. Keep giving our needed **bread** to us daily; and forgive us our sins, for also we ourselves are forgiving everyone who are owing to us; and lead us not (into) temptation, but deliver us (from) the evil *one*.” This is not a formula for successful enrichment for prayer. Our penitent heart is what God desires. This model will give us practical instructions on how to address our Heavenly Father; what to request is what we need to focus on; and with reminder of God’s omnipotence. Later Jesus foretold his disciples that they need to ask in Jesus’ name, Joh 16:26: “Ye will ask **(in) that day** (in) My name; and I am saying not to you I Myself will beseech the Father (for) you.” These requests need to be recognizable in our own personal experiences (*gnorizo*) through prayer, Php 4:6: “Stop being careful about **everything**, but (in) everything let your requests keep being made known (to) God by prayer and by supplication (with) thanksgiving.”

Keep praying for yourselves is present tense in middle voice imperative meaning with the emphatic personal pronoun this prayer is very personal. This is not a contrite public prayer.

Our Father is the direct address as vocative. We need to begin all our prayers to our heavenly Father.

Let be sanctified is past tense in passive voice imperative. We are commanded here to recognize the holiness of God’s name. It should never be taken in vain, Ex 20:7: “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” The name of our Lord Jesus is profaned constantly among the wicked. The extent of God’s name “Yahweh” among the Jews would never pass their lips. This is why the Masoretic scholars would not insert proper pointings that complete the name “Jehovah” we are accustomed to. All the verbs here in this model are past tense imperative showing us the urgency of this matter. First, we need to remember that this is the Almighty LORD; an honour of God’s name. What belongs to God is more important to the things which pertain to men. Our spiritual well being is dependant entirely upon our relationship with God, which is more important than our daily needs. Satan tried to put our daily needs in the temptations before our relationship with God.

Matthew 6:10

Let come is past tense imperative meaning God’s kingdom is referring to Messianic reign for 1000 years. We are all praying for Christ’s return, Mt 25:34: “**Then** the King will say to the ones (on) His right hand, come, the blessed of My Father, inherit the Kingdom which had been prepared (from) *the* foundation of *the* world.” This is not the kingdom which is at hand, Mt 3:2: “and saying, keep repenting; for the kingdom of the heavens has drawn near,” because this is a spiritual kingdom which Satan is still ruling on earth, 2Co 4:3-4: “But if also our glad tidings **is** concealed, it is concealed (in) the ones who are perishing; (in) whom the god of this age blinded the thoughts of the unbelieving, (so as) the radiancy of the glad tidings of the glory of the Christ became not forth to them, Who is image of God.” But there will come a time during the Great Tribulation where his time will be short, Re 12:12: “**(Because of) this** keep rejoicing the heavens and the ones who are tabernacling (in) them. **Woe** the earth and the sea because the devil *who* was having great fury came down (to) you, *who* knows that he is having a short time.” We know by faith that Jesus is coming back, so in our prayers, let us acknowledge this fact.

Let become is past tense imperative meaning God’s pleasure will happen. We know by faith that God will overcome all his adversaries, so in our prayers, let us acknowledge this fact.

Matthew 6:11

Give is past tense imperative meaning after addressing our Heavenly Father, and acknowledging his kingship, request our daily needs of provisions. Notice the change from our focus on God to the focus on the petitions for ourselves. Bread is referred to food in general, Pr 30:8: “Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.” Today shows that we need to request this on a daily basis and not worry about tomorrow, Mt 6:34: “Therefore do **not** be careful (for) the morrow: for the morrow will be careful about the *things* of itself: the evil of it *is* sufficient to the day.” And we should only ask for what is sufficient for that day, Lu 11:3: “Keep giving our needed **bread** to us daily.” Coming unto God on a daily basis brings utter dependence upon God for our bodily necessities, 1Ti 6:8: “but having substance and coverings, we will be satisfied with these.” The Israelites had to gather manna for the day, they gathered nothing for the morrow, Ps 103:5: “Who satisfieth thy mouth with good *things*; so that thy youth is renewed like the eagle’s.”

Matthew 6:12

Forgive is past tense imperative meaning as a child of God asking God to forgive our wrongdoings. This has nothing to do with salvation but with the relationship of a child to his father. For the unsaved to recite these verses in a public forum diminishes the understanding of this command. As a Christian, we will forgive because we are already forgiven. We sin against God and in prayer, we confess our sins to cleanse us from all unrighteousness, 1Jo 1:9: “**If** we should be confessing our sins, He is faithful and righteous, in order that He may forgive us *our* sins and may cleanse us (from) all unrighteousness.”

Are forgiving is present tense meaning we ourselves are continuously remitting those who injured us. As we expected God to forgive us, it is necessary to forgive others in our human relationships. Peter asked Jesus how often should he forgive his brother, and Jesus answered with unlimited forgiveness Mt 18:21-22: “**Then Peter** came to Him and said, LORD, how often will my brother sin (against) me and I will forgive him? (**Until**) **seven times**? Jesus is saying to him, I am not saying to thee (until) seven times, but (until) seventy times seven.” This shows that there is no limit of perversion where God cannot forgive someone for salvation. The only unforgiveable sin is blasphemy against the Holy Spirit, Mt 12:31: “(**Because of**) **this** I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men.” This is where someone resists the Holy Spirit to the point where it is the wilful and wicked rejection of God’s saving power and grace, Mt 12:32: “And **whoever** should speak a word (against) the son of man, it will be forgiven to him, but whoever should speak (against) the Holy Spirit, it will not be forgiven to him, neither (in) the now age nor (in) the coming *one*.”

Matthew 6:13

Do not lead is past tense subjunctive meaning this is prohibitive of this compound verb which consists of: “into” and “to carry.” We are requesting that God would prohibit any trial or test be not carried out to the fullest extent, Lu 22:40: “And after **He has arrived** (at) the place He said to them, keep praying to not enter (into) temptation.”

Deliver past tense imperative meaning we are asking like Paul that we are able to bear what is coming and God to provide this way of escape, 1Co 10:13: “**Temptation** has not taken you except what belongs to man *is found*; and faithful *is* God, Who will not allow *that* ye are tempted (above) what ye are being able, but will make (with) temptation also the issue, *that* ye are being able to bear *it*.” This could be evil from which we found ourselves in (neuter) or it could be the evil one which is Satan himself (masculine), 2Pe 2:9: “*the* LORD knows *how* to be delivering *the* pious (out of) temptation, and to be keeping *the* unrighteous *ones* (to) a day of judgment.” Because it is in the genitive case, it is difficult to know exactly what Matthew intended here.

Thine is the word of emphasis in this sentence. Matthew finished this Model Prayer with this doxology in a similar manner Matthew closed his gospel, Mt 28:20: “teaching *that* they are observing all things whatsoever I commanded you; and behold, I Myself am (with) you all the days (until) the completion of the age. Amen.” John used this type of doxology in Revelation, Re 5:13: “And every creature which is (in) the heaven, and (on) the earth and (under) the earth, and which are (on) the sea, and all things (in) them, I heard saying, to the One Who was sitting (on) the throne, and to the Lamb, the blessing and the honor and the glory and the might *are being found*, (to) the ages of the ages. Amen.” Paul used it in his pastoral epistles, 1Ti 1:17: “Now *may* honor and glory *be given to the King* of the ages, incorruptible, invisible, only wise God, (to) the ages of the ages. Amen.” 1Ti 6:16: “Who alone is having immortality, is dwelling in unapproachable light, which no one of men saw nor is being able to see, to Whom *may* honor and might *be* eternal. Amen.” MSS does not have this doxology and Robertson says: “The use of a doxology arose when this prayer began to be used as a liturgy to be recited or to be chanted in public worship. It was not an original part of the Model Prayer as given by Jesus.”

Matthew 6:14

Should forgive is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of forgiveness is our willingness to forgive others. Notice for Jesus to speak on this a second time is amplifying the fact that God forgave us our sins, and we need to do the same. Let not our unwillingness to forgive others affect our prayer life. We plea to God to forgive us, so as with our offerings to the poor, let our relationships with others affect this gift, Mt 5:24: “leave there thy gift (before) the altar, and keep going away, be first reconciled to thy brother, and then *because* thou came keep offering thy gift.”

Matthew 6:15

Should not forgive is past tense subjunctive meaning the condition is contrasted here that our prayers will not be answered because we abandoned not our claim on someone else, Eph 4:31: “Let all bitterness, and indignation, and wrath, and clamour, and evil speaking be removed (from) you, (with) all malice.” We need to remember that God forgave us. If we look through the holiness of God, we will realize of our own terrible sinfulness, then we will learn quickly to do as God has done for us.

Matthew 6:16

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world. The third is the teaching on the commandments and traditions. The fourth is the teaching on alms-giving. The fifth is the teaching on prayer. The sixth is the teaching on fasting.

E. Teachings on the mountain, Mt 5:1-8:1

6. Fasting, Mt 6:16-18

16 And whenever **ye should be fasting**, stop becoming as the pretenders *are* downcast in countenance; for they are disfiguring their faces, so that they may appear *as* fasting to men; verily I am saying to you,

"they are having their reward." 17 But **thou**, *while* thou were fasting, anoint for thyself thy head, and wash for thyself thy face; 18 so that thou may not appear *as* fasting to men, but to your Father Who *is* (in) secret; and your Father Who is seeing (in) secret will render to you.

Should be fasting is present tense subjunctive meaning the time when we should be continuously restraining from food and drink as a religious exercise.

Stop becoming is present tense imperative meaning stop continuously appearing as the pretenders. This Greek word is "*hupokrites*" where we get our word hypocrite. These actors are looking sad and gloomy.

Are disfiguring is present tense meaning their countenances are rendering continuously unsightly.

May appear is past tense subjunctive meaning the purpose of this acting is so they may be seen to others.

Fasting is present tense participle with the use of manner. This sight before men is done in the manner of one who is suffering from lack of nourishment.

Am saying is present tense meaning Jesus is continuously affirming to these listeners. After the verb of speaking, the conjunction "that, *oti*" translates as quotation marks. This is the same quote as found earlier of someone praying for others, Mt 6:2: "Therefore whenever **thou should be doing** alms, do not sound a trumpet (before) thee, as the pretenders are doing (in) the assemblies and (in) the streets, so that they may have glory (from) men; verily I am saying to you, they are having their reward."

Matthew 6:17

Thou, is the word of emphasis in this sentence. This second person singular personal pronoun is changed from the plural since verse 7. This is direct address as vocative. This is the same address since the last time it was singular in Mt 6:6: "But **thou**, whenever thou should be praying, enter (into) thy chamber, and *after* thou have shut thy door, pray to thy Father Who *was* (in) secret; and thy Father Who was seeing (in) secret will render to thee (in) the open."

Were fasting is present tense participle translated with the use of time "*while*." Most translations agree with this use except Garnier who translated with the use of attendant circumstance: "you must effuse your head and cleanse."

Anoint for thyself is past tense in middle voice imperative meaning their custom was not to put on deodorant as the Egyptians back in that day would put perfume in their armpits. This tradition actually carried on and was copied by the Greeks, and like everything else Greek, was eventually stolen by the Romans. Any sort of scented bathing and deodorants fell by the wayside when the growing power of the Church essentially made the very idea of smelling nice and being clean more or less a sin. Soap, which had been invented by the Phoenicians in 600 B.C., was cast aside in favor of smelling like rancid eggs, because that's apparently what God wanted.

Wash for thyself is past tense in middle voice imperative meaning these actors did not wash their own faces. This self-righteousness of the religious leaders are being rebuked again, Mt 5:20: "For I **am saying** to you, Unless your righteousness should abound above *the righteousness* of the scribes and Pharisees, ye shall in no wise enter (into) the kingdom of the heavens." This whole Sermon on the Mount is to warn against such traditions before them. Their faces were dirty from false tears and dust thrown on their head.

Matthew 6:18

May not appear is past tense in passive voice subjunctive meaning thou (singular) may not be seen to others in this smelly and unattractive appearance.

Fasting is present tense participle with the use of manner “*as*.” Murdoch agrees with this use. Most translations find the use of result: “that thou fastest.” Garnier, NET translated with the use of time: “while fasting.”

Is seeing is present tense participle translated with the use of substantive modifying the article “who” which refers to “Father.”

Will render is future tense which was used in Mt 6:4,6: “so that thy alms might be (in) secret: and thy Father Who is seeing (in) secret Himself will render to thee (in) the open. But **thou**, whenever thou should be praying, enter (into) thy chamber, and *after* thou have shut thy door, pray to thy Father Who *was* (in) secret; and thy Father Who was seeing (in) secret will render to thee (in) the open;” and because of this, TR adds: “in the open.”

Matthew 6:19

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world. The third is the teaching on the commandments and traditions. The fourth is the teaching on alms-giving. The fifth is the teaching on prayer. The sixth is the teaching on fasting. The seventh is the teaching on treasure.

E. Teachings on the mountain, Mt 5:1-8:1

7. Treasure, Mt 6:19-34

19 **Stop treasuring up** for yourselves treasures (upon) the earth, where moth and rust is spoiling, and where thieves are digging through and are stealing: 20 but keep treasuring for yourselves treasures (in) heaven, where neither moth nor rust is spoiling, and where thieves are not digging through nor are stealing. 21 For where your treasure **is**, there your heart will be also. 22 **The lamp** of the body is the eye: therefore if thine eye should be single, thy whole body will be light; 23 but if thine eye should be evil, thy whole body will be dark. Therefore if **the light** which *is* (in) thee is darkness, how great *is* that darkness? 24 **No one** is being able to be serving two Lords; for either he will hate the one, and will love the other; or he will hold to *the* one, and will despise the other. Ye are being **not** able to be serving God and mammon. 25 **(Because of) this** I am saying to you, stop being careful as to your life, what ye should eat and what ye should drink; nor as to your body, what ye should put on. Is **not** the life more than the food and the body than the raiment? Yes! 26 **Look** (at) the birds of the heaven, that they are not sowing, nor are reaping, nor are gathering (into) granaries, and your heavenly Father is feeding them: are ye yourselves not much better than they? Yes! 27 But **who** (out of) you being careful is being able to add (to) his stature one cubit? 28 And why are ye being careful **(about) raiment**? **Observe** the lilies of the field, how they are growing: they are not laboring nor are spinning; 29 but I am saying to you, “not even Solomon (in) all his glory was clothed as one of these *is clothed*.” 30 But if God **is** thus **arraying** the

grass of the field, *which* is today and is being thrown tomorrow (into) an oven, *will* He not *clothe* much rather you, O ye of little faith? Yes! 31 Therefore do **not** be careful, saying, what shall we eat, or what shall we drink, or with what shall we be clothed? 32 For the nations are seeking after **all these things**; for your heavenly Father knows that ye are having need of all these things; 33 but keep seeking first the kingdom of God and His righteousness, and all these things will be added to you. 34 Therefore be **not** careful (for) the morrow: for the morrow will be careful about the *things* of itself: the evil of it *is* sufficient to the day.

Stop treasuring up are the words of emphasis in this sentence. This verb is present tense imperative meaning to stop continuously storing up our storehouses. Notice the cognate noun “treasure” which is the same source as the verb “to treasure,” Lu 12:21: “**Thus** *is* the one who is treasuring up for himself, and *is* not rich (toward) God.” As we continue with the traditions of men, especially the Jews, it was important to be thought to have material wealth. Costly and ornamental apparel was reckoned among a man’s chief treasures in olden times. See Jos 7:21: “When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.” 2Ki 5:5: “And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.” Lu 16:19: “Now there was a certain rich **man**, and he was being clothed in purple and fine linen, *and* was making good cheer daily in splendour.” This does not mean to neglect the necessities of life or putting away for a rainy day, but it does mean not to place our highest love or desire on these earthly treasures. As riches in themselves is not sin, but Jesus is dealing here with the proper attitude towards riches, and the improper use is sin, Lu 12:15: “**And He said** (to) them, keep seeing and keep watching (from) covetousness; for (while) it is abounding his life *is* to anyone (of) the things which *is* possessing of him.” We must curb the instincts of materialism. The remedy for hoarding is giving, Mt 5:42: “Keep giving **to the one** who is asking of thee; and thou shall not turn away from the one who was wishing to borrow for himself (from) thee.” Mr 10:8: “and the two will be (for) one flesh; so that they are no longer two, but one flesh.” Jesus does not forbid ownership of earthly possessions, Mt 27:57: “**And after evening** has come a rich man (from) Arimathea, by name Joseph, who himself was discipled to Jesus came.”

Is spoiling is present tense meaning these earthly objects are continuously not manifesting which are losing its lustre by becoming unsightly. Jesus is explaining the second law of thermodynamics which is everything is decaying. This law is contrary to the “theory” of evolution which says everything is evolving to better and greater. This is a contrast to this theory. We cannot have evolved from a different species because material matter is decaying. Our intellectual technologies will blossom in the last days as promised by Daniel in Da 12:4: “But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.” So the thought that it takes four billion years for light to come from a distant star, and our planet is only just over 6,000 years old can baffle us. But a fool will say in his heart: No God! Ps 53:1: “The fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.” The threat of moth, rust or theft shows there is no security of lasting treasure, Jas 5:2: “**Thy riches have rotted, and your garments have become** moth-eaten;” Lu 12:33: “**Sell** the things which *one* was possessing of yours, and give alms; make to yourselves not growing old purses, *this is* unfailing treasure (in) the heavens, where a thief is not drawing near, nor is destroying.” Moths are related to butterflies. In fact, it’s a common misconception that adult moths eat fabric. It is their larvae, half-inch caterpillars that spend their roughly 10-day-long life cycle fattening up on the contents of your closet that leave those telltale holes. Rust is common with food spoilage but in the wider sense regarded as the corrosion of metals.

Are digging though and are stealing both are present tense meaning these robbers are continuously breaking in and robbing these treasures. The world knows this and created insurance companies to protect our assets.

Matthew 6:20

Keep treasuring is present tense imperative like in the previous verse, but now in the positive sense. Previously, these were valuables upon the earth, but here they are deemed as a different sort to be stored for eternal use.

Matthew 6:21

Is the word of emphasis in this sentence. This verb is present tense showing our treasure is continuously existing in our hearts. If our desires are to gain material wealth, then our heart will become of the earth: earthly, sensualised, materialised, and degraded, because we have put our treasure here. These possessions cannot satisfy as the passion of possessing is the wrong appeal. If our heart is towards heaven, then we will be looking for the return of our Saviour, and we will live as sojourners, 1Pe 1:17: “And if **ye are calling for yourselves** on *the* Father Who is judging without regard of persons (according to) the work of each one, pass ye the time of your sojourn (in) fear;” 2:11: “Beloved, **I am exhorting** *you* as strangers and sojourners, *that ye* should be abstaining for yourselves from the fleshly lusts, which are warring (against) the soul.”

Matthew 6:22

The lamp is the word of emphasis in this sentence. This lamp of the body is the eye.

Should be is present tense subjunctive meaning therefore the condition of being sound, then a body of light.

Matthew 6:23

Should be is present tense subjunctive. If this eye lets in evil, then the body is dark, Lu 11:34: “**The lamp** of the body is the eye: therefore whenever thy single eye should be, also the body is light; but when it should be evil, also thy body *is* dark.” The light is the word of emphasis in this sentence. The question is that the light we perceive is actually darkness, how great is that darkness? This darkness has blinded to the point that they do not realize it is darkness within them. This is how self-righteousness has claimed light as their own, but they are full of darkness. If a person became blind and kept searching to find a place where it was not dark, we would find this foolish. But these blind religious leaders are trying to guide others, and both will wander into fallacies. Seeing falsely is worse than blindness.

Matthew 6:24

No one is the word of emphasis in this sentence. This pronoun displays the impossibility of having two masters, Lu 16:13: “**No** servant is being able to be serving two Lords, for either he will hate the one, and he will love the other; or he will hold to one, and he will despise the other. Ye are not being able to be serving God and riches.”

To be serving is present tense infinitive with the use of completing the verb in present tense “is being able.” The contrast between the darkness of covetousness and the light of faith and treasure in heaven

carries over to the concept of two masters. Necessarily a choice must be made, and they must either regard a master with love and obedience or with hate and disobedience.

Not is the word of emphasis in this sentence. It is impossible to be a bond-slave to God and to trust in riches.

Matthew 6:25

(Because of) this are the words of emphasis in this sentence. The lack of dependence upon God has led to anxiety over the providence of God, Lu 12:22-31: “**And He said** to His disciples, (because of) this I am saying to you stop being careful *as* to your life what ye should eat nor *as* to the body what ye should put on. **The life** is more than the food, and the body than the raiment. **Consider** the ravens, for they are not sowing nor are reaping, to which there is not a storehouse nor a granary, and God is feeding them. **How much** more ye yourselves are being better than the birds? And **who** (of) you *by* being careful is being able to add one cubit (to) his stature? Therefore **if** ye are neither being able *to do the* least, why are ye being careful (about) the rest? **Consider** the lilies, how they are growing; they are laboring not, nor they are spinning; but I am saying to you, not even Solomon (in) all his glory was clothed as one of these *was clothed*. But **if** God is thus arraying the grass *which* is today (in) the field, and tomorrow *which* is casting (into) an oven, how much rather you, O ye of little faith? And **yourselves** stop seeking what ye should eat or what ye should drink, and stop being anxious; for all the nations of the world are seeking after these things; and your Father knows that ye are having need of these things. Ye are **moreover** seeking the kingdom of God, and all these things will be added to you.” We learned how to pray earlier as his will be done, Mt 6:10: “let Thy kingdom come; let Thy will become as (in) heaven, and (upon) the earth.” God meets our temporal needs, Mt 5:45: “so that ye may become sons of your Father Who *is* (in) the heavens: He is causing His sun to rise (on) *the* evil and good, and is sending rain (on) *the* just and unjust;” that he who clothes the grass and flowers of the field in striking beauty will also take care of us and nothing is left to chance. Our Heavenly Father guides our lives.

Am saying is present tense meaning Jesus is affirming again that tradition of materialism is worldly-minded as a slave of mammon.

Stop being careful is present tense imperative meaning stop being continuously anxious. During the day when AV was translated this word “thought” was a word for anxiety, 1Pe 5:7: “throw **all your care** (upon) Him, because He is caring (for) you.” This self-concern relative to the future is foolish as we think we can grant security to life itself. The future is not in our hands, but God’s. Jesus will close as we are adding tomorrow’s worry to that of today, Mt 6:34: “Therefore do **not** be careful (for) the morrow: for the morrow will be careful about the *things* of itself: the evil of it *is* sufficient to the day.”

Should eat and should drink and should put on are all past tense subjunctive which are all direct answers to the command of stop being anxious to the matters of food and raiment.

Not is the word of emphasis in this sentence. The negative particle “*ouchi*” with a question gives an expected answer yes!

Matthew 6:26

Look is the word of emphasis in this sentence. This verb is past tense imperative meaning consider the birds. This compound verb consists of “in” and “to see.”

Are not sowing is present tense meaning these birds are not continuously seeding the fields, Lu 12:24: “**Consider** the ravens, for they are not sowing nor are reaping, to which there is not a storehouse nor a granary, and God is feeding them. **How much** more ye yourselves are being better than the birds?”

Nor are reaping is present tense meaning these birds are not continuously harvesting the fields.

Nor are gathering is present tense meaning these birds are not continuously collecting into the storehouses. The storehouse of God is our heavenly home as the wheat is collected, while the tares will burn in the lake of fire, Mt 13:30: “**Suffer** both to be growing together (until) the harvest; and I will say to the harvest men (in) *the* time of the harvest, gather first the darnel, and bind them (into) bundles (to) burn them; but bring together the wheat (into) my granary.” Some find full storehouses will bring security, Lu 12:18-19: “And **he said**, I will do this: I will take away my granaries, and I will build greater *ones*, and I will lay up there all my produce and my good things, and I will say to my soul, soul, thou are having many good things *which* are being laid by (for) many years; keep taking thy rest, eat, drink, keep being merry.” But this one is not rich towards God, Lu 12:20-21: “But God **said** to him, fool, they are requiring thy soul (from) thee this night; and what prepared thou to whom it will be? **Thus** *is* the one who is treasuring up for himself, and *is* not rich (toward) God.”

Is feeding is present tense meaning God is nourishing the birds in spite of not sowing, reaping and gathering what feeds them.

Are not better is present tense meaning we ourselves (emphatic) are excelling or surpassing continuously the birds because we are made in God’s image. The question with “not: *ouch*” is expected answer yes!

Matthew 6:27

Who is the word of emphasis in this sentence. This pronoun is asking a second question concerning our anxiety of daily nutrients. The loss of life because of starvation is a contributory factor in the death of over 3 million children under five every year. But under the normal circumstances, the world population is overweight and it is not the lack which contributes to living a longer and fuller life.

Being careful is present tense participle with the use of means. This verb has the same meaning as found in verse 25, where Jesus tells us not to stop being anxious. Our worrying about if we will have enough food will add length to our life, but on the contrary, the stress of this will shorten our life. The security of full storehouses will not guarantee a longer life, more than someone living day to day.

To add is past tense infinitive meaning to put on age to our life. The word stature could be our height, but this anxiety is about to last the term or length of life. A cubit is the distance between our elbow and the tip of our middle finger. We say today “about that much.”

Matthew 6:28

(**About**) **raiment** are the words of emphasis in this sentence. This next area which most people worry about is our clothing. Today most people worry not about if they will have clothing, but what to wear. Our wardrobes are plenteous, but even if we were poor, worrying about if there is enough to be clothed, will not create clothing.

Are being careful is present tense meaning are being continuously anxious. The same verb as found in Mt 6:25,27.

Observe is the word of emphasis in this sentence. This verb is past tense imperative meaning start examining carefully or learn thoroughly as the compound verb consists of “according to” and “to be informed.” We are appraising the lilies of Palestine which is a dark violet colour. King Solomon spoke of such a flower, So 5:13: “His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.”



Are growing, are not labouring nor are spinning. All three are present tense showing the growth of these flowers is not by toil or dancing. These grow wild without any proper care. There are a lot of flowers which need pruning, and special care, but these wild flowers are cared for by God.

Matthew 6:29

Am saying is present tense meaning the affirmation of this wild flower. The conjunction “that: *oti*” after the verb of speaking translates as quotation marks.

Clothed himself is past tense in middle voice meaning Solomon did not put on himself all his excellence of being King to these beautiful flowers. This King with all his wealth, fame and position could not compete with God’s portrait.

Matthew 6:30

Is arraying is the word of emphasis in this sentence. This verb is present tense meaning God is investing in nature by clothing it. Notice here Jesus uses grass instead of flowers. We think little of hay for animal grazing because of its plainness.

Not is “*ou*” in a question is expected answer yes!

Little faith is direct address with the use of vocative. This noun means someone who is trusting too little. This is not “faithless: *apistos*.” This is not “unfaithful: *apisteo*.” This word is only found in by Matthew, Mt 8:26 14:31 16:8; and Luke in his cross-reference, Lu 12:28. This one distrusts in God’s providential care. We have followed the world and are protecting our assets by insurance. If our house burns down, our home and all its contents will be replaced.

Matthew 6:31

Not is the word of emphasis in this sentence. This is not with the question but with the verb “be careful.”

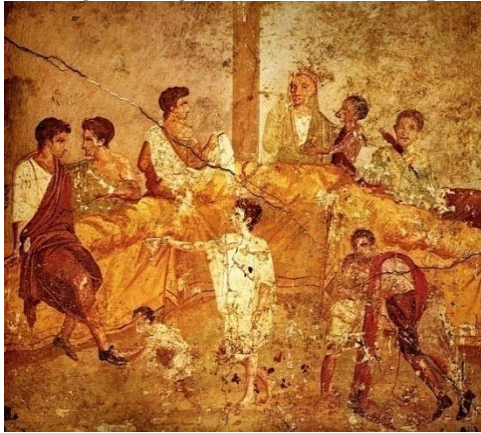
Do not be careful is past tense subjunctive meaning this hortatory is strongly suggesting that worry will not achieve anything.

Shall drink or shall cloth ourselves are both past tense subjunctive meaning the possibility of drinking or clothing ourselves should not come to mind. Notice how Jesus changed from eating to drinking. This way it covers everything from hunger to thirst.

Matthew 6:32

All these things are the words of emphasis in this sentence. These things refer to food and raiment.

Are seeking after is present tense meaning the Gentiles are continuously craving for banqueting. All their social gatherings are centered on a spread of food and fashion display.



The practice of reclining and dining continued into ancient Rome, but with a few additions — for one, respectable women were invited to join the party, and for another, drinking was not a separate, post-dinner event, but became part of the dining experience.



The dinner parties were held in the triclinium (dining room). They often lasted up to eight hours. The Romans did not sit on chairs around the table like we do today. Instead the adults lay on sloping couches situated around a square table. Only small children or slaves were permitted to eat sitting.

Matthew 6:33

Keep seeking is present tense imperative meaning with the adverb “first” we are commanded to continuously craving foremost God’s kingdom and righteousness, Ro 14:17: “for the kingdom of God is not eating and drinking, but righteousness and peace and joy (in) *the* Holy Spirit.” These two are our great

object. We will find this Kingdom first in time, importance and affection which will change our hearts to righteousness in the forgiveness of sins in his name. To pursue riches so we may eat and dress better is no comparison to the supreme pursuit of being forgiven and being fellow-heirs of eternal glory, Joh 6:27: “Stop **working** the food which is perishing, but the food which is abiding (unto) eternal life, which the Son of man will give to you; for Him the Father sealed.”

Will be added is future tense in passive voice meaning food and raiment will be set towards us. Seek spiritual things first and temporal things will follow. This does not mean we will not be poor and lack these things, but this insecurity will not make us anxious, for everything is under God’s control, Lu 12:31: “Ye are **moreover** seeking the kingdom of God, and all these things will be added to you.”

Matthew 6:34

Not is the word of emphasis in this sentence.

Do not be careful is past tense subjunctive meaning this hortatory is strongly suggesting that we be not anxious for the next day.

Will be careful is future tense meaning there is enough uncertainties concerning the next day that we not to concern ourselves. Today we say that we are borrowing trouble from the future. The French say that the worst misfortunes are those which never arrive. The English say never cross a bridge till you have to cross it.

Matthew 7:1

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world. The third is the teaching on the commandments and traditions. The fourth is the teaching on alms-giving. The fifth is the teaching on prayer. The sixth is the teaching on fasting. The seventh is the teaching on treasure. The eighth is the teaching on judging.

E. Teachings on the mountain, Mt 5:1-8:1

8. Judging, Mt 7:1-6

1 **Stop** judging, in order ye may not be judged: 2 for (with) what judgment ye are judging, ye will be judged; and (with) what measure ye are measuring, it will be measured to you. 3 But **why** are thou looking on the mote which *is* (in) the eye of your brother, but are thou perceiving not the beam (in) your *own* eye? Yes! 4 Or **how** will thou say to thy brother, suffer *so that* I may throw out the mote (from) thine eye: and behold, the beam *is* (in) thine *own* eye? 5 **Pretender**, throw out first the beam (out of) thine *own* eye, and then thou will see clearly to throw out the mote (out of) the eye of thy brother. 6 Give **not** the *thing* which *is* holy to the dogs; nor throw your pearls (before) the swine, lest they should trample upon them (with) their feet, and should have turned again *and* should rend you.

Not is the word of emphasis in this sentence.

Stop judging is present tense imperative meaning these five disciples: Matthew, Peter, Andrew, James and John were already continuously pronouncing an opinion on others as it was a tradition among the Jews to look down upon the Samaritans even though they were told not to do so, Le 19:16-17: “Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.” Jesus even later took these same passages and explained what they meant, Mt 18:15-17: “But if thy brother **should sin** (against) thee, keep going and reprove him (between) thee and him alone. If he should hear **thee**, thou gained thy brother; but if he should not hear, take (with) thee (besides) one or two, in order that every word may stand (upon) *the* mouth of two or three witnesses. But if **he should fail to listen** to them, tell *it* to the assembly; and if also he should fail to listen to the assembly, let him keep being to thee as the heathen and the taxgatherer *are*.” Peter even said that we are not to be meddling in our neighbors affairs, 1Pe 4:15: “For let **none** of you keep suffering as a murderer, or a thief, or an evil doer, or as an overlooker in matters of other people *are*.” This is a tale-bearer which brings slander and detractions. This is a distortion of facts by false coloring as to motives, Pr 11:13: “A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.” 20:19: “He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips;” as we call them double-tongued, Lu 6:37: “And **stop** judging, and ye shall in no wise be judged; stop condemning, and ye shall in no wise be condemned. **Keep releasing**, and ye will be released.” This judging is passing opinions instead of facts, Joh 7:24: “**Stop** judging (according to) sight, but judge righteous judgment.” We need to be objective by knowing what is right, 1Th 5:21: “And keep proving **all things**; keep holding fast the right.” Passing subjective thoughts is like the Pharisee who was self-righteous in prayer, Lu 18:10-11: “**Two men** went up (into) the temple to pray; the one a Pharisee and the other a tax gatherer. **The Pharisee** *who* stood, was praying these things (to) himself, God, I am thanking Thee that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax gatherer.” We know not the motives behind a man’s heart, only God knows. We decide man’s fruits based upon our morality, but when God says that we will know them by their fruits later in this discourse, as it refers to their teachings, not their life as Bengel and many preachers conclude today, Lu 6:43: “For there is **not** a good tree *which* is producing corrupt fruit; nor a corrupt tree is producing good fruit.” We know false prophets by testing the spirits, 1Jo 4:1: “**Beloved**, stop believing every spirit, but keep proving the spirits, if they are (of) God; because many false prophets have gone out (into) the world.” False prophets are false teachers, we must judge them on their messages, not their character, Mt 7:15: “But **keep giving heed** (of) the false prophets, who are coming (to) you (in) raiment of sheep, but within they are rapacious wolves.” We must deplore the conduct of self-appointed “fruit inspectors.”

May not be judged is past tense in passive voice subjunctive meaning the purpose of not forming an opinion on our neighbour, so that we will not have the same rendering on us. By this habit of censorship or unjust discrimination, we ourselves will face unfair criticism.

Matthew 7:2

Are judging is present tense meaning Jesus is using the tradition of the Jews as the proverb exclaimed, 2Sa 22:27: “With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.” Mr 4:24: “And He was saying to them, keep seeing what ye are hearing. (In) what measure ye are measuring it will be measured to you, and it will be added to you who is hearing.” Jas 2:13: “For **that judgment** *will be* without mercy to him *who* wrought not mercy. Mercy is boasting over judgment.”

Are measuring is present tense meaning the same rule which we apply to others.

Matthew 7:3

Why is the word of emphasis in this sentence. This interrogative pronoun refers to the “mote.”

Are looking is present tense meaning this one is discerning a twig, chaff or straw in the eye of someone close to this one. This is a hyperbole example because of the exaggeration of the joist, rafter or plank in your own eye. Notice the change from plural to singular in this verse to make it more personal and pointed.

Are perceiving is present tense meaning this one is observing not the large piece of wood in their own eye. With “not: *ou*” in a question, the expected answer is yes!

Matthew 7:4

How is the word of emphasis in this sentence. The adverb and particle together makes an interrogative of manner.

Suffer is past tense imperative meaning permit to remove the small piece of straw in your brother’s eye.

May throw out is past tense subjunctive meaning the result of yielding to this request, so that you may pull out this twig from your brother’s eye. This sounds like an act of kindness, but actually it is condemnation of this brother. The question is of manner. Can a blind person perform such a task to remove such a small particle in someone else’s eye? No!

Matthew 7:5

Pretender is the word of emphasis in this sentence. This vocative of direct address means they are acting as if they can perform such medical care. The Greek word is “*hupokrites*” where we have our English word “hypocrite.”

Throw out first is past tense imperative with the adverb of time. This one needs to start to pull out the plank from his own eye, then he can perform this medical care for his brother. So judging other people’s faults is dangerous, hypocritical and futile. We all have shortcomings, but it is best not to compare ourselves with others, 2Co 10:12: “For we are **not** daring to rank among or compare ourselves with some who are commending themselves, but these *are* measuring themselves (by) themselves, and comparing themselves with themselves, they are not understanding.” This does not mean if we are walking right with God that we cannot reprove our brother, Mt 18:15-18: “But if thy brother **should sin** (against) thee, keep going and reprove him (between) thee and him alone. If he should hear **thee**, thou gained thy brother; but if he should not hear, take (with) thee (besides) one or two, in order that every word may stand (upon) *the* mouth of two or three witnesses. But if **he should fail to listen** to them, tell *it* to the assembly; and if also he should fail to listen to the assembly, let him keep being to thee as the heathen and the taxgatherer *are*. **Verily** I am saying to you, whatsoever ye should bind (on) the earth, ye will be bound (in) the heaven; and whatsoever ye should loose (on) the earth, ye will be loosed (in) the heaven.” The difference is this offence is against you, not against God. Judging is being the spiritual police for God. We are not to sit in harsh judgment against another, but to be a fruit inspector. Listen to what they have to say, not what they do. We know not the motives for why our brother does certain things.

Matthew 7:6

Not is the word of emphasis in this sentence.

Give is past tense subjunctive meaning we do not supply the shew-bread to running wild animals. These dogs are not domesticated as our animals today. We are given this metaphor because of the subjunctive mood of throwing food which had been offered on the altar to these wild beasts, Hag 2:12: "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No." Ex 22:31: "And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs."

Throw is past tense subjunctive meaning the image of scattering pearls to the swine. These pearls look like peas or acorns, and this deceived the hogs until they discovered the deception.

Should trample upon and should rend both are past tense subjunctive meaning the time has come after discovering the deception, this swine will not accept this false feed and their anger will turn on the feeders.

Should have turned again is past tense in passive voice participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "after being turned!" The Gospel is what we share with the lost, but the precious truths of the deity of Christ, humanity of Christ, judgment seat of Christ, eternal security of the believer, etc. should be taught to believers, Heb 6:1: "Wherefore **having left** the discourse of the beginning of the Christ, let us keep going (to) the full growth; laying not again a foundation of repentance (from) dead works, and of faith (in) God." The epistles were written to believers, and we cannot expect the unbelievers to understand the exhortations in these letters, 1Co 2:14: "But *the* **natural man** is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know *them*, because he is being spiritually discerned."

Matthew 7:7

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world. The third is the teaching on the commandments and traditions. The fourth is the teaching on alms-giving. The fifth is the teaching on prayer. The sixth is the teaching on fasting. The seventh is the teaching on treasure. The eighth is the teaching on judging. The ninth is the teaching on asking.

E. Teachings on the mountain, Mt 5:1-8:1

9. Asking, Mt 7:7-14

7 Keep asking, and it will be given to you; keep seeking, and ye will find; keep knocking, and it will be opened to you. **8 For everyone** who is asking is receiving, and the one who is seeking is finding, and it will be opened to the one who is knocking. **9 Or what** man is there (among) you, whom if his son should ask bread, will he give to him a stone? No! **10 And if** he should ask a fish, will he give to him a serpent? No! **11 Therefore if ye yourselves** *who* are being evil know *how* to be giving good gifts to your children, how much more your Father *Who is* (in) the heavens will give good things to the ones who are asking Him? **12 Therefore if ye should be desiring all whatever things** in order that the men might be doing

to you, so also yourselves keep doing to them: for this is the law and the prophets. 13 **Enter in** (through) the narrow gate; for the gate *is* wide and the way which is leading (to) destruction *is* broad, and there are many who are entering (through) it: 14 how the gate *which* is narrow and the way which is leading (to) life *is* straight, and there are few who are finding it.

Keep asking is the word of emphasis in this sentence, Joh 14:13-14: “And **whatsoever** ye should ask (in) My name, I will do this, in order that the Father may be glorified (in) the Son. **If** ye are asking anything (in) My name, I Myself will do *it*.” This verb is present tense imperative meaning keep continuously begging from God and this request will be given to you, Mr 11:24: “**(Because of) this** I am saying to you, *while* ye are praying all things, whatsoever ye are asking, keep believing that ye are receiving, and it will be to you.” This future tense means the time will come whether in this world or the kingdom to come, God will grant this to you, Mt 21:22: “and whatever things ye should ask (in) prayer, *if* ye are believing, ye will receive for yourselves.” Because of the vagueness of what it being requested and the universal tone to this message (unsaved can call upon the name of the Lord, Ro 10:13), this Sermon on the Mount has extended from the five disciples: Matthew, Peter, Andrew, James and John, Mt 5:1: “But *after* He **has seen** the crowds, He went up (into) the mountain; and after He has sat down, His disciples came to Him,” to a larger crowd, Mt 7:28: “And **it came to pass** when Jesus finished these words the crowds were being astonished (at) His teachings.” Before this, this discourse was not to follow the traditions of the religious leaders, Mt 5:20. The ancients taught that they should look down upon the poor, the mourners, and the meek, Mt 5:3-5; that we should only let the religious leaders discern Scriptures (like the Roman Catholics today), Mt 5:13-19; that murderers should face eternal judgment, Mt 5:21-26; that adulterers should be stoned, Mt 5:27-32; that thou render to the Lord thy oaths, Mt 5:33-37; that eye for an eye and tooth for a tooth, Mt 5:38-42; that thou will hate thy enemy, Mt 5:43-48; that thou should make a public display of your giving, Mt 6:1-4; that thou should be praying with much speaking, Mt 6:5-15; that thou should be fasting with much display, Mt 6:16-18; that thou should accumulate much wealth, Mt 6:19-34; that thou should judge one another, Mt 7:1-6. All these teachings were intended first for these five disciples, so they will not follow the examples of the religious leaders of their day.

Keep seeking is present tense imperative meaning keep continuously God’s kingdom, Mt 6:22-23: “**The lamp** of the body is the eye: therefore if thine eye should be single, thy whole body will be light; but if thine eye should be evil, thy whole body will be dark. Therefore if **the light** which *is* (in) thee is darkness, how great *is* that darkness?” This search will bring about the knowledge of this kingdom, Heb 11:6: “But **(apart from) faith** *it is* impossible to well please *Him*; for it is necessary for the one who is approaching to God to believe, that He is, and He is becoming a Rewarder for the ones who are seeking Him out.”

Keep knocking is present tense imperative meaning keep continuously knocking at God’s door and he will open it for you, Lu 11:9-10: “**And I** Myself am saying to you, keep asking, and it will be given to you; keep seeking, and ye will find; keep knocking, and it will be opened to you. For **everyone** who is asking is receiving; and the one who is seeking is finding; and it will be opened to the one who is knocking.”

Matthew 7:8

Everyone is the word of emphasis in this sentence. This universal appeal is that individually everybody can be asking God, but this is not collectively because not all will ask God for salvation. This cannot be inclusive as God is willing that all should come to repentance, 2Pe 3:9: “The LORD is **not** delaying the promise, as some are esteeming delay, but is longsuffering (towards) us, *because* He is not willing *that* any should perish, but all should come (to) repentance.” Also not all came in the unity of the faith, Eph

4:13: “(until) we all may arrive (at) the unity of the faith and of the knowledge of the Son of God, (at) a full-grown man, (at) *the* measure of *the* stature of the fullness of Christ.” Because some take this universally here, prayers for the dead was another tradition established in the early church. We need to ask, to seek and to knock personally, and God will render it. Notice the repetition here of the previous verse, but more on an individual basis.

Matthew 7:9

What is the word of emphasis in this sentence. This question with “not: *me*” expected answer is No!

Should ask is past tense subjunctive meaning the condition of request is for food and the future result is a stone. This would not happen in good parenting.

Matthew 7:10

If is the word of emphasis in this sentence. The question with “not, *me*” expected answer is no!

Should ask is past tense subjunctive meaning the condition of requesting for food and the future result is a serpent. This would not happen in good parenting.

Matthew 7:11

Ye is the word of emphasis in this sentence. This pronoun is emphatic subject of the verb “know.”

Are being evil is present tense participle along with the predicate adjective translated with the use of substantive modifying “ye” which is emphatic to the main verb “know.”

Know is perfect tense but is translated with the present tense non-linear because of the verb “*oida*.” This verb means intellectual knowledge. Our intellectual knowledge is evil but still has the understanding to disperse good things to our children.

Will give is future tense meaning God who is righteous will render greater degree of better excellent things.

Matthew 7:12

All things, is the word of emphasis in this sentence. These things are the good things referred to in the previous verse. Whatever is after the pattern of the good gifts rendered by God.

Should be desiring is present tense subjunctive meaning the condition of everyone is continuously determining good things for yourself.

Might be doing is present tense subjunctive meaning the purpose of wishing good things upon yourself is that men will perform it.

Keep doing is present tense imperative meaning to expect others to do good things to us, the Golden Rule is that we must do the same to them, Lu 6:31: “and according as ye are desiring in order that the men might be doing to you, also keep yourselves doing to them in like manner.” This is the royal law, Jas 2:8: “**If** indeed ye are keeping *the* royal law (according to) the scripture, thou will love thy neighbour as

thymself, ye are doing well.” This is the fulfillment of the law, Mt 5:17: “Do **not** think that I came to abolish the law or the prophets: I came not to abolish, but to fulfill.”

Matthew 7:13

Enter in is the word of emphasis in this sentence. This verb is past tense imperative. This exhortation in past tense means many have not entered yet this narrow gate. This command is to go through the narrow strait like such phrases we have today as strait-laced or strait-jacket. This way is compressed like going through a tight place. Many will say that the Gospel is narrow-minded, but this is the case with Jesus as he is the way, the truth and the life, no man is coming to the Father except through him, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.”

Is leading is present tense participle translated with the use of substantive modifying the article which refers to “the way.” The way of the wide gate is guiding them to punishment like those led off to trial. This way is broad or spacious because many will go into destruction, Mt 25:46: “And these ones **will go away** (into) eternal punishment; but the righteous (into) eternal life.”

Are entering is present tense participle translated with the use of substantive modifying the article which refers to “many,” Lu 13:24: “stop striving with earnestness to enter in (through) the narrow gate; for many, I am saying to you, will seek to enter in, and will not be able.” This means that so many have easily trodden through this wide gate.

Matthew 7:14

Is leading is present tense participle translated with the use of substantive modifying the article which refers to “the way.” The way of the narrow gate is guiding them to everlasting life which is opposite to those led off to trial.

Compressed is perfect tense in passive voice participle translated with the use of periphrastic with the verb “to be” added. This verb means to press hard upon as the Gospel goes against our sinful nature to pursue righteousness on our own strength. This change of mind of allowing God to redeem us from our sins, and become sin for us is foreign to our carnal minds.

Are finding is present tense participle translated with the use of substantive modifying the article which refers to “few.” These few are a small number of people in comparison to the large number of those who reject the gift of eternal life through Jesus Christ our Lord.

Matthew 7:15

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. The first teaching is the Beatitudes. The second is the teaching on the light of the world. The third is the teaching on the commandments and traditions. The fourth is the teaching on alms-giving. The fifth is the teaching on prayer. The sixth is the teaching on fasting. The seventh is the teaching on treasure. The eighth is the teaching on judging. The ninth is the teaching on asking. The tenth is the teaching on false prophets.

E. Teachings on the mountain, Mt 5:1-8:1

10. False prophets, Mt 7:15-8:1

15 But **keep giving heed** (of) the false prophets, who are coming (to) you (in) raiment of sheep, but within they are rapacious wolves. 16 Ye will know them **(by) their fruits**; are they gathering a bunch of grapes (from) thorns, or figs (from) thistles? No! 17 **So** every good tree is producing good fruits; but the corrupt tree is producing bad fruits. 18 A good tree is **not** being able to be producing evil fruits, nor is a corrupt tree *able* to be producing good fruits. 19 **Every tree** *which* is not producing good fruit is being cut down and is being thrown (into) fire. 20 Then **surely** ye will know them fully (by) their fruits. 21 **Not** everyone who is saying to Me, LORD, LORD, will enter (into) the kingdom of the heavens; but the one who is doing the will of My Father *Who is (in) the heavens will enter*. 22 **Many** will say to Me (in) that day, Lord, Lord, prophesied we not by Thy name and threw out demons by Thy name, and performed many works of power by Thy name? Yes! 23 And then **I will confess** to them, "I never knew you: keep departing (from) Me, the ones who are working lawlessness." 24 Therefore **everyone** whosoever is hearing these words of mine, and is doing them, I will liken him to a prudent man, who built his house (upon) the rock: 25 and the rain came down, and the streams came, and the winds blew, and fell upon that house, and it fell not, for it had been founded (upon) that rock. 26 And **everyone** who is hearing these words of mine and is not doing them, will be likened to a foolish man, who built his house (upon) the sand: 27 and the rain came down, and the streams came, and the winds blew, and beat upon that house, and it fell, and the fall of it was great. 28 And **it came to pass** when Jesus finished these words the crowds were being astonished (at) His teachings: 29 for He was teaching them as having authority, and not as the scribes *are teaching*. 8:1 And *after* He **has come down** (from) the mountain, great crowds followed Him.

Keep giving heed is present tense imperative meaning keep continuously devoting thought and effort to mindfully rejecting the teachings of false prophets, Mt 16:6: "And Jesus said to them, keep seeing and keep beware (of) the leaven of the Pharisees and Sadducees." We should not give heed also to fables and endless genealogies, 1Ti 1:4: "nor are seeing to fables and interminable genealogies, which are bringing questionings rather than administration of God *which is (in) faith*." Further, not giving heed to Jewish fables, and commandments of men, that turn from the truth, Tit 1:14: "*and stop giving heed to Jewish fables and commandments of men who are turning away themselves from the truth*." We need to give heed to the things which we have heard, lest at any time we should let them slip, Heb 2:1: "**(On account of) this** it is necessary for us to be giving heed more abundantly to the things *which* were heard lest at any time we should slip away."

Are coming is present tense meaning these false prophets are appearing as they will arise and give great signs to mislead, Mt 24:24: "For false christs and false prophets **will arise**, and will give great signs and wonders, so as to mislead, if possible, even the chosen ones." We need to prove the spirits, 1Jo 4:1: "**Beloved**, stop believing every spirit, but keep proving the spirits, if they are (of) God; because many false prophets have gone out (into) the world." We need discerning of spirits, 1Co 12:10: "but operations of works of power to another, and prophecy to another, and discerning of spirits to another, and kind of tongues to a different one, and interpretation of tongues to another." These false prophets are wolves in sheep clothing. These wolves are extortionists, robbing the possibility of hearing the truth, as they are mixing the truth with error.

Matthew 7:16

(By) their fruits are the words of emphasis in this sentence. These fruits are not their manner of life, but their words as they are false prophets. We need to test what their message is. There was a challenge of a preacher who spoke concerning fruits are our manner of life, and when confronted, this minister replied that if questioned on his teaching, “he will take out a sword with blood on it.” Most were judging his motive or tone, so that this one is being judged as he judged, Mt 7:1: “**Stop** judging, in order ye may not be judged.” We cannot question if someone is saved by their lifestyle, but we need to examine ourselves, 2Co 13:5: “keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected.” Someone who is lacking brotherly love may be backslidden, 2Pe 1:9: “for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins.”

Will know is future tense meaning we will know by experience accurately as this compound verb consists of “upon” and “to know by experience.” We will recognize right away these ravenous wolves in sheep clothing not by what they wear (character), but their message. This is an assurance that the Holy Spirit will protect us from false teaching if we prepare ourselves in the Word and prayer. We need to be grounded in doctrine as bank tellers are taught the feel of real currencies, so when counterfeit comes across their workplace, they will recognize it right away.

Are gathering is present tense meaning are they collecting grapes from thorns or figs from thistles. These two possess not thorns or thistles. The question with “not, *meti*” makes the expected answer No!

Matthew 7:17

So is the word of emphasis in this sentence. This adverb displays the manner by which the tree is producing good fruits.

Is producing is present tense meaning in both cases that each tree is producing fruit according to its type. A good fruit is one who is producing good doctrine. A bad fruit is coming from a corrupt tree because the false prophet is teaching corrupt doctrine.

Matthew 7:18

Not is the word of emphasis in this sentence. After the last verse, we defined that the saved (good tree) are sharing good fruit, while the false prophets (corrupt tree) are sharing evil fruits. Now we are given assurance that good tree cannot produce evil fruits. And a corrupt tree cannot produce good fruits, 1Jo 5:1: “**Everyone** who is believing that Jesus is the Christ, has been begotten (of) God; and everyone who is loving Him Who begot, is loving also him who has been begotten (of) Him.” By this teaching, the children of God will share the truth, while the false prophets will share corrupt teachings, 1Jo 4:3: “And **every spirit** which is confessing not Jesus Christ *Who* has come (in) the flesh is not (of) God: and this is that *spirit* of the antichrist, which ye heard that it is coming, and now it is already (in) the world.”

Matthew 7:19

Every tree, are the words of emphasis in this sentence. Because this is an object, this is inclusive, Mt 3:10: “But already also **the ax** has been applied (to) the root of the trees: therefore every tree *which* is not producing good fruit is being cut down and is being thrown (into) *the* fire.”

Is producing is present tense meaning this one who is continuously teaching false doctrine is continuously not constructing good doctrine. It is impossible to create a good drink if you add poison to it. This false teaching comes from these verses as the wicked use these verses to promote good works to

attain salvation. They say it is like a balance, if you have more good works than bad, God will permit you into heaven. Those more religious minded use other false doctrine of praying for the dead, purgatory, and reincarnation.

Is being cut down and is being thrown both are present tense meaning the one is holding to false doctrine is continuously being cut down and being cast into the lake of fire, Jude 1:12: “**These ones** are sunken rocks (in) your love feasts, *while* they are feasting together *with you* fearlessly, and are pasturing themselves; clouds without water, *which* are carried about (by) winds; autumn trees, *which are being* without fruit, twice dead *which* are rooted up.”

Matthew 7:20

Surely is the word of emphasis in this sentence. TR & MSS has this as a compound word as “then surely.” Then is a particle which comes from the verb “to carry off or removed.” Surely is another particle which means indeed. At judgment day, these false prophets and all those who hold to their teachings will indeed be carried off to the lake of fire.

Will know fully is future tense meaning we will be recognize the wicked because their names are not written in the book of life, Re 21:27: “And there shall **in no wise** enter (into) it: anything *which* is defiling, and abomination and a lie *which* is practising *will not occur*; if the ones who have not been written (in) the book of life of the Lamb *will not enter*.”

Matthew 7:21

Not is the word of emphasis in this sentence.

Is saying is present tense participle translated with the use of substantive modifying the article which refers to “everyone.” LORD, LORD are two direct addresses as vocative meaning they earnestly identified Jesus as the Messiah, but so did the demons, Mr 1:24: “saying, ah! what *is it* to us and to Thee, Jesus of Nazareth? **Came** Thou to destroy us? **I know** Thee Who Thou are, the Holy *One* of God.” 5:7: “and he cried with a loud voice *and said*, what *is it* to me and to Thee, Jesus, Son of God the Most High?” Jas 2:19: “**Thou** thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering.” Jesus said later that these people are honoring me with the lips, but their heart is being far away from me, Mt 15:8: “this people is drawing near to Me with their mouth, and is honoring Me with the lips, but their heart is being far away (from) Me.” Isa 29:13: “Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.” Jesus in his Sermon on the plain repeated this metaphor of each tree is being known out of its own fruit, Lu 6:44: “for each tree is being known (out of) its own fruit, for they are not gathering figs (from) thorns, nor they are gathering a bunch of grapes (from) a bramble.” So Jesus explains that a wicked man is speaking out of the abundance of the heart and why are ye calling me LORD, LORD, and ye are not doing what I am saying? Lu 6:45-46: “**A good man** is bringing forth that which *is* good (out of) the good treasure of his heart; and the wicked man is bringing forth that which *is* wicked (out of) the wicked treasure of his heart; for his mouth is speaking (out of) the abundance of the heart. And **why** are ye calling Me LORD, LORD, and ye are not doing what I am saying?” The wicked can run around and mouth about living by the Golden Rule, but if they do not come to Christ and recognize Him as their personal Saviour, then they have not done the will of the Father.

Matthew 7:22

Many, is the word of emphasis in this sentence.

Will say is future tense meaning a large number of religious so-called Christians will pour out their defense before this Great White Throne Judgment (in that day). They will address Jesus with earnestness, but their plea will be baseless because they received not Christ by faith, but by works. This judgment has been given to Jesus, Joh 5:22: “For **the Father** is judging no one, but He has given all judgment to the Son.”

Prophesied is past tense meaning with the negation “not, *ou*” the expected answer is yes! They did preach in Jesus name but it was another gospel of works, Ga 1:6: “**I am wondering** that thus quickly ye are being changed (from) the One Who called you (in) grace of Christ, (to) a different glad tidings;” 2Co 11:4: “For if indeed **the one** who is coming is proclaiming another Jesus Whom we proclaimed not, or ye are receiving a different Spirit Which ye received not, or different glad tidings which ye accepted not, ye were bearing with *it* well.”

Threw out and performed both are past tense meaning the wicked can cast out demons and produce powerful works, Ac 19:13: “**But certain took in hand exorcists** (from) the wandering Jews to be naming the name of the LORD Jesus (over) the ones who were having the wicked spirits, saying, we are adjuring you *by* the Jesus Whom Paul is proclaiming.” Some translations have miracles instead of works of power, but this Greek word is “*dunameis*” where we get our English word “dynamite.”

Matthew 7:23

Then is the word of emphasis in this sentence. For each defence or excuse, Jesus at that time will declare.

Will confess is future tense meaning Jesus will declare openly these words. After the verb of speaking, the conjunction “that, *oti*” is translated as quotation marks.

Knew is past tense meaning Jesus never personally knew these wicked ones because they never became a child of God, Joh 1:13: “the ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God.”

Keep departing is present tense imperative meaning keep going away from Jesus unto the lake of fire.

Are working is present tense meaning the wicked are continuously performing rites, rules, traditions, and anything that is contrary to the law. No man has ever kept the laws of God because we know that the law is not enacted for a righteous one, 1Ti 1:9: “*because* we know this, that *the* law is not enacted for a righteous *one*, but for lawless and insubordinates *ones*, for ungodly and sinful, for unholy and profane, for smitters of fathers and smitters of mothers, for slayers of men.” They will do lawless works, 2Pe 2:8: “For that righteous *man who* is dwelling (among) them **through seeing** and hearing, was tormenting day (by) day *his* righteous soul with *their* lawless works,” because their Father is the lawless one, 2Th 2:8: “and then the lawless *one* will be revealed, whom the LORD will consume with the breath of His mouth, and will annul by the appearing of His coming.” They are deceived as they are not paying heed to the law, Ro 2:12: “For **as many as** sinned without law, **they will perish** also without law; and as many as sinned (in) law, **they will be judged** (by) law.”

Matthew 7:24

Everyone is the word of emphasis in this sentence. This starts as being inclusive, but Jesus knows that not all will hear and do his words, so he adds whosoever as apposition to point out the individual who carries out what is declared will be compared to a prudent man.

Is hearing and is doing both are present tense meaning the seed of the word must take root and bear fruit, Mt 13:23: “But **the one** who was sowed (on) the good ground, this is the one who is hearing and understanding the word; who is bringing forth fruit indeed, and is producing one hundred, another sixty, another thirty.” Many are hearing the Gospel, but because of their pride, they are not letting the Spirit of God help them understand the grace of God which was given by the sacrifice of our Lord Jesus, so they will come by faith and accept this free gift.

Will liken is future tense meaning Jesus will compare this one as a wise man. This man is full of understanding as his foundation is Christ, not his works which are like sand, Lu 6:48: “He is **like** to a man *who* is building a house, who dug and deepened, and laid a foundation (on) the rock; and *after* a flood have come the stream beat upon that house, and was not strong to shake it, for it had been founded (upon) the rock.” This one is sensible as his foundation is rooted in the love of Christ, Eph 3:18: “*because* ye were being rooted and were being founded (in) love in order that ye may be fully able to apprehend (with) all the saints what *is* the breadth and length and depth and height.” The rock is not the Church, but the words of our Lord Jesus Christ, Mt 28:20: “teaching *that* they are observing all things whatsoever I commanded you; and behold, I Myself am (with) you all the days (until) the completion of the age. Amen.” Joh 12:48: “**The one** who is rejecting Me and is not receiving My words, is having the One Who is judging him: the word **which** I spoke, this will judge him (in) the last day.”

Matthew 7:25

Came down is past tense meaning the rain descended.

Came is past tense meaning even floods came and this house stood.

Blew and fell upon both are past tense meaning the high winds not only blew, but also beat against the house and this house did not perish.

Had been founded is pluperfect in passive voice meaning this state of completion in the past because it was built upon a firm foundation.

Matthew 7:26

Everyone is the word of emphasis in this sentence. Jesus did not individualize this portion as he grouped them into one category.

Foolish man is one who in danger of the lake of fire, Mt 5:22: “But **I** Myself am saying to you, Everyone who is being angry with his brother lightly will be liable to the judgment: but whoever should say to his brother, blockhead, he will be liable to the Sanhedrim: but whoever should say, moron, he will be liable (to) the Gehenna of fire.” The Greek word for foolish is “*moros*” where we get our English word “moron.” The scribes and Pharisees are condemned as fools and blind, Mt 23:17: “**Fools** and blind; for which is greater, the gold, or the temple which is sanctifying the gold?” The one who builds a house upon sand is not wise.

Matthew 7:27

Fell is past tense and is opposite of the house which was built upon a rock. This fall is great because all the labour of building a house without proper foundation made all these works worthless, Heb 10:26,27: “For *if* we are sinning **willingly** *after* we received the knowledge of the truth, a sacrifice is no longer remaining (for) sins; but a certain fearful expectation of judgment and fervour fire *are at hand, that* the adversaries are being about to be devouring.” Sand is nothing more than our human goodness and human effort as it is the old weakness of the flesh.

Matthew 7:28

It came to pass is the word of emphasis in this sentence. This verb is past tense meaning it happened.

Finished is past tense meaning when Jesus concluded this discourse.

Were being astonished is imperfect tense in passive voice meaning the crowds were continuously being struck with amazement. Notice now the crowds are first time mentioned since Jesus left them in Mt 5:1: “But *after* He **has seen** the crowds, He went up (into) the mountain; and *after* He has sat down, His disciples came to Him.” It is most likely the crowds joined the five disciples during this discourse at the end of the Sermon on the Mount, Mt 7:7: “**Keep asking**, and it will be given to you; keep seeking, and ye will find; keep knocking, and it will be opened to you.”

Matthew 7:29

Teaching is present tense participle translated with the use of periphrastic modifying the verb “to be,” which is imperfect tense. Jesus was imparting instructions which were powerful as having universal authority over mankind. The scribes were copyists, but also from the time of the Babylonian exile interpreted Scriptures. Their sermons were the driest and dullest collection of disjointed comments because they knew the author. The scribes quoted the rabbis and were afraid to express an idea to not offend their predecessor. The chief priests and the elders questioned the authority of the teachings of Jesus, Mt 21:23: “And *after* He **has come** (into) the temple, the chief priests and the elders of the people came up to Him *Who* was teaching, saying, (by) what authority are thou doing these things? And **who** gave this authority to Thee?” Jesus later warned about the scribes and they do not desire to know the truth concerning Scriptures, but to have pre-eminence, Lu 20:46: “keep taking heed (of) the scribes who are desiring to be walking (in) robes, and are loving salutations (in) the market places and first seats (in) the assemblies and first places (in) the suppers.”

Matthew 8:1

Has come down is the word of emphasis in this sentence. This verb is past tense participle translated with the use of dative absolute with reference to time *after*. The personal pronoun “to him” is in dative case and is used as dative absolute being subject of dative participle verb. This compound verb consists of “down” and “to walk.” Jesus walked down the mountain.

Followed is past tense meaning when the crowds joined Jesus during his discourse on this mountain, Mt 7:7; and were marvelled at his teachings, Mt 7:28; accompanied Jesus down the mountain. Matthew recorded other occasions where the crowds followed Jesus, Mt 4:25 12:15 15:30 19:2 20:29. Notice Matthew adds here “great” as there were a large number of followers.

Matthew 8:2

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and calls them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching his disciples not to follow the traditions of the religious leaders. The next few chapters (Mt 8:1-9:38) are a series of miracles to show that his teachings are having authority, Mt 7:29. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. As here, Jesus healed a leper in Mt 8:2-4; healed Peter's mother-in-law, Mt 8:14-17; cured a paralytic in Mt 9:2-8; called Matthew and gave a parable at his reception in Mt 9:9-17. The first miracle is the cleansing of the leper.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

1. Cleansing the leper, Mt 8:2-4

2 And **behold**, a leper was coming *and was worshipping Him*, saying, lord, if Thou should be willing, Thou are being able to cleanse me. 3 And Jesus stretched out His hand and touched him, saying, I am willing, be cleansed. And immediately his leprosy was cleansed. 4 And Jesus is saying to him, keep seeing do not tell anyone; but keep going, show thyself to the priest, and offer the gift which Moses ordered (for) a testimony to them.

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take heed as Matthew used this word to introduce an angel appearing to Joseph, Mt 1:20; the magi appearing to Herod, Mt 2:1; the star appearing to the Magi, Mt 2:9; the angel of the Lord appearing to Joseph again, Mt 2:13; an angel appearing to Joseph a third time, Mt 2:19; the heaven opening on Jesus, Mt 3:16; a heavenly voice speaking, Mt 3:17; angels ministering unto Jesus, Mt 4:11. Luke adds that Jesus was in a certain city, Lu 5:12: "And it came to pass (while) He was (in) one of the cities, and behold, a man full of leprosy, and *after he has seen Jesus, he fell (upon) his face and besought Him*, saying, LORD, if thou should be willing *that* I am being able to cleanse."

Was coming is past tense participle translated with the use of attendant circumstance. All translations agree with this use. This use could also be of time: "*after* a leper came, he worshipped him."

Was worshipping is imperfect tense meaning this leper was continuously making obeisance to Jesus. Luke says that this one was full of leprosy and fell upon his face and besought Jesus, Lu 5:12. A leper was one who had a skin disease. Leprosy today occurs more commonly among those living in poverty. Today, it is curable with a multidrug therapy. There was a social stigma with this disease as it spread through skin contact.

Lord is direct address as vocative use. Did this leper address Jesus as Messiah, or was just out of respect as Master? This must have been a deeply reverential salutation, as it should be properly translated "sir," Mt 13:27: "And the bondmen of the master of the house **came to him and** said to him, Sir, sow thou not good seed (in) thy field? Yes! Therefore **whence** is it having *the* darnel?" 27:63: "saying, Sir, we were called to mind that that deceiver said *while* He was yet living, (after) three days I am arising." The news of Jesus healing power brought high respect from this leper.

Should be willing is present tense subjunctive meaning the cure of his leprosy is based upon the condition of our Lord's willingness. This one was at the mercy of our Saviour. We should have the same mindset when we approach God.

To cleanse is past tense infinitive with the use of completing the verb "are being able." This cleansing is the cure for leprosy. This leper was not looking for spiritual or moral cleansing, but this physical cure. We have to take this historical but we can apply this to our needs for purifying the soul, 1Pe 1:22: "*Since ye have purified your **souls** (by) the obedience of the truth (through) *the* Spirit (unto) unfeigned brotherly love, love ye one another earnestly (out of) pure heart.*" The Old Testament proclaimed someone with leprosy as unclean. And Paul warned us to defile not ourselves as to be unclean, 2Co 6:17: "*Wherefore **come out** (from) the midst of them and be separated, *the* LORD is saying, and stop touching the unclean thing; and I Myself will receive you.*" Jesus was made by himself the purification of our sins, Heb 1:3: "*Who being *the* effulgence of *His* glory and *the* exact expression of His substance, and upholding all things by the word of His power, *after* He made (by) Himself *the* purification of our sins, sat down (on) *the* right hand of the greatness (on) high.*" We who are waiting for the hope of Christ's return are purifying ourselves even as Christ is pure, 1Jo 3:3: "*And everyone who is having this hope (in) Him, is purifying himself, even as He Himself is pure.*"

Matthew 8:3

Stretched out is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After elongating the hand Jesus touched him."

Touched is past tense meaning Jesus simply touched this leper, Mr 1:41: "*And because Jesus has been moved with compassion, He stretched out *His* hand *and* touched him, and He is saying to him, I am willing, be thou cleansed.*" Notice touching the untouchable!

Be cleansed is past tense in passive voice imperative meaning Jesus pronounced clean in a levitical sense and in a physical sense, Lu 5:13: "*And He stretched out *His* hand *and* touched him, saying, I am willing; be thou cleansed. And the leprosy immediately departed (from) him.*" This charge displays the power of his divinity. Jesus not only has power to work miracles, but also to forgive sins, Mt 9:2: "*And **behold**, they were bringing to Him a paralytic *who* had been lying (on) a bed; and Jesus saw their faith *and* said to the paralytic, keep being of good courage, child, thy sins have been forgiven to thee.*" Did this happen for the leper? We have no means of knowing this here. Although not directly stated, the forgiveness of sins was always Jesus' most important ministry, whether accompanied by physical healing or not.

Was cleansed is the word of emphasis in this sentence. This verb is past tense in passive voice meaning Jesus cured this disease immediately, Mr 1:42: "*And after He has spoken, the leprosy departed immediately (from) him, and he was cleansed.*"

Matthew 8:4

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously exhorting this cleansed leper.

Keep seeing is present tense imperative meaning keep taking heed.

Do not tell is past tense subjunctive meaning this hortatory is not speaking to anyone.

Keep going is present tense imperative meaning keep departing.

Show is past tense imperative meaning give evidence to the priest of this cleansing for levitical reasons, Le 14:2: “This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest.”

Offer is past tense imperative meaning this cleansed leper can bring the gift for an offering, Le 14:4,10,21-22: “Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop: And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil. And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.” Mark adds that this leper did not take heed to the exhorting of Jesus, but proclaimed what happened to him, Mr 1:45: “**But He went out and began** to be proclaiming *it* much and to be spreading abroad the matter, so that He is no longer being able to enter openly (into) *the* city; but was without (in) desert places, and they were coming (to) Him from every quarter.” By this disobedience, Jesus could no more enter the city openly. This miracle shows the work of the Messiah, Mt 11:5: “*the* blind are receiving sight, and *the* lame are walking; *the* lepers are being cleansed, and *the* deaf are hearing; *the* dead are being raised, and the poor are being evangelized.”

Matthew 8:5

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and calls them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. The next few chapters {Mt 8:1-9:34} are a series of miracles to show that his teachings are having authority, Mt 7:29. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus healed a leper in Mt 8:2-4; healed Peter’s mother-in-law, Mt 8:14-17; cured a paralytic in Mt 9:2-8; called Matthew and gave a parable at his reception in Mt 9:9-17. Jesus cleansed the leper in a city of Galilee, probably Chorazin or Bethsaida. The leper spread the news of his healing that great crowds gathered around Jesus. He had to withdraw without in desert places, Mr 1:45. Jesus was retiring and praying there, Lu 5:16. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching his disciples not to follow the traditions of the religious leaders.

Let us review the beginning of the Gospels until Christ’s early ministry.

Event	Matthew	Mark	Luke	John
Pre-existence of Christ				1:1-18
Genealogy of Jesus through Joseph	1:1-17			
Genealogy of Jesus through Mary			3:23-38	
Gabriel announces John's birth			1:1-25	
Gabriel visits Mary			1:26-38	
Mary visits Elizabeth, John's mother			1:39-56	
Birth of John the Baptist			1:57-80	
Angel visits Joseph in a dream	1:18-25			
Birth of Jesus in Bethlehem (6 B.C.)			2:1-7	
Shepherds visit Jesus			2:8-20	
Circumcision of Jesus			2:21	
Jesus presented in the Temple			2:22-38	
Wise men bring gifts (5-4 B.C.)	2:1-12			
Joseph's family escapes to Egypt	2:13-15			
Herod's wrath on Bethlehem's children	2:16-18			
Joseph's family settles in Nazareth (4 B.C.)	2:19-23		2:39	
Childhood of Jesus (A.D. 6)			2:40-52	
Ministry of John the Baptist (A.D. 26)	3:1-12	1:1-8	3:1-20	
John baptizes Jesus	3:13-17	1:9-11	3:21-23	
Temptation of Jesus	4:1-11	1:12-13	4:1-13	
John's testimony about Christ				1:19-28
John recounts Christ's baptism				1:29-34
The 1st disciples				1:35-51
The 1st miracle - turning water to wine				2:1-12

Then let us review the first year of Christ's popularity.

Event	Matthew	Mark	Luke	John
The 1st temple cleansing (A.D. 27)				2:13-25
Nicodemus meets Jesus at night				3:1-21
Disciples baptize many in Judea				3:22-24
Disciples ask John about Jesus				3:25-36
Herod imprisons John the Baptist	4:12	1:14	(3:19-20)	
Jesus withdraws from Judea				4:1-3
Samaritan woman at Jacob's well				4:4-26
Disciples question Jesus				4:27-38
Samaritans come to Jesus				4:39-42
Jesus continues toward Galilee			4:14-15	4:43
The 1st rejection in Nazareth			4:16-30	
Arrival in Cana of Galilee				4:43-45
The 2nd miracle - Official's son healed				4:46-54
Jesus settles in Capernaum	4:13-17	1:14-15	4:31-32	
Fishermen called to be disciples	4:18-22	1:16-20		
Demoniac in Capernaum Synagogue		1:21-28	4:33-37	
Peter's mother-in-law healed ***	8:14-15	1:29-31	4:38-39	
Many healed at sunset	8:16-17	1:32-34	4:40-41	
Disciples seek Jesus		1:35-38	4:42-43	
Jesus preaches in the Synagogues	4:23-25	1:39	4:44	
Jesus preaches in Simon's boat			5:1-3	
Miraculous catch of fish			5:4-11	
Jesus heals a leper ***	8:2-4	1:40-45	5:12-16	
Jesus cures a paralytic ***	9:2-8	2:1-12	5:17-26	
Matthew (Levi) called to be a disciple ***	9:9	2:13-14	5:27-28	
Parables at Levi's reception ***	9:10-17	2:15-22	5:29-39	
Sermon on the Mount	5:1-8:1			

In the second year, Christ's popularity continues.

Event	Matthew	Mark	Luke	John
Jesus in Jerusalem at the 2nd Passover	(A.D. 28)			5:1
Man healed at pools of Bethesda				5:2-15
Jesus challenged for healing on Sabbath				5:16-47
Disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Man's hand healed on the Sabbath	12:9-14	3:1-6	6:6-11	
Jesus withdraws to the sea	12:14-21	3:7		
Many follow Jesus to be healed		3:7-12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13-19	6:13-16	
Jesus descends and heals the multitude			6:17-19	
Sermon on the Plain			6:20-49	
Jesus heals a Centurion's servant ****	8:5-13		7:1-10	
Widow of Nain's son is raised			7:11-17	
John sends 2 disciples to question Jesus	11:2-6		7:18-23	
Jesus commends John the Baptist	11:7-19		7:24-35	
Jesus rebukes 3 cities	11:20-30			
Jesus dines with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals a demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	
Parables by the Sea	13:1-35	4:1-34	8:4-18	
Parables explained and told in private	13:36-53			
Orders to cross the Sea of Galilee	8:18-22	4:35	8:22	
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25	
Legion cast out of violent man	8:28-34	5:1-20	8:26-39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed by touching Jesus	9:20-22	5:24-34	8:42-48	
Daughter's death is reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
The 2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	
Death of John the Baptist	14:1-12			
Herod fears John the Baptist has risen		6:14-29	9:7-9	

Notice in the first year of popularity we have the Sermon on the Mount and several miracles occurred prior to this discourses. Now we have another miracle, the healing of centurion's servant which occurs during the second year of Christ's popularity. Matthew does not follow chronological order of these miracles, so this event occurs much later as many other miracles in these chapters. The first miracle was the cleansing of the leper. The second miracle is the healing of the centurion's young servant.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

2. Healing of centurion's servant, Mt 8:5-13

5 And *after* he **has entered** (into) Capernaum, a centurion came to him beseeching him 6 and saying, lord, my servant has laid (in) the house of paralytic, *because* he has been grievously tormented. 7 And **Jesus is saying** to him, I myself will come *and* will heal him. 8 And the centurion **was answering** *and*

was saying, lord I am not worthy in order that thou may come (under) my roof, but only speak a word, and my servant will be healed. 9 For also **I** myself am a man (under) authority, having soldiers (under) myself; and I am saying to this *one*, go, and he is going; and to another, keep coming and he is coming, and to my bondman, do this, and he is doing. 10 And *after* Jesus **has heard** *it*, he wondered, and said to the ones *who* were following, verily I am saying to you, I found not so great faith, not even (in) Israel. 11 But **I am saying** to you, "Many (from) *the* east and *the* west will come, and will recline *at table* (with) Abraham and Isaac and Jacob (in) the kingdom of the heavens; 12 but the sons of the kingdom will be thrown out (into) the outer darkness: the weeping and the gnashing of the teeth will be there." 13 And Jesus **said** to the centurion, keep going, and as thou believed let it be to thee. And his servant was healed (in) that hour.

Has entered is past tense participle translated with the use of dative absolute with reference to time "*after*." The personal pronoun is in dative case translated with the use of dative absolute with reference being subject of this dative absolute verb. TR has Jesus instead of this personal pronoun. MSS has the personal pronoun and the participle in genitive case which would make them genitive absolute. The translation would be identical. MSS has also done this in Mt 8:1 where genitive absolute is more common than dative absolute. This compound verb consists of "into" and "to come." Having the preposition with the verb and the exact same preposition following this verb makes it emphatic that Jesus did enter this city of Capernaum. Luke makes it clear that this occurred shortly after the delivery of the Sermon on the Plain, Lu 7:1: "And when **He completed** all His words (in) the ears of the people He entered (into) Capernaum." Capernaum was their headquarters while Jesus and his disciples ministered throughout Galilee.

Came to is past tense meaning a centurion approached Jesus. Notice there is no article with "centurion" who was an officer in the Roman army. The compound noun consist of "hundred" and "to rule." This means this one reigned over a company of about 100 soldiers. Luke differs with this account of the centurion hearing about Jesus and sent elders of the Jews to approach Jesus, Lu 7:3: "And after he has heard (about) Jesus he sent (to) Him elders of the Jews, begging Him so that He may come *and* may cure his bondman." The reason for the difference in facts is the audience which each writer is influencing. Matthew is writing to the Jews so the details of who approached Jesus is irrelevant, but to show the Gentiles will be part of the kingdom of heaven while most the Jews will face eternal judgment which Luke does not mention, Mt 8:11-12. Luke is writing to the Gentiles by displaying the way these Gentiles are approaching the Jews for favors.

Beseeching is present tense participle with the use of manner. These elders by direction of the centurion were admonishing Jesus to heal the centurion's servant.

Matthew 8:6

Has laid is perfect tense in passive voice meaning this servant is very sick with muscle or nerve paralysis. Most likely this servant was with cerebral palsy resulting from brain damage caused by birth trauma. We do know that this bondman was bed ridden. This servant "*pais*" here means boy or young child, but Luke has "*doulos*" which means slave or servant. This means this was a child-servant.

Has been tormented is present tense in passive voice participle translated with the use of cause *because*. AMP, Murdoch, TWENTY, Tyndale and Williams translated with the use of attendant circumstance: "my servant boy is lying at the house paralyzed and distressed." HCSB, Moffatt, NET and RSV translated with the use of result: "in terrible agony!" Notice the plea is this young servant is being continuously vexed with grievous pains within his body to the point this one is about to die, Lu 7:2: "And a certain bondman of a centurion *who* was ill was being about to be dying, who was honoured by him."

Matthew 8:7

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is responding to this call. Some say talk is cheap if it is not followed up with action. Jesus has done this here by acting on his teaching in giving to everyone who is asking, Lu 6:30: “And **to everyone** who is asking thee, keep giving; and (from) the one who is taking away thine, stop demanding back.”

Will come is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “After coming I myself will heal him.” Most translations have quotation marks but there is no conjunction “that: *oti*.”

Will heal is future tense meaning in due time Jesus will restore to health this young servant. Notice the personal pronoun with this verb making it emphatic that Jesus will do it.

Matthew 8:8

Was answering is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Many translators have put quotation marks but the conjunction “that: *oti*” is not present.

Was saying is imperfect tense meaning the centurion was declaring or affirming.

May come is past tense subjunctive meaning that the centurion was Levitically unfit because this would render a Jew (Jesus) ceremonially unclean as this Gentile was humbly thinking of his moral unworthiness. This message was given to Jesus through the friends of the centurion, while Jesus was already being distant from the house, Lu 7:6: “And Jesus was going (with) them; but while He was already being distant (from) the house, the centurion sent (to) Him friends, saying to Him, LORD, stop troubling *Thyself*, for I am not worthy in order that Thou may come (under) my roof.” So first, the centurion sent elders of the Jews, and Jesus agreed to proceed to this centurion’s home.

Speak is past tense imperative meaning this exhortation by the power of his word to heal this young servant. The centurion sent his friends to advise Jesus to stop troubling himself on his journey, but just say by a word. Lu 7:3,6,7: “And after he has heard (about) Jesus he sent (to) Him elders of the Jews, begging Him so that He may come *and* may cure his bondman. And Jesus was going (with) them; but while He was already being distant (from) the house, the centurion sent (to) Him friends, saying to Him, LORD, stop troubling *Thyself*, for I am not worthy in order that Thou may come (under) my roof; wherefore neither I counted myself worthy to come (to) Thee; but say by a word, and my servant will be healed.”

Will be healed is future tense in passive voice meaning this centurion believed the power of the spoken word of God, Ge 1:3: “And God said, Let there be light: and there was light.” Ps 33:6: “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.” 148:5: “Let them praise the name of the LORD: for he commanded, and they were created.”

Matthew 8:9

I, is the word of emphasis in this sentence. This personal pronoun is emphatic in this sentence and with the verb “to be.”

Having is present tense participle with the use of periphrastic modifying the verb “to be.” Notice this centurion is contrasting of being under authority and possessing authority.

Keep coming is present tense imperative meaning this centurion is continuously commanding his soldiers to follow his orders.

Do is past tense imperative meaning this centurion gave orders that his bondman to response immediately. Notice the singular here meaning the only bondman he possessed was this sick young servant. This servant was dear to his centurion.

Matthew 8:10

Has heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” All translations agree with this use except TWENTY who translated as an infinitive: “Jesus was surprised to hear this, and said.” This is a participle, not an infinitive.

Wondered and said both are past tense meaning Jesus marvelled and responded to this admiration.

Were following is present tense participle translated with the use of substantive modifying to the article “to the ones.” These ones were the elders and the friends of the centurion who were sent to the house where Jesus was staying in Capernaum, Lu 7:3,6,10: “And after he has heard (about) Jesus he sent (to) Him elders of the Jews, begging Him so that He may come *and* may cure his bondman. And Jesus was going (with) them; but while He was already being distant (from) the house, the centurion sent (to) Him friends, saying to Him, LORD, stop troubling *Thyself*, for I am not worthy in order that Thou may come (under) my roof; And these ones who have been sent (to) the house **returned** *and* found the sick bondman *who* was in good health.”

Found is past tense meaning Jesus discovered not during all his journeys such great faith! It was greater than Mary, Lu 2:19; Joseph, Lu 2:33; Elizabeth, John the Dipper, Joh 3:30; and even Simeon, Lu 2:25. In like manner Jesus marvelled at the great faith of the Canaanitish woman, Mt 15:28.

Matthew 8:11

Am saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously maintaining this quote. The conjunction “that: *oti*” after a verb of speaking is translated as quotation marks.

Will come and will recline both are future tense meaning many from the farthest parts of the earth in every direction as Christianity will spread into all nations will be part of the spiritual kingdom, Lu 14:15: “And after one of the ones who were reclining *at table* with Him **has heard** these things he said to Him, blessed who will eat bread (in) the kingdom of God.” The kingdom of heavens is at hand, Mt 4:17: “(From) that **time** Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near;” but this image with Abraham, Isaac, and Jacob must refer to the future state at the Marriage Supper of the Lamb, Re 19:9: “And he is saying to me, write, the ones who have been called (to) the supper of the marriage of the lamb *are* blessed. And he is saying to me these words of God are true.” As mentioned before, Luke does not give this reference because Matthew’s audience is the Jews to promote the kingdom of heaven. The Jews were waiting for the Messiah and his establishment of royal reign promised to Abraham, Moses and David, De 18:18,19: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all

that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.” Zec 2:10-12: “Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.” The second coming of our Lord Jesus, God will set up the literal kingdom on earth, Isa 2:1-4: “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” Zep 3:9: “For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.” Am 9:13-15: “Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.” Isa 32:15-18: “Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” Mic 4:1-4: “But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.” Zec 8:23: “Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.” 14:9: “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.” This will all be accomplished during the Millennium reign, Re 20:4: “And I saw thrones; and they sat (upon) them, and judgment was given to them; and I saw the souls of the ones who had been beheaded (on account of) the testimony of Jesus, and (on account of) the word of God, and these ones did not homage to the beast, nor his image, and received not the mark (upon) their forehead, and (upon) their hand and they lived and reigned (with) Christ the thousand years.” Jews today feel that Jesus failed as he did not deliver this earthly kingdom, but these same Jews neglect to see the prophecies of the suffering Messiah, Ps 22 Ps 34 Ps 69 Ps 110 Isa 53, Zec 12:10.

Matthew 8:12

Will be thrown out is future tense meaning a favourite Hebrew idiom like “son of Gehenna,” Mt 23:15: “**Woe** to you, scribes and Pharisees, actors, for ye are going about the sea and the dry *land* to make one

proselyte, and whenever he should become *so*, ye are making him a son of Gehenna twofold more than yourselves;” or “sons of this age,” Lu 16:8: “And the Lord **praised** the unrighteous steward because he did prudently. For **the sons** of this age are more prudent (than) the sons of the light (in) their own generation.” These Jews felt that they had a right to belong to the kingdom because they were descendants of Abraham, Mt 3:9: “and do not think to be saying (with) yourselves, we are having the father Abraham; for I am saying to you, God is being able to raise up children (from) these stones to Abraham.” Natural birth does not bring spiritual sonship as John the Dipper taught here as well found in the Gospel of John, Joh 1:13: “the ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God.” They were natural heirs, but were disinherited by rebellion, Ro 9:32-33: “Why? Because *it was* **not** (by) faith, but as of a law (by) works; for they stumbled at the stone of stumbling, according as it has been written, behold I am placing (in) Sion a stone of stumbling and a rock of offence: and everyone who is believing (on) Him will not be ashamed.” These rebellious ones will be cast out into outer darkness, Mt 22:13: “Then the king **said** to the servants, bind his feet and hands *and* take him away and throw *him* out (into) the outer darkness: there will be the weeping and the gnashing of the teeth.” God is light and the wicked will not be with God. We were once darkness but now light in the Lord, Eph 5:7-8: “Therefore **stop being** joint-partakers with them. For **ye were** once darkness, but now light (in) *the* LORD; walk as children of light *are walking*.” In this thick blackness of night, there is wailing and gnashing of teeth. This place is called hades where darkness prevails but Gehenna has fire which never be quenched, Mr 9:43: “And **if** thy hand should cause to offend thee, cut it off: it is good for thee to enter maimed (into) life, *rather* than having the two hands to go away (into) Gehenna, (into) the unquenchable fire;” as the lake of fire, is the second death where the wicked will spend eternity. Hades is a place of the abode of the wicked, Lu 16:23: “And *after* he lifted up his eyes **(in) Hades**, *while* he is (in) torments, he is seeing Abraham (from) a distance, and Lazarus (in) his bosom” and is temporary and only for the soul; while the fallen angels are in the Abyss, 2Pe 2:4: “For **if** God spared not *the* messengers *who* sinned, but *by* having thrown *them* to the deepest abyss to chains of darkness having been kept (for) judgment.” Both the fallen angels from the Abyss and the wicked from Hades will be thrown into the lake of fire, Re 19:20: “And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone;” 20:10,14: “and the devil who was misleading them was thrown (into) the lake of fire and of brimstone, and where the beast and the false prophet *are*; and they will be tormented day and night (for) the ages of the ages; and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire.”

Matthew 8:13

Said is the word of emphasis in this sentence. This verb is past tense meaning Jesus replied to the friends of the centurion, Lu 7:6: “And Jesus was going (with) them; but while He was already being distant (from) the house, the centurion sent (to) Him friends, saying to Him, LORD, stop troubling *Thyself*, for I am not worthy in order that Thou may come (under) my roof.”

Keep going is present tense imperative meaning keep departing back to the house of the centurion. This continuous exhortation brought encouragement and imagine their joy when they heard the news of his healing in that hour.

Let it be is past tense imperative meaning this cure occurred at that moment. When there is some distance between the hearer and the miracle, it takes some time to figure out from the time Jesus spoke and the healing, Mt 15:28: “Then Jesus answered and said to her, O woman, thy faith is great: let it be to thee as thou are desiring. And her daughter was healed (from) that hour.” Joh 4:53: “Therefore the father

knew that *it was* (at) that hour (in) which Jesus said to him, "thy son is living." And he himself and his house **believed**."

Was healed is the word of emphasis in this sentence. This verb is past tense in passive voice as Jesus made whole from the illness which was not revealed to us. The afflicted young servant had to be plagued with an illness serious enough to be part of these miracles. Notice the difference here between the leper and this miracle. Jesus was present and touched the leper, but here this servant was healed from a distance.

Matthew 8:14

After Jesus settled in Galilee in the city of Capernaum, He found again Peter and Andrew and calls them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. The next few chapters {Mt 8:1-9:34} are a series of miracles to show that His teachings are having authority, Mt 7:29. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus healed a leper in Mt 8:2-4; healed Peter's mother-in-law, Mt 8:14-17; cured a paralytic in Mt 9:2-8; called Matthew and gave a parable at his reception in Mt 9:9-17. Jesus cleansed the leper in a city of Galilee, probably Chorazin or Bethsaida. The leper spread the news of His healing that great crowds gathered around Jesus. Jesus had time to cure a paralytic, Mt 9:2-8 and call Matthew and have a reception on his behalf, Mt 9:9-17 before He had to withdraw without in desert places, Mr 1:45. Jesus was retiring and praying there, Lu 5:16. Because of the great multitudes of people, Jesus went up the mountain side and His disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. We looked at the healing of the young centurion's servant which occurred long after the Sermon on the Mount. Now we go back to long before this discourse to where Jesus first called His four disciples, Mt 4:22. After the calling, Jesus and the four disciples went into a synagogue in Capernaum where they found a man with an unclean spirit, Mr 1:23 Lu 4:33. Jesus told the unclean spirit to come out of this man. This Demoniac was healed and they were astonished, Mr 1:25 Lu 4:35. Then they went to Peter's house before they travelled throughout Galilee teaching in all the synagogues, Mt 4:23.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

3. Healings at Peter's house, Mt 8:14-17

14 And *after* **Jesus has come** (to) Peter's house, He saw his mother-in-law who had been laid, and was being in a fever, 15 and He touched her hand, and the fever left her, and she was arisen and was ministering to Him. 16 And *after evening* has come, they brought to Him many who were being possessed with demons, and He threw out the spirits by a word, and He healed all who were being ill: 17 so that which has been spoken (by) Esaias the prophet may be fulfilled, saying, He Himself took our infirmities, and bore the diseases.

Has come is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time "*after*." All translations agree with this use except Murdoch and Tyndale who translated with the use of attendant circumstance: "Jesus came to the house of Simon, and saw." This event occurred immediately after Jesus left the synagogue in Capernaum along with Peter, Andrew, James and John, Mr 1:29: "And immediately after they have gone forth (out of) the assembly they came (into) the house of Simon and Andrew, (with) James and John." Lu 4:38: "And He rose up (out of) the assembly *and*

entered (into) the house of Simon. And the mother-in-law of Simon was being oppressed with a great fever; and they asked Him (concerning) her.” Notice Mark and Luke call it Simon’s house. Simon is Peter’s given name while Peter is the adopted name given by Jesus, Joh 1:42: “And he led him (to) Jesus. And Jesus looked at him and said, thou thyself are Simon the son of Jonah; thou thyself will be called Cephas, which is being interpreted stone.”

Saw is past tense meaning Jesus noticed Peter’s mother-in-law. The four disciples were speaking to Jesus concerning her sickness, Mr 1:30: “And the mother-in-law of Simon was lying in a fever; and immediately they are speaking to Him (about) her.” Lu 4:38: “And He rose up (out of) the assembly and entered (into) the house of Simon. And the mother-in-law of Simon was being oppressed with a great fever; and they asked Him (concerning) her.” It does seem strange that the Romanists still insist on the celibacy of the clergy when Peter was a married man.

Had been laid is perfect tense in passive voice participle translated with the use of substantive modifying “mother-in-law.” This illness put this woman on her back. This illness started in the past and is having abiding results that she could not get out of bed.

Was being in a fever is present tense participle translated with the use of substantive modifying again “mother-in-law.” Notice Luke says this woman was being oppressed with a great fever, Lu 4:38. Luke as a physician knew the severity of this sickness.

Matthew 8:15

Touched and left both are past tense meaning Jesus took her by the hand as a display of care of loving sympathy as the Great Physician. Mark says that Jesus raised her up by having taken her hand, Mr 1:31: “And He came to her and raised her up, by having taken her hand; and the fever left her immediately, and she was ministering to them.” The sickness departed from her immediately. Luke says that Jesus rebuked the fever as in the same way he spoke to the wind and the waves, Lu 4:39: “And He stood over her and rebuked the fever, and it left her; and she was immediately serving them.” 8:24: “And they came to Him and aroused Him, saying, Master, Master, we are perishing. And that One rebuked the wind and the raging of the water; and they ceased, and there became a calm.”

Was arisen is past tense in passive voice meaning this woman erected from her bed with the help of Jesus by this gentleman’s raising her up by the hand, Mr 1:31. This is why it is in passive voice.

Was ministering is imperfect tense meaning this miracle gave her strength to even provide continuous care of preparing food for her guests. Luke says that she was serving immediately, Lu 4:39: “And He stood over her and rebuked the fever, and it left her; and she was immediately serving them.”

Matthew 8:16

Evening is the word of emphasis in this sentence. This noun is in genitive case which makes it the subject of the genitive absolute verb. Evening time for the Jews was from six o’clock P.M. to the beginning of night. We would say today “late in the day.”

Has come is past tense participle translated with the use of genitive absolute with reference to time “after.” This verb means to come to pass or to become. Mark says it was when the sun went down which is sunset, Mr 1:32: “And after evening came, when the sun went down, they were bringing (to) Him all who are ill and the ones who are being possessed by demons;” Lu 4:40: “And while the sun **is going**

down as many as were having *ones who* are being sick with various diseases all brought them (to) Him, and He laid hands on each one of them and healed them.” So as soon as Sabbath has passed, the new day began. Our day begins at midnight, but the Jews began at sunset.

Were being possessed with demons is present tense participle translated with the use of substantive modifying “many.” The news of casting out the unclean spirit in the synagogue brought the diseased to Jesus as the crowds stood at the door of Peter’s house, Mr 1:33: “and the whole city was gathered together (at) the door.” While Jesus was going about earlier into all Galilee, his fame went out into all Syria, Mt 4:24: “And His fame went out (into) all Syria; and they brought to Him all the ones who were having ill by various diseases and were oppressing by torments, and were being possessed by demons, and were being lunatics, and *were* paralytics; and He healed them.” Many means thousands of people were healed that day.

Threw out and healed both are past tense meaning Jesus drove out these evil spirits and cured all the ones who were sick. Notice the authority of Jesus’ voice to expel the demons. Jesus even forbids these demons to pronounce the deity of Christ, Lu 4:41: “and demons were going out also (from) many, crying out and saying, “Thou Thyself are the Christ the Son of God.” And He was rebuking and was not allowing them to be speaking because they knew *that* He is the Christ.” Matthew did make a distinction between the ones possessed with demons and other sick people. Today we think of miracles as unnatural, but Jesus cured them in an ordinary fashion.

Matthew 8:17

Has been spoken is past tense participle translated with the use of substantive modifying the article “which.” This article refers to the healings in the previous verse. This verb means to pour forth or to utter as Jesus took their diseases and bore their pains. This was uttered by Isaiah, Isa 53:4: “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.” Jesus suffered with those he saw suffer. His sorrows are intense sympathy for those who came to him. This Suffering Servant took upon himself their sicknesses. The passage of Isaiah in context refers to the doctrine of atonement as Christ bore our sins on the tree, Isa 53:10: “Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.” 1Pe 2:24: “Who Himself bore our sins (in) His body (upon) the tree, in order that we might be living in righteousness being dead to sins; by Whose bruise ye were healed.” But Matthew employs this passage to show sympathy for the sufferers without regard for the doctrine of atonement. Did Matthew take this out of context? No! Matthew intended to show their king was also a man of sorrows, otherwise faith healers today would have support for their position. McGee states: “Why did Paul urge Timothy to take a little wine for his stomach? Why didn’t he urge him to get his healing in the Atonement? Why didn’t James urge the saints to claim the Atonement when he asked them to call in the elders to pray? {Jas 5:13-15} Why didn’t Paul claim healing in the Atonement when he mentioned the fact that there was given to him a thorn in the flesh? Paul, in Philippians, had a regular hospital on his hands. Epaphroditus had been ill, {Php 2:25-27} and Paul did not use the Atonement to claim healing.”

Matthew 8:18

Let us review the beginning of the Gospels until Christ’s early ministry.

Event	Matthew	Mark	Luke	John
Pre-existence of Christ				1:1-18
Genealogy of Jesus through Joseph	1:1-17			
Genealogy of Jesus through Mary			3:23-38	
Gabriel announces John's birth			1:1-25	
Gabriel visits Mary			1:26-38	
Mary visits Elizabeth, John's mother			1:39-56	
Birth of John the Baptist			1:57-80	
Angel visits Joseph in a dream	1:18-25			
Birth of Jesus in Bethlehem (6 B.C.)			2:1-7	
Shepherds visit Jesus			2:8-20	
Circumcision of Jesus			2:21	
Jesus presented in the Temple			2:22-38	
Wise men bring gifts (5-4 B.C.)	2:1-12			
Joseph's family escapes to Egypt	2:13-15			
Herod's wrath on Bethlehem's children	2:16-18			
Joseph's family settles in Nazareth (4 B.C.)	2:19-23		2:39	
Childhood of Jesus (A.D. 6)			2:40-52	
Ministry of John the Baptist (A.D. 26)	3:1-12	1:1-8	3:1-20	
John baptizes Jesus	3:13-17	1:9-11	3:21-23	1:19-28
Temptation of Jesus	4:1-11	1:12-13	4:1-13	1:29-34
John's testimony about Christ				1:35-51
John recounts Christ's baptism				2:1-12
The 1st disciples				
The 1st miracle - turning water to wine				

Now let us review the first year of Christ's popularity.

Event	Matthew	Mark	Luke	John
The 1st temple cleansing (A.D. 27)				2:13-25
Nicodemus meets Jesus at night				3:1-21
Disciples baptize many in Judea				3:22-24
Disciples ask John about Jesus				3:25-36
Herod imprisons John the Baptist	4:12	1:14	(3:19-20)	
Jesus withdraws from Judea				4:1-3
Samaritan woman at Jacob's well				4:4-26
Disciples question Jesus				4:27-38
Samaritans come to Jesus				4:39-42
Jesus continues toward Galilee			4:14-15	4:43
The 1st rejection in Nazareth			4:16-30	
Arrival in Cana of Galilee				4:43-45
The 2nd miracle - Official's son healed				4:46-54
Jesus settles in Capernaum	4:13-17	1:14-15	4:31-32	
Fishermen called to be disciples	4:18-22	1:16-20		
Demoniac in Capernaum Synagogue		1:21-28	4:33-37	
Peter's mother-in-law healed ***	8:14-15	1:29-31	4:38-39	
Many healed at sunset	8:16-17	1:32-34	4:40-41	
Disciples seek Jesus		1:35-38	4:42-43	
Jesus preaches in the Synagogues	4:23-25	1:39	4:44	
Jesus preaches in Simon's boat			5:1-3	
Miraculous catch of fish			5:4-11	
Jesus heals a leper ***	8:2-4	1:40-45	5:12-16	
Jesus cures a paralytic ***	9:2-8	2:1-12	5:17-26	
Matthew (Levi) called to be a disciple ***	9:9	2:13-14	5:27-28	
Parables at Levi's reception ***	9:10-17	2:15-22	5:29-39	
Sermon on the Mount	5:1-8:1			

In the second year, Christ's popularity continues.

Event	Matthew	Mark	Luke	John
Jesus in Jerusalem at the 2nd Passover	(A.D. 28)			5:1
Man healed at pools of Bethesda				5:2-15
Jesus challenged for healing on Sabbath				5:16-47
Disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Man's hand healed on the Sabbath	12:9-14	3:1-6	6:6-11	
Jesus withdraws to the sea	12:14-21	3:7		
Many follow Jesus to be healed		3:7-12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13-19	6:13-16	
Jesus descends and heals the multitude			6:17-19	
Sermon on the Plain			6:20-49	
Jesus heals a Centurion's servant	8:5-13		7:1-10	

Widow of Nain's son is raised			7:11-17	
John sends 2 disciples to question Jesus	11:2-6		7:18-23	
Jesus commends John the Baptist	11:7-19		7:24-35	
Jesus rebukes 3 cities	11:20-30			
Jesus dines with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals a demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	
Parables by the Sea	13:1-35	4:1-34	8:4-18	
Parables explained and told in private	13:36-53			
Orders to cross the Sea of Galilee	8:18-22	4:35	8:22	
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25	
Legion cast out of violent man	8:28-34	5:1-20	8:26-39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed by touching Jesus	9:20-22	5:24-34	8:42-48	
Daughter's death is reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
The 2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	
Death of John the Baptist	14:1-12			
Herod fears John the Baptist has risen		6:14-29	9:7-9	

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ's popularity. The second miracle was the healing of the centurion's young servant which was in the second year of Christ's popularity. The third miracle was the healings at Peter's house which was in the first year of Christ's popularity. Now the fourth miracle of Jesus calming the sea occurred in the second year of Christ's popularity.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

4. Jesus calms the sea, Mt 8:18-27

18 And after Jesus has seen great crowds (around) Him, He commanded that they depart (to) the other side. 19 And one scribe came to Him and said to Him, Teacher, I will follow Thee whithersoever Thou should be going. 20 And Jesus is saying to him, the foxes are having holes, and the birds of the heaven *are having* nests, but the Son of man is having not *a place* where He might be laying *His* head. 21 And

another of His disciples said to Him, LORD, allow me first to go and bury my father. 22 But **Jesus said** to him, keep following Me, and leave the dead to bury their own dead. 23 And *after* He **has entered** (into) the boat, His disciples followed Him. 24 And **behold**, a great tempest arose (in) the sea, so that the boat was being covered (by) the waves; but He Himself was sleeping. 25 And the disciples came to Him and awoke Him, saying, LORD, save us, we are perishing ourselves. 26 And **He is saying** to them, why are ye fearful, O of little faith? Then, He has arisen and rebuked the winds and the sea, and there was a great calm. 27 And the men wondered, saying, what kind *of man* is this, that even the winds and the sea are obeying Him?

Has seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time "*after*." All translations agree with this use except Williams who translated with the use of cause: "because he saw a crowd about him, gave orders." Jesus perceived so many people that he decided go to the boat. This event occurred after Jesus gave parables in Mt 13:1-53 Mr 4:1-34 Lu 8:4-18. Matthew said Jesus withdrew, Mt 13:53: "And **it came to pass** when Jesus finished these metaphors, He withdrew thence." Now we know, it is because of the great crowds. Mark says that evening has come, Mr 4:35: "Mr 4:35 ¶ And **He is saying** to them (on) that day, *after* evening has come, let us pass over (to) other side."

Commanded is past tense meaning Jesus ordered his twelve disciples to pass over to the other side of the lake.

To depart is past tense infinitive translated with the use of purpose. This infinitive acts as the content of the communication. Mark says that Jesus' command was that they pass over, Mr 4:35. Before such launching, in the next verses, his followers explain concerns before his departure.

Matthew 8:19

Came to, is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: "after approaching." One scribe who became a follower approached Jesus while he was on his way to the boat as it was ready to launch. Mark adds there were other small boats with them, Mr 4:36: "And after they dismissed the crowd, they are taking with Him as He was (in) the boat; but also other small boats were (with) Him." This one came out of the crowd and approached Jesus who was standing by the boat. Some translations put quotation marks but there is no conjunction "that: *oti*."

Teacher is an address as a fellow scribe to show his self-confidence or brotherhood. It could be self-complacency of not showing better respect for our Lord, but Jesus deals gently with him. He wants to be an apostle but did not count the cost.

Should be going is present tense subjunctive meaning the condition of following is dependent on where Christ goes.

Matthew 8:20

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is replying to this scribe.

Are having is present tense meaning foxes are continuously possessing a burrow or a lurking hole. Along with the birds, Jesus is teaching animals have homes but our Lord has not a place to call his headquarters.

This is not a revolution, but a ministry to bring in the kingdom of heaven. Notice this is the first time where Jesus calls himself Son of man. This term is popular in the Gospels and only used once in Acts when Stephen saw Jesus standing on the right hand of God, Ac 7:56. Jesus used this term concerning himself from Da 7:13: “I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.” The Jews understood it meant the Messiah, Joh 12:34: “The crowd answered Him, we ourselves heard (out of) the law that the Christ is abiding (for) ever, and how Thou Thyself are saying, it is necessary for the Son of man to be lifted up?” The same Jews also understood that there is little difference between the son of man and the son of God, Lu 22:69: “Now **(from) this** the Son of man will be sitting (at) *the* right hand of the power of God.” Jesus used this phrase more than seventy times to claim to be the Messiah, Mt 24:30: “And then the sign of the Son of man **will appear** (in) the heaven; and then all the tribes of the land will wait, and they will see the Son of man, *Who* is coming (on) the clouds of heaven (with) power and great glory.” 26:64: “Jesus is saying to him, thou thyself said *it*. Moreover I am saying to you, henceforth ye will see the Son of man *Who* is sitting (at) *the* right hand of power and *Who* is coming (on) the clouds of heaven.” This designation displays the humanity of the Messiah, Ps 8:4: “What is man, that thou art mindful of him? and the son of man, that thou visitest him?” 146:3: “Put not your trust in princes, *nor* in the son of man, in whom *there is* no help,” even though Matthew’s purpose writing to the Jews was to show Jesus is the King. Throughout the Gospels, Christ is called: The Son of David, Mt 1:1; The Son of Abraham, Mt 1:1; The Son of God, Mt 16:16; The Son of Adam, Lu 3:38; The Son of Joseph, Lu 3:23; The Son of Mary, Mt 13:55; The Son of Man, Mt 8:20. Coffman says: “Thus, ‘the Son of David’ indicated a legal relationship; ‘the Son of Abraham’ had a racial limitation; ‘the Son of Joseph’ and ‘the Son of Mary’ stressed a family relationship; the Son of Adam identified him with the one who had brought ruin upon mankind; the Son of God during the early part of his ministry was premature. The choice of Son of man as his title removed all the limitations implicit in other titles and identified Jesus Christ, not as belonging to any race, family, nation, or kingdom exclusively, but to all the human race.”

Might be laying is present tense subjunctive meaning Jesus is continuously on the move. He has no place for repose. Our Lord has a rock for a pillow and the stars for his roof. Jesus has no fixed habitation. Through his poverty we became rich, 2Co 8:9: “for we are knowing the grace of our LORD Jesus Christ, that *although* He was rich for the sake of you, He became poor, in order that ye yourselves may be enriched by His poverty.” Our Lord was a sojourner as Moses was in the land of Madiam, Ac 7:29: “And Moses **fled** at this saying, and became a sojourner in *the* land of Madiam, where he begot two sons.” Jesus went for one friend’s house to another welcoming their hospitality. John the Dipper stayed around the Jordan area, while Jesus’ ministry was to visit all the cities of Galilee to heal and announce the kingdom of heaven. This scribe expected a physical kingdom, but this reply corrected this false expectation. Jesus repeated this same answer for unfit followers much later from three inquiries, Lu 9:57-62. Here we have two who ask permission to follow Jesus.

Matthew 8:21

Another is the word of emphasis in this sentence. We know not who this disciple or follower was as it would be baseless to assume. As the scribe addressed Jesus as Teacher, a disciple is a pupil who followed his teachings. These two wanted to be part of the twelve closed knit group which we called apostles. But both did not understand the cost of following our Lord. Did this one address Jesus properly as Lord or was it Sir? If this one felt that Jesus was Master, then he would have not requested this absence. Others did stop following Jesus when the crisis came to be serious about the kingdom of heaven, Joh 6:66:

“(From) that *time* **many** of His disciples went away (to) the things which are behind, and they were walking (with) Him no more.” Most of the followers were expecting the physical kingdom that enjoyed the miracles and authority of Christ’s messages, but when Jesus spoke about the spiritual manna, they took offense. The Roman Catholics turned this into cannibalism with the doctrine of transubstantiation. Their misunderstanding is taking Jesus literally even though our Lord said that he was speaking words

which are spirit and are life, Joh 6:63: “It is **the Spirit** which is quickening, the flesh is profiting nothing; the words which I Myself am speaking to you, are spirit and are life.”

Allow is past tense imperative meaning this disciple requested for a leave of absence for bereavement. Notice the difference between these two disciples. The first was zealous while the second was cautious. Was his father actually dead? If so, this one would not request such a foolish absence. He probably meant that he would follow Jesus after his father died.

Matthew 8:22

Jesus is the word of emphasis in this sentence.

Keep following is present tense meaning keep on the road which you are following.

Leave is past tense imperative meaning let the dead bury their own. These dead are spiritual dead as explained in the previous verse that his father was not dead yet, Eph 2:1: “And *because* ye are dead in offences and sins.” This follower had to choose between staying at home until his father died and leaving his home in order to follow Christ. To enter into Christian service, we must love God more than our parents, Mt 10:37: “**The one** who is approving father or mother (above) Me is not worthy of Me; and the one who is approving son or daughter (above) Me is not worthy of Me.” His father is holding this one back because of his unbelief. This is frustrating when the unbelievers are effecting the believing ones, 1Co 7:14-16: “For the unbelieving husband **has been sanctified** (in) the wife, and the unbelieving wife has been sanctified (in) the husband; else then your children are unclean, but now are holy. But if **the unbelieving one** is separating himself, let him keep separating himself. The brother or sister **has not been held subject to slavery** (in) such *cases*; but God has called us (in) peace. For **what** know thou, O wife, if thou will save the husband? Or **what** know thou, O husband, if thou will save the wife?”

Matthew 8:23

Has entered is past tense participle translated with the use of dative absolute with the reference of time “*after*.” The personal pronoun is also in dative case which makes it a use of dative absolute with reference as subject of this dative absolute participle verb. Luke added that they launched out, Lu 8:22: “**And it came to pass** (on) one of the days also He Himself entered (into) a boat, also His disciples, and He said (to) them, let us pass over (to) the other side of the lake; and they were launched out.”

Followed is past tense meaning his disciples also entered the boat. This does not mean only the twelve apostles, but many followers as there were many other small boats, Mr 4:36: “And after they dismissed the crowd, they are taking with Him as He was (in) the boat; but also other small boats were (with) Him.” Notice this crossing was on the same day Jesus finished his parables, Mr 4:35: “**And He is saying** to them (on) that day, *after* evening has come, let us pass over (to) other side.”

Matthew 8:24

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning pay attention.

Arose is past tense meaning a great shaking in the sea like an earthquake which is the great storm came to pass on the lake.

Was being covered is present tense in passive voice infinitive translated with the use of result because of the particle “so that.” The noun “boat” is accusative of general reference becoming the subject of this infinitive. Some translations have paraphrased this saying “the waves covered the boat” which is correct, but this verb is in passive voice and this noun “waves” is genitive of the preposition. Notice the continuous covering by the waves. Mark says it was a violent storm of wind and the waves were beating so that the boat was already being filled with water, Mr 4:37: “And a violent storm of wind **is becoming**, and the waves were beating (into) the boat, so that it was already being filled.” Luke adds that they were being in danger, Lu 8:23: “And while they were sailing **He fell asleep; and a storm** of wind came down (on) the lake, and they were being filled, and they were being in danger.”

Was sleeping is imperfect tense meaning Jesus is emphatically sleeping through this storm. Mark adds that Jesus was sleeping on the cushion, Mr 4:38: “And He Himself was (on) the stern sleeping (on) the cushion; and they are arising Him, and are saying to Him, Teacher, is it being no concern to Thee that we are perishing? Yes!”

Matthew 8:25

Came to is past tense participle translated with the use of attendant circumstance. All translations agree with this use. TR has “his disciples;” while MSS does not have this noun “disciples” at all. “His” is an unnecessary addition to assume it was the apostles.

Awoke is past tense meaning they aroused Jesus, Lu 8:24: “And they came to Him and aroused Him, saying, Master, Master, we are perishing. And that One rebuked the wind and the raging of the water; and they ceased, and there became a calm” or are arising him, Mr 4:38: “And He Himself was (on) the stern sleeping (on) the cushion; and they are arising Him, and are saying to Him, Teacher, is it being no concern to Thee that we are perishing? Yes!”

Save is past tense imperative meaning rescue us from danger. Matthew has Lord “*kurios*,” Mark has teacher “*didaskalos*,” and Luke has Master (twice) “*epistates*” which means for Luke rabbi as superintendent or overseer. Three different addresses from three different sources mean that all three was probable. The noun “disciples” is plural meaning many approached Jesus and cried out. So there were several manifold addresses in this chaotic situation. Mark adds the rebuke from the disciples: “is it being no concern to thee? Yes!” Mr 4:38

Are perishing ourselves is present tense in middle voice meaning these disciples thought they were dying. They were terrified and most of these followers were fishermen and they would have gone through storms before, but this one had to be enormous to think that their lives were in peril. After seeing so many miracles before, how can they doubt their God? Jeremiah did the same when God promised that he would be with him, Jer 1:8: “Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD.” 20:17: “Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.” Discouragement is one thing, but lack of faith is another!

Matthew 8:26

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously replying to these disciples. After the question, Jesus would have paused so the saying is continuous.

O of little faith is in vocative use meaning this address is defining their trust. This compound noun consists of the adjective of time “short” or of degree “light or slight” and the noun “faith.” This means

their conviction or belief respecting to the relationship with Jesus is short or light. It could be both. They were not faithless like the unbelieving, and they did not have great faith like the centurion. This word is derived from Judaism and only used by Matthew four times and once by Luke. Here it is their lack of trust in Jesus while before it was a lack of faith in the providence of God, Mt 6:30: "But **if** God is thus arraying the grass of the field, *which* is today and is being thrown tomorrow (into) an oven, *will* He not *clothe* much rather you, O ye of little faith? Yes!" Mark has: "And he said to them, why are ye fearful thus? How are ye not having faith? Yes!" Mr 4:40: "And **He said** to them, why are ye fearful thus? How are ye not having faith? Yes!"

Has arisen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. It could also be translated with the use of time: "And after he has been aroused he rebuked."

Rebuke is past tense meaning Jesus admonished the winds and the sea. Luke has "the raging of the waters" meaning not only Jesus censured the winds, but also the waves, Lu 8:24: "And they **came to Him and aroused Him**, saying, Master, Master, we are perishing. And **that One rebuked the wind and the raging** of the water; and they ceased, and there became a calm." Mark adds "and said to the sea, keep being silent, keep being quiet," Mr 4:39: "And after **He has been aroused He rebuked the wind, and said** to the sea, keep being silent, keep being quiet. And the wind **fell**, and there became a great calm." Notice Mark and Luke have "wind" singular while here in Matthew, it is plural "winds."

Was, is past tense meaning there became a great stillness of the sea. Mark adds "the wind fell," Mr 4:39. Luke says "they (wind and waves) ceased," Lu 8:24.

Matthew 8:27

Men is the word of emphasis in this sentence. Mark and Luke does not give a subject at all.

Wondered is past tense meaning these followers marvelled at what they saw. Mark said that these men feared with a great fear, Mr 4:41: "And they feared with a great fear, and they were saying (to) one another, Who then is this, that even the wind and the sea are obeying Him?" Luke also added along with "wondered," "And they were afraid," Lu 8:25: "And **He said** to them, where is your faith? And they **were afraid and wondered**, saying (to) one another, who then is this One, that He is even commanding the winds and the water, and they are obeying Him?"

What kind refers to what manner of persons is this in reference to quality. Mark and Luke have "who then is this one." Also Mark and Luke clarify who these men were talking to: "to one another."

Are obeying is present tense meaning nature is continuously submitting to Jesus. Luke as before clarifies that the sea is the waves "water," Lu 8:25. These men may have noticed other sorcerers heal men before as the devil has given power even today to faith healers. The beast heals himself during the Great Tribulation, Re 13:3: "And **I saw** one of its heads as slain (to) death; and the wound of its death was healed: and there was wondered in the whole earth after the beast." But they never saw a miracle over nature. They heard about Moses parting the sea, Ex 14:21: "And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided." Now they are seeing with their own eyes the power of God, Ps 89:8,9: "O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them."

Matthew 8:28

Let us review the beginning of the Gospels until Christ's early ministry.

Event	Matthew	Mark	Luke	John
Pre-existence of Christ				1:1-18
Genealogy of Jesus through Joseph	1:1-17			
Genealogy of Jesus through Mary			3:23-38	
Gabriel announces John's birth			1:1-25	
Gabriel visits Mary			1:26-38	
Mary visits Elizabeth, John's mother			1:39-56	
Birth of John the Baptist			1:57-80	
Angel visits Joseph in a dream	1:18-25			
Birth of Jesus in Bethlehem (6 B.C.)			2:1-7	
Shepherds visit Jesus			2:8-20	
Circumcision of Jesus			2:21	
Jesus presented in the Temple			2:22-38	
Wise men bring gifts (5-4 B.C.)	2:1-12			
Joseph's family escapes to Egypt	2:13-15			
Herod's wrath on Bethlehem's children	2:16-18			
Joseph's family settles in Nazareth (4 B.C.)	2:19-23		2:39	
Childhood of Jesus (A.D. 6)			2:40-52	
Ministry of John the Baptist (A.D. 26)	3:1-12	1:1-8	3:1-20	
John baptizes Jesus	3:13-17	1:9-11	3:21-23	
Temptation of Jesus	4:1-11	1:12-13	4:1-13	
John's testimony about Christ				1:19-28
John recounts Christ's baptism				1:29-34
The 1st disciples				1:35-51
The 1st miracle - turning water to wine				2:1-12

Now let us review the first year of Christ's popularity.

Event	Matthew	Mark	Luke	John
The 1st temple cleansing (A.D. 27)				2:13-25
Nicodemus meets Jesus at night				3:1-21
Disciples baptize many in Judea				3:22-24
Disciples ask John about Jesus				3:25-36
Herod imprisons John the Baptist	4:12	1:14	(3:19-20)	
Jesus withdraws from Judea				4:1-3
Samaritan woman at Jacob's well				4:4-26
Disciples question Jesus				4:27-38
Samaritans come to Jesus				4:39-42
Jesus continues toward Galilee			4:14-15	4:43
The 1st rejection in Nazareth			4:16-30	
Arrival in Cana of Galilee				4:43-45
The 2nd miracle - Official's son healed				4:46-54
Jesus settles in Capernaum	4:13-17	1:14-15	4:31-32	
Fishermen called to be disciples	4:18-22	1:16-20		
Demoniac in Capernaum Synagogue		1:21-28	4:33-37	
Peter's mother-in-law healed ***	8:14-15	1:29-31	4:38-39	
Many healed at sunset	8:16-17	1:32-34	4:40-41	
Disciples seek Jesus		1:35-38	4:42-43	
Jesus preaches in the Synagogues	4:23-25	1:39	4:44	
Jesus preaches in Simon's boat			5:1-3	
Miraculous catch of fish			5:4-11	
Jesus heals a leper ***	8:2-4	1:40-45	5:12-16	
Jesus cures a paralytic ***	9:2-8	2:1-12	5:17-26	
Matthew (Levi) called to be a disciple ***	9:9	2:13-14	5:27-28	
Parables at Levi's reception ***	9:10-17	2:15-22	5:29-39	
Sermon on the Mount	5:1-8:1			

In the second year, Christ's popularity continues.

Event	Matthew	Mark	Luke	John
Jesus in Jerusalem at the 2nd Passover	(A.D. 28)			5:1
Man healed at pools of Bethesda				5:2-15
Jesus challenged for healing on Sabbath				5:16-47
Disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Man's hand healed on the Sabbath	12:9-14	3:1-6	6:6-11	
Jesus withdraws to the sea	12:14-21	3:7		
Many follow Jesus to be healed		3:7-12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13-19	6:13-16	
Jesus descends and heals the multitude			6:17-19	
Sermon on the Plain			6:20-49	
Jesus heals a Centurion's servant	8:5-13		7:1-10	

Widow of Nain's son is raised			7:11-17	
John sends 2 disciples to question Jesus	11:2-6		7:18-23	
Jesus commends John the Baptist	11:7-19		7:24-35	
Jesus rebukes 3 cities	11:20-30			
Jesus dines with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals a demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	
Parables by the Sea	13:1-35	4:1-34	8:4-18	
Parables explained and told in private	13:36-53			
Orders to cross the Sea of Galilee	8:18-22	4:35	8:22	
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25	
Legion cast out of violent man	8:28-34	5:1-20	8:26-39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed by touching Jesus	9:20-22	5:24-34	8:42-48	
Daughter's death is reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
The 2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	
Death of John the Baptist	14:1-12			
Herod fears John the Baptist has risen		6:14-29	9:7-9	

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ's popularity. The second miracle was the healing of the centurion's young servant which was in the second year of Christ's popularity. The third miracle was the healings at Peter's house which was in the first year of Christ's popularity. The fourth miracle of Jesus calming the sea occurred in the second year of Christ's popularity. The next miracle came to pass as soon as they crossed the lake and arrived in the region of Gergesenes. There Jesus threw out demons of two men.

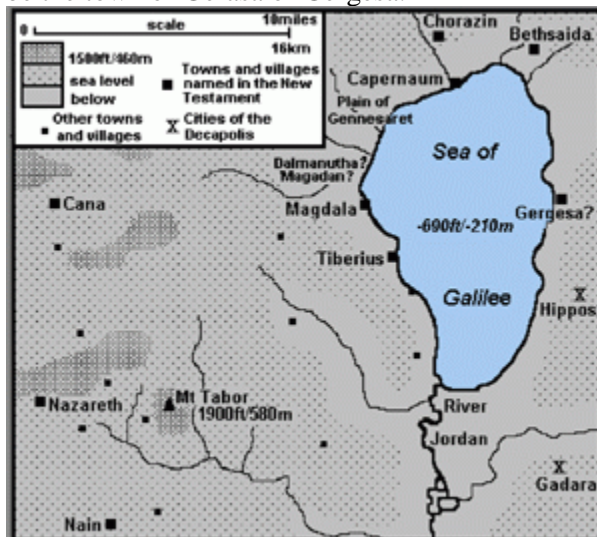
VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

5. Driving out the demons in the region of Gergesenes, Mt 8:28-9:1

28 And *after* He **has come** (to) the other side (to) the country of the Gergesenes, two *who* were being possessed by demons met Him *while* they were coming (out of) the tombs, very violent, so that they were not availing any one to pass (by) that way; 29 and behold, they cried out, saying, what *are thou* to us and *we* to thee, Jesus, Son of God? **Came thou** here to torment us (before) *the* time? 30 Now a herd of many swine was feeding a far off (from) them. 31 And the **demons** were beseeching Him, saying if thou are throwing us out, allow us to go away (into) the herd of swine. 32 And **He said** to them, keep going. And **those ones** who have gone out went away (into) the herd of the swine: and behold, all the herd of the swine rushed (down) the steep (into) the sea, and died (in) the waters. 33 But **the ones** *who* were feeding *them* fled, and *after* they have come (into) the city, they related everything, and the events concerning the ones who were being possessed by demons. 34 And **behold**, all the city went out (to) meet Jesus; and *after* they have seen Him, they besought Him so that He may depart (from) their borders. 9:1 And **He entered** (into) the boat and passed over and came (to) His own city.

Has come is past tense participle translated with the use of dative absolute with reference to time “*after*.” MSS has “*Gadarenos*” but “*Gergesenos*” for Mark and Luke and BYZ and TR has “*Gergesenos*” here and “*Gadarenos*” for Mark and Luke. So it is not a textual problem but a location situation. So it cannot be the town of Gerasa or Gergesa.



As another town Gadara is south west but is 5.5 miles from shore which would make it impossible for a man to met Jesus after he has gone forth out of the boat, Mr 5:2: “And after He **has gone forth** (out of) the boat, a man (with) an unclean spirit immediately met Him (out of) the tombs;” even though Luke says after Jesus went forth upon the land; but out of the city, Lu 8:27: “And after He **went forth** (upon) the land a certain man met Him (out of) the city, who was having demons (for) a long time, and was not wearing a garment, and was not abiding (in) a house, but (in) the tombs.”



So it has to be the region of Gadarenes.



Were being possessed by demons is present tense in passive voice participle translated with the use of substantive modifying “two.” Mark and Luke have only one person as they centered their attention on the more prominent and outspoken of the two, Mr 5:2 Lu 8:27.

Were coming is present tense participle translated with the use of time “while.” Garnier and HCSB agree with this use. Murdoch, Tyndale and Williams translated with the use of substantive: “who came out.” All other translations do not attempt to give a use to this participle. Mark says that this one was dwelling in the tombs; and not even anyone was being able to bind him with chains, because he has been bound often with fetters and chains, and the chains had been torn asunder by him, and the fetters has been shattered, and no one was being able to subdue him; Mr 5:3,4: “who was having *his* dwelling (in) the tombs; and not even anyone was being able to bind him with chains, (because) he has been bound often with fetters and chains, and the chains has been torn asunder (by) him, and the fetters has been shattered, and no one was being able to subdue him.” Luke says that this one was possessed for a long time, and was not wearing a

garment, and was not abiding (in) a house, Lu 8:27. Because of his violence, the neighbours bound this one with chains.

Were not availing is present tense infinitive translated with the use of result. These two were continuously showing force by stopping anyone to pass with their fierceness. Mark adds: “and he was crying and cutting himself with stones continually night and day (in) the mountains and (in) the tombs,” Mr 5:5: “and he was crying and cutting himself with stones continually night and day (in) the mountains and (in) the tombs.” It is enough that these two men could cause physical violence to anyone passing by, but their sounds of self-inflicted torture would scare anyone from afar.

Matthew 8:29

Cried out is past tense meaning these two spoke in a loud voice to Jesus. Mark and Luke add they did this after one of them saw Jesus from afar, Mr 5:6: “And after he has seen Jesus (from) afar, he ran and did homage to Him,” Lu 8:28: “But after he has seen Jesus and has cried out he fell down before Him, and said with loud voice, what *is it* to me and to Thee, Jesus, Son of God the Most High? **I am beseeching** Thee do not torment me.” Mark adds one of them ran and did homage to Jesus, while Luke only adds this one fell down before Jesus.

Saying is present tense participle with the use of manner. Mark and Luke both add that this one cried with a loud voice, Mr 5:7: “and he cried with a loud voice *and* said, what *is it* to me and to Thee, Jesus, Son of God the Most High?” Lu 8:28.

Jesus, Son of God. These two demons knew our Lord by his personal name. They also knew that he is the Son of God (God incarnated in the flesh). Mark adds: “the Most High.” They recognised the divinity of Jesus as equal with the Father, Joh 10:36: “whom the Father sanctified and sent (into) the world, are ye yourselves saying, “Thou art blaspheming,” because I said, I am Son of God?” They realised that Jesus is the Messiah, Lu 4:41: “and demons were going out also (from) many, crying out and saying, “Thou Thyself art the Christ the Son of God.” And He was rebuking and was not allowing them to be speaking because they knew *that* He is the Christ.” Just as their master the devil has done, Mt 4:3: “And the one who was tempting **came** to Him *and* said, if Thou art the Son of God, speak in order that these stones may become loaves.”

Came is the word of emphasis in this sentence. This verb is past tense.

To torment is past tense infinitive with the use of purpose. These two demons thought it was time to be thrown in the lake of fire, Re 20:10: “and the devil who was misleading them was thrown (into) the lake of fire and of brimstone, and where the beast and the false prophet *are*; and they will be tormented day and night (for) the ages of the ages.” Jude 1:6: “Also **messengers** who have kept not their own first-estate, but have left the principality, of their own (unto) judgment of *the* great day in eternal bonds (under) darkness.” Notice the change of tone with these demons. First their dislike (what have we do with thee), and then the sudden change to worship and plea. This contradiction shows how dreadful it is to be controlled by Satan.

Matthew 8:30

Was, is the word of emphasis in this sentence. This verb is imperfect tense of the verb “to be.”

Feeding is present tense participle with the use of periphrastic modifying the verb “was.” Mark says it was a great herd just as the mountains, Mr 5:11. These mountains were far off from them. This herd was

many, Lu 8:32: “Now many herd of swine *who* are feeding **was** there, and they were beseeching Him in order that He may allow them *that they* enter (into) it; and he allowed them;” and they were about 2000, Mr 5:13: “And Jesus immediately **allowed them**. And the unclean spirits went out and entered (into) the swine; and the herd rushed (down) the steep (into) the sea; now they were about two thousand, and they were being choked (in) the sea.”

Matthew 8:31

Demons, is the word of emphasis in this sentence. Jesus called them unclean spirit, Mr 5:8: “For **He was saying** to him, come forth, the unclean spirit, (out of) the man.” Lu 8:29: “For **He was charging** the unclean spirit to come out (from) the man. For it had seized him **for many times**; and he was being bound, being kept with chains and shackles of the feet, and *while* he was breaking the bonds he was being driven (by) the demon (into) the deserts.” Mark and Luke add that Jesus asked him what is thy name? That one said or answered, legion, because many demons entered into him, Mr 5:9: “And He was asking him, what *is* thy name? And he answered, saying, my name *is* Legion, because we are many.” Lu 8:30: “And Jesus asked him, saying, what is thy name? And that one said, legion, because many demons entered (into) him.” Mark and Luke also add that Jesus charged the unclean spirit to come out from the man, Mr 5:8 Lu 8:29.

Were beseeching is imperfect tense meaning these demons were exhorting Jesus to allow them to enter into the herd of swine. Mark adds that legion was exhorting also to not send them out of the country, Mr 5:10: “And he was beseeching Him much, in order that He may not send them out of the country;” while Luke has the legion requesting not to go away into the abode of the dead, Lu 8:31: “And he was beseeching Him in order that He may not command them *that they* go away (into) the abode of the dead.” By not going into the abyss is the justification of entering into the pigs.

Allow is past tense imperative meaning permit us. Mark has “all the demons requested: send us,” Mr 5:12: “and all the demons besought Him, saying, send us (into) the swine, in order that we may enter (into) them.”

Matthew 8:32

Said is the word of emphasis in this sentence. This verb is past tense.

Keep going is present tense imperative meaning keep departing. Luke and Mark both say that Jesus allowed them, Lu 8:32: “Now many herd of swine *who* are feeding **was** there, and they were beseeching Him in order that He may allow them *that they* enter (into) it; and he allowed them.” Mr 5:13: “And Jesus immediately **allowed them**. And the unclean spirits went out and entered (into) the swine; and the herd rushed (down) the steep (into) the sea; now they were about two thousand, and they were being choked (in) the sea.”

Those ones, is the word of emphasis in this sentence. This article is previous reference to “demons” found in previous verse.

Have gone out is past tense participle translated with the use of substantive modifying the article “those ones.” The unclean spirits went out from the man and entered into the swine, Mr 5:13 Lu 8:31: “And he was beseeching Him in order that He may not command them *that they* go away (into) the abode of the dead.”

Rushed is past tense meaning the herd of the swine ran violently as a senseless flight of the swine into the water.

Died is past tense meaning these pigs perished as they choked in the sea or lake, Mr 5:13. This is death by drowning. This man's life was spared by 2,000 pigs. Kaiser says: "So precious is human life that, when necessary, a whole herd of animals may be sacrificed for one or two people."

Matthew 8:33

The ones, is the word of emphasis in this sentence. This article is the subject of the verb "fled."

Were feeding is present tense participle translated with the use of substantive modifying the article "the ones." Luke adds these ones saw the thing which had taken place, Lu 8:34: "And those ones who were feeding *them* **saw** the thing which had taken place *and* fled, and they related *it* (into) the city and (into) the country."

Have come is past tense participle translated with the use of time "*after*." Garnier agrees with this use. Most all other translations have the use of attendant circumstance: "went their ways into the city, and told." The city is most like Gergasa.



Mark and Luke add also to the country, Mr 5:14: "And those ones who were feeding the swine fled, and announced *it* (to) the city and (to) the country. And they went out to see what it is which had been done." Lu 8:41: "And all the multitude of the country around of the Gadarenes asked Him to depart (from) them for they were being possessed with great fear. And He Himself entered (into) the boat *and* returned."

Related is past tense meaning the caretakers of the swine proclaimed all things including the things which occurred to demon possessed. So they told of the lost herd, and then the healing of these two men.

Matthew 8:34

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning to take notice now those of the city went out to see for themselves. We know that this is not inclusive as a natural

hyperbole. For not every person in the city went out, Mt 3:5: “Then Jerusalem, and all Judea, and all the country around the Jordan **were going out** (to) him.”

Went out is past tense meaning they are coming to consult with Jesus. They also want to see and found the one who is being possessed by demons who is sitting and is being clothed is being of sound mind at the feet of Jesus, Mr 5:15: “and they are coming (to) Jesus, and are seeing the one who is being possessed by demons *who* is sitting and is being clothed and is being of sound mind, that one who has possessed the legions: and they were afraid.” Lu 8:35: “And they went out to see the thing which had taken place, and came (to) Jesus, and found the man *who* was seating (from) whom the demons had gone out, *who* had been clothed and was being of sound mind, (at) the feet of Jesus. And they were afraid.” Mark and Luke also add these city dwellers were afraid.

Besought is past tense meaning all the multitude of the country around this region of Gadarenes begged Jesus to depart from their borders for they were being possessed with great fear, Lu 8:37: “And all the multitude of the country around of the Gadarenes **asked** Him to depart (from) them for they were being possessed with great fear. And He Himself entered (into) the boat *and returned.*”



May depart is past tense subjunctive meaning the result of this miracle is the departure of the Lord Jesus Christ. Even people today prefer pigs to a Saviour.

Matthew 9:1

Entered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier and NET who translated with the use of time: “After stepping into the ship he crossed.” This is continuance of the miracle with the driving out the demons of these two men as one of the two requested that he may follow Jesus, Mr 5:18-20: “And after He entered (into) the boat, the one who was possessed by demons is beseeching Him in order that he might be (with) Him. But Jesus allowed him not, but He is saying to him, keep going (into) thy house (to) thine own and announce to them how much the LORD has done for thee, and pitied thee. And he departed and began to be proclaiming (in) Decapolis, how much Jesus did for him; and all were wondering.” Lu 8:38,39: “And the man was begging Him (from) whom the demons had gone to be *taken* (with) Him. But Jesus sent away, saying, keep returning (to) thy house and keep relating all which God did for thee. And he departed, proclaiming (through) the whole city all which Jesus did for him.”

Passed over and came both are past tense meaning the boat crossed over the lake and arrived in Capernaum. Luke says Jesus himself returned meaning back to the city which was their headquarters, Lu 8:37: “Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.” When he arrived, great crowds gathered again, Mr 5:21: “And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.”

Matthew 9:2

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ’s popularity. The second miracle was the healing of the centurion’s young servant which was in the second year of Christ’s popularity. The third miracle was the healings at Peter’s house which was in the first year of Christ’s popularity. The fourth miracle of Jesus calming the sea occurred in the second year of Christ’s popularity. The fifth miracle came to pass as soon as they crossed the lake and arrived in the region of Gergesenes. There Jesus threw out demons of two men. The sixth miracle goes back to the first year of Christ’s popularity right after the cleansing of the leper. Here Jesus heals a paralytic in Nazareth.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

6. Healing of paralytic in Nazareth, Mt 9:2-8

2 And **behold**, they were bringing to Him a paralytic *who* had been lying (on) a bed; and Jesus saw their faith and said to the paralytic, keep being of good courage, child, thy sins have been forgiven to thee. 3 And **behold**, some of the scribes said (in) themselves, this *man* is blaspheming. 4 And after Jesus **has perceived** their thoughts, He said, why for what reason are ye yourselves thinking evil (in) your hearts? 5 For **which** is easier, to say, *thy* sins have been forgiven; or to say, arise! and keep walking? 6 But in order that **ye may know** that the Son of man is having authority (on) the earth to be forgiving sins: then He is saying to the paralytic, arise! and take up thy bed, and keep going (to) thy house 7 and he arose and went away (to) his house. 8 And after the crowds **have seen** it they wondered, and glorified God, Who has given such authority to men.

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice! This was some days after Jesus entered again into Capernaum, Mr 2:1: “And He entered again (into) Capernaum (after) *some* days, and it was heard that He is (in) *the* house.” Luke says it was on one of the days Jesus himself was teaching, Lu 5:17: “And it came to pass (on) one of the days and He Himself was teaching, and Pharisees and teachers of the law were sitting by, those ones were coming (out of) every village of Galilee and of Judea and of Jerusalem: and there was power of *the* LORD (to) heal them.” Notice Mark tells us that he was in the house, and Luke says that the Pharisees and teachers of the law were there. Many gathered together in this house that it blocked the doorway and Jesus taught them, Mr 2:2: “and many immediately were gathered together, so that there was no longer containing not even (at) the door; and He spoke the word to them.”

Were bringing is present tense meaning four men were carrying the paralytic who has been lying on a bed, Mr 2:3: “And they are coming (to) Him, bringing a paralytic, *who* is being borne (by) four.” Luke called this a couch which most likely was a stretcher, Lu 5:18: “And behold, men *who* were carrying a

man (upon) a couch who was paralysed, also were seeking Him to bring in and to place *him* (before) Him.” They tried to place this disabled one before Jesus but could not come near him because the doorway was being blocked by the crowd of people. So they went up on the housetop and uncovered the roof and broke it. Then they let the couch down through the tiles, in the midst of Jesus, Mr 2:4: “And while they were not being able to come near to Him (on account of) the crowd, they uncovered the roof where He was, and after they broke it up they are letting down the couch (on) which the paralytic was lying.” Lu 5:19: “And after they have found not (by) what way they should bring him in (on account of) the crowd, they went up (on) the housetop, and they sent him down (through) the tiles (with) the little couch (into) the midst (before) Jesus.”

Saw is past tense participle translated with the use of attendant circumstance. Murdock agrees with this use, but most other translations such as AMP, EMTV, Garnier, Moffatt, NET, RSV, TWENTY, and Tyndale translated with the use of time: “when Jesus saw their faith, he said.” Williams translated with the use of cause: “because he saw their faith, Jesus said.” Notice it was the faith of the four that Jesus was impressed with, but it would also include the sick man because he gave consent.

Said is past tense meaning Jesus spoke to the paralytic, Mr 2:5: “And after Jesus saw their faith He is saying to the paralytic, child, thy sins have been forgiven to thee.” Luke’s address was “man.”

Keep being of good courage is present tense imperative meaning Jesus has overcome restraint, Mt 14:27: “But **immediately Jesus spoke** to them, saying, keep being of good courage, I Myself am *He*, stop fearing.” Jesus has overcome the world, Joh 16:33: “I have spoken **these things** to you in order that ye might be having peace (in) Me. Ye are having tribulation (in) the world; but keep being of good courage, I Myself have overcome the world.” What a liberating thought! Mark and Luke do not quote this blessing.

Have been forgiven is perfect tense in passive voice and quoted the same in Mark and Luke, Mr 2:5 Lu 5:20: “And because He has seen their faith He said to him, man, thy sins have been forgiven.” Notice sins are plural meaning that Jesus has power to forgive all sins. Sin and illness is not the same thing for Jesus, Joh 9:1-3: “And while He was passing on He saw a blind man (from) birth. And His disciples asked Him saying, Rabbi, who sinned, this one or his parents, in order that he may be born blind? Jesus answered, this one neither sinned nor his parents but in order that the works of God may be manifested (in) him.” Jesus needed to manifest these healings to display the works of God as he is fulfilling the function of the messenger of salvation, Isa 61:1: “The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound.” MSS has present tense here meaning only the sins committed that day are forgiven. It seems by taking it as present tense, the intrusion of this sick man was forgiven (damaging the house and not waiting and so on...). If that is the case, why would the religious leaders get bent out of shape over this remark?

Matthew 9:3

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Said is past tense meaning some of the scribes were sitting there and reasoning in their hearts and rehearsed in their minds, Mr 2:6: “But there were some of the scribes sitting there, and reasoning (in) their hearts.” Luke says it was the scribes and the Pharisees began to be reasoning, saying, Lu 5:21: “And the scribes and the Pharisees began to be reasoning, saying, Who is This Who is speaking blasphemies? **Who** is being able to be forgiving sins except God alone?”

Is blaspheming is present tense meaning they thought Jesus was speaking reproachfully. They assumed that Jesus was violating God's power and majesty. Forgiveness to the Jews only belongs to God, so Jesus was disputing God's power. In their minds, they thought how insulting this is to God for such an impious thing to say! Jesus arrogated to himself a power and right which belonged exclusively to God which is the right to forgive sins, Mr 2:6 Lu 5:21.

Matthew 9:4

Has perceived is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time "*after*." NET and Tyndale agree with this use. Murdoch and Williams translated with the use of attendant circumstance: "Jesus knew their thoughts; and he said." All other translations attempted not to give a use to this participle. Jesus knew intellectually (*oida*) what they were thinking. Just as in the previously, Jesus knew their intent (faith) of their efforts, Mt 9:2: "And **behold**, they were bringing to Him a paralytic *who* had been lying (on) a bed; and Jesus saw their faith *and* said to the paralytic, keep being of good courage, child, thy sins have been forgiven to thee." This displays the omniscience of our Lord, Mt 6:32: "For the nations are seeking after **all these things**; for your heavenly Father knows that ye are having need of all these things." Jesus also read their minds when the Pharisees thought that Jesus was associated with Beelzebub, Mt 12:25: "But *because* Jesus **knows** their thoughts he said to them, every kingdom *which* divided (against) itself is being brought to desolation, and every city or house which divided (against) itself will not stand." Also, Jesus knew the pride of his disciples hearts of who should be greatest, Lu 9:47: "And after Jesus has seen the reasoning of their heart, He took hold of a little child *and* set it (by) Him." Jesus knew what his disciples were thinking after the resurrection, Lu 24:38: "And He said to them, why are ye troubled? And **because of why** are *the* reasonings coming up (in) your hearts?" Jesus knew by experience (*epiginosko*) these thoughts in his Spirit, Mr 2:8: "And after Jesus **immediately** has known in His Spirit that they are reasoning thus to them (within) themselves, He said to them, why are ye reasoning these things (in) your hearts?"

Are thinking is present tense meaning these religious leaders must have been shocked to hear that Jesus knew what they were pondering in their minds. Jesus called it evil! Our Lord not only forgives sins, but also passes judgment on their wicked thoughts. Jesus is saying that these men are evil, Mt 12:35: "**The good man** is putting forth the good things (out of) the good treasure; and the wicked man is putting forth wicked things (out of) the wicked treasure." Their hearts were not only hardened, Mr 6:52: "for they understood not (by) the loaves, for their heart was hardened;" but their hearts are far from God, Mr 7:6: "But that One Who has answered said to them, "Esaias prophesied well (concerning) you, pretenders, as it has been written, this people are honoring Me with the lips, but their heart is being far away (from) Me." There was no eternal treasure in their hearts, Lu 12:34: "For **where** your treasure is, there also your heart will be."

Matthew 9:5

Which is the word of emphasis in this sentence. Jesus is giving these religious rulers two choices: power to forgive or power to work miracles. Miracles are always performed to establish the truth of a prophet. After the church was established, there is no need for workers of miracles ever since the written Word was established. Today, we have miracles every day when someone receives the Lord or some unexplained healing. But this is NOT the same as the miracles which established the church. Have you ever seen or heard of a blind person see, lame men walk etc. The faith healers today are charismatic teachers who worship the Holy Spirit, but the praise should be to God through our Lord Jesus Christ. The Spirit is here to comfort us. He is Lord of the harvest, not Lord of healing. The speaking in tongues

ceased because tongues were a sign to establish the church, 1Co 14:22: “So that **those tongues** are (for) a sign, not to the ones who are believing, but to the unbelievers; but that prophecy, not to the unbelievers, but to the ones who are believing.” Are we all apostles, prophets, teachers, workers of miracles, No! 1Co 12:29: “*Are all sent ones? No! All prophets? No! All teachers? No! Are all having works of power? No!*” Notice the next verse which puts gifts of healing and speaking with tongues and interpreting in the same breath: “Are **not** all having gifts of healings? No! Are **not** all speaking with tongues? No! Are **not** all interpreting? No!” The gift of interpretation here refers to the interpretation of the tongues, 1Co 12:10: “but operations of works of power to another, and prophecy to another, and discerning of spirits to another, and kind of tongues to a different one, and interpretation of tongues to another.” Since the close of Canon, all three have ceased because there has not been any proof of any of these gifts are necessary. The apostles, the prophets and the workers of miracles have passed. God has left us with teachers, the bishops as overseer of the flock. Jesus proved that he was the Messiah through his teachings and his miracles, Joh 20:30-31: “Therefore Jesus **did many other signs** (in presence) of his disciples, which are not written (in) this book. But **these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name.” Mt 11:5: “*the blind are receiving sight, and the lame are walking; the lepers are being cleansed, and the deaf are hearing; the dead are being raised, and the poor are being evangelized.*”

Easier is an adjective with the use of predicate adjective. Both deeds are done in the power of God, so it is not a question of which one is more difficult to Jesus, but in the eyes of his opponents. To religious rulers, they would choose forgiveness as it would be easier to say as the result could not be verified, but healing would be more difficult because a visible result must follow.

Have been forgiven is perfect tense meaning your trespasses are kept no longer with abiding results. MSS again has present tense as in Mt 9:2.

Arise is past tense imperative meaning rise from the bed! Mark says to take up thy couch, Mr 2:9: “**Which** is easier, to say to the paralytic, *thy sins have been forgiven*, or to say, arise, and take up thy couch and keep walking?”

Keep walking is present tense imperative meaning keep continuously walking which is impossible with man to make a paralytic to walk. What is impressive in all Jesus’ miracles is the full restoration as if they were never sick, maimed or disabled.

Matthew 9:6

May know is perfect tense subjunctive meaning the purpose of this healing is that they may know intellectually (as they thought evil, now their reasoning will be Jesus is God!) with abiding results the power of God. They will refuse this claim as they will not glorify God by this miracle as the crowds marvelled, Mt 9:8: “And *after* the crowds **have seen** *it* they wondered, and glorified God, Who has given such authority to men.” The Jews today still refuse to accept the miracles of this Messiah, Joh 12:37-38: “But although He had done **so many things** (before) them they believed not (on) Him, in order that the word of Esaias the prophet may be fulfilled, which he said, LORD, who believed our report? And was **the arm** of *the* LORD revealed to whom?” The early Jewish Rabbis of the first century did not deny that Jesus performed miracles, but they tried to attribute them to acts of sorcery. Today, some Jews refute that Jesus existed at all, and some express that the suffering Messiah is about the people, not a person. The wicked do not believe in Jesus or miracles, but they will speak his name in cursing.

Having is present tense meaning Jesus is possessing continuously authority on the earth as the Father has given him this power, Mt 28:18: “and Jesus came to them and spoke to them saying, all authority has been given to Me (in) heaven and (on) earth;” Later the religious ruler will question Jesus again on this authority, Mt 21:23: “And *after* He **has come** (into) the temple, the chief priests and the elders of the people came up to Him *Who* was teaching, saying, (by) what authority are thou doing these things? And **who** gave this authority to Thee?” Jesus has given authority over unclean spirits to his apostles, Mr 6:7: “And He is calling to Himself the twelve, and began to send them forth two and two, and was giving to them authority over the unclean spirits;” and the seventy over other sicknesses, Mt 10:1,17: “*After* **He has called** to His twelve disciples, He gave authority to them over unclean spirits, so as to be throwing them out and to be healing every disease and every bodily weakness. But **keep being beware** (of) men; for they will deliver you (to) Sanhedrims, and they will scourge you (in) their assemblies;” but later it was only by faith and not meant for the church to cast out demons, Mt 17:19. Jesus did prophecy that Paul would have power over a viper, Lu 10:19: “**Behold**, I am giving to you authority to be treading upon serpents and scorpions, and (upon) all the power of the enemy, and nothing shall in no wise injure you.” Ac 28:3-5: “And after Paul **has gathered** a quantity of sticks, and has laid *them* (on) the fire a viper which has come through (out of) the heat wound about his hand. And as the barbarians **saw** the beast *which* were hanging (from) his hand they were saying (to) one another, this man is by all means a murderer, whom has been saved (from) the sea justice permitted not to be living. Therefore this one who has shaken off the beast (into) the fire **indeed** suffered no injury.” We have power to become the sons of God, Joh 1:12: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name.”

Arise is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After being roused lift.”

Take up is past tense imperative meaning lift up your stretcher, Mr 2:11: “I am saying to thee, arise, and take up thy couch and keep going (to) thy house.” Luke says it is a little couch, Lu 5:24: “**But in order that** ye might know that the Son of man is having authority (on) the earth to be forgiving sins, He said to the paralysed, I am saying to thee, arise, and *after* ye have taken up thy little couch keep going (to) thy house.”

Keep going is present tense imperative meaning keep continuously departing to your own house.

Matthew 9:7

Arose is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After being roused he departed.” Mark says that this one arose immediately, Mr 2:12: “And he arose immediately, and after he has taken up the couch he went forth (before) all, so that all were being amazed, and were glorifying God, saying, we never saw thus.” Luke says this paralytic stood up immediately before them, Lu 5:25: “And he stood up **immediately** (before) them, *after* he has taken *the things* (on) which he was lying, and departed (to) his house, glorifying God.” What a sight!

Went away is past tense meaning this healed man did exactly what Jesus commanded him. Luke says he departed to his house, glorifying God, Lu 5:25.

Matthew 9:8

Have seen is past tense participle translated with the use of time “*after*.” Most translations agree with this use. Moffatt and Tyndale translated with the use of substantive: “The crowds who saw it were awed.” Williams translated with the use of attendant circumstance: “the crowds saw him and were stricken with awe.”

Wondered and glorified both are past tense meaning the crowds marvelled and praised God. Mark says all were being amazed and were glorifying God, Mr 2:12: “And he arose immediately, and after he has taken up the couch he went forth (before) all, so that all were being amazed, and were glorifying God, saying, we never saw thus.” Notice the present tense. Luke says amazement took all and they were glorifying God, Lu 5:26: “^{Lu 5:26} And amazement took all, and they were glorifying God, and were filled with fear, saying, we saw strange things today.” Notice the past tense along with the present tense and the adding of “were filled with fear.”

Has given is past tense participle translated with the use of substantive modifying “God.” This authority was given to men means they regarded Jesus only as a man. Could they have thought that others could obtain such power? Luke does say that they saw strange things today, Lu 5:26. And Mark says they never saw thus, Mr 2:12.

Matthew 9:9

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ’s popularity. The second miracle was the healing of the centurion’s young servant which was in the second year of Christ’s popularity. The third miracle was the healings at Peter’s house which was in the first year of Christ’s popularity. The fourth miracle of Jesus calming the sea occurred in the second year of Christ’s popularity. The fifth miracle came to pass as soon as they crossed the lake and arrived in the region of Gergesenes. There Jesus threw out demons of two men. The sixth miracle goes back to the first year of Christ’s popularity right after the cleansing of the leper. Here Jesus heals a paralytic in Nazareth. The next miracle does not sound like an extraordinary event, but to select a tax-gatherer for the ministry of God is an outstanding accomplishment.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

7. Calling of Matthew, Mt 9:9-17

9 And *while* Jesus was passing thence, He saw a man *who* was sitting (at) the tax-office, *who* was being called Matthew, and He is saying to him, keep following Me. And he arose and followed Him. 10 And it came to pass *while* He was reclining *at the table* (in) the house, and behold, many tax-gatherers and sinners were coming *and were reclining at the table* with Jesus and His disciples. 11 And *after* the Pharisees have seen *it* they said to His disciples, why is your teacher eating (with) the tax-gatherers and sinners? 12 But *after* Jesus has heard *this* He said to them, the ones *who* are being strong are not having need of a physician, but the ones *who* are being ill. 13 But go and learn what it is, I am desiring mercy, and not sacrifice: for I came not to call the righteous *ones*, but sinners (to) repentance. 14 Then the disciples of John are coming near to Him, saying, why are we and the Pharisees fasting many *times*, but Thy disciples are not fasting? 15 And Jesus said to them, are the sons of the bridechamber being able to be mourning while the bridegroom is (with) them? No! But *the* days **will come** whenever the bridegroom should be taken away (from) them, and then they will fast. 16 But **no one** is putting a piece of unprocessed cloth (on) an old garment: for its fullness is taking away (from) the garment, and a rent is

taking place worse. 17 Nor **they are putting** new wine (into) old skins, otherwise, the skins are being burst, and the wine is being poured out, and the skins will be destroyed; but they are putting new wine (into) new skins, and both are being preserved together.

Was passing is present tense participle translated with the use of time “*while*.” All translations agree with this use. This compound verb consists of “by” and “to go.” Mark says that Jesus went forth again by the sea, and he was teaching the crowd, Mr 2:13: “And **He went forth** again (by) the sea, and all the crowd were coming (to) Him, and He was teaching them.” This occurred immediately after the healing of the paralytic.

Saw is past tense meaning Jesus perceived, discovered or noticed a man. Mark says that Jesus saw Levi the son of Alphaeus, Mr 2:14: “And while **He was passing on He saw Levi** the son of Alphaeus who was sitting (at) the tax office, and he is saying to him, keep following Me. And he **arose** and followed Him.” Luke says that Jesus saw a tax gatherer, Lu 5:27: “And (after) **these things He went forth, and saw a tax gatherer**, by name Levi, who was sitting (at) the tax office, and said to him, keep following Me.”

Was sitting is present tense participle translated with the use of substantive modifying “man.” This man had a fixed abode at the tax-office, Mr 2:14 Lu 5:27. Broadus says: “This custom-house was the place for receiving tolls on the fishing and trade of the lake.” Publicans (public duty officers) were looked down because of their dishonesty. Another publican who took notice by Jesus is Zacchaeus, Lu 19:2-8. Edersheim speaks of custom-house officials with greater hate than other tax-gatherers because they collected taxes for the occupying force of Rome. So it is a miraculous event to have someone like Matthew or even the notorious persecutor like Saul to become apostles of Christ. So now this is the fifth disciples now called by Jesus. The first four were Peter, Andrew, James and John, Mt 4:18-21. These five went on with Jesus to the Sermon on the Mount in Mt 5-7. Just think Jesus spoke of Matthew’s former co-workers with disgust in their respect of persons, Mt 5:46: “For if **ye should love** the ones who were loving you, what reward are ye having? Are **not** also the tax gatherers doing the same? Yes!”

Was being called is present tense in passive voice participle translated with the use of substantive modifying “man.” This man is called by name Matthew. In Mark and Luke, this one is named Levi.

Is saying is present tense meaning Jesus is exhorting this one. Mark has the same tense, but Luke has past tense like a narrative.

Keep following is present tense imperative meaning the call to join one as a disciple.

Arose is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “After arising he followed.” Luke adds that Levi has left all, Lu 5:28: “And he **has left** all, *and after* he arose followed Him.”

Followed is past tense meaning Matthew obeyed this call and became a disciple.

Matthew 9:10

Came to pass is past tense meaning it happened or became.

Was reclining is present tense participle translated with the use of genitive absolute with reference to time “*while*.” The personal pronoun is in the case of genitive which makes it the use of genitive absolute.

When this occurs, the genitive absolute pronoun becomes the subject of the genitive absolute participle. Today we sit in chairs to dine with our guests, but during their day, they reclined in sofas.



Luke says that Levi made a great entertainment for Jesus, Lu 5:29: “And Levi **made** a great entertainment for Him (in) his house, and there was a great multitude of tax gatherers and others these ones were reclining *at table* (with) them.”

Behold is past tense imperative meaning take notice!

Were coming is past tense participle translated with the use of attendant circumstance. Most translations agree with this use but they have both verbs in past tense. When you have a participle with the use of attendant circumstance, the participle is translated in the same tense as the main verb. The main verb here is in imperfect tense. EMTV translated this perfectly without putting a use: "having come, were reclining." Young (the YLT) never gives uses to participles, and has rendered this correctly also.

Were reclining is imperfect tense meaning many tax-gatherers and sinner were also reclining in these sofas along with Jesus and his disciples. What a party of great entertainment and food! There were many there as they followed him, Mr 2:15: “And it came to pass (while) he was reclining *at table* (in) his house, and many tax-gatherers and sinners were reclining *at table* with Jesus and His disciples; for they were many, and they followed Him.”

Matthew 9:11

Have seen is the word of emphasis in this sentence. This verb is past tense translated with the use of time “*after*.” All translations agree with this use. These religious leaders perceived with their eyes an objectionable fellowship. These Pharisees were not themselves guests at this feast, otherwise they would be doing the very thing they complained of in Jesus. Maybe they looked into the door during the feast to hear what Jesus would be teaching.

Said is past tense meaning these Pharisees spoke to the disciples in the hope that they could his followers against him. Mark and Luke say it was both the scribes and the Pharisees, Mr 2:16: “And after **the scribes** and the Pharisees, saw Him *Who* was eating (with) the tax-gatherers and sinners, were saying to His disciples, why *is it* that He is eating and drinking (with) the tax-gatherers and sinners?” Lu 5:30:

“And their scribes and the Pharisees **were murmuring** (at) His disciples, saying, why are ye eating and drinking (with) the tax gatherers and sinners?”

Is eating is present tense meaning why is your master eating a meal with this evil group? Matthew describes their irreverence of Jesus as a lowly teacher, while Mark only says “he,” and Luke has “ye” which includes the disciples. All three synopses have the tax-gatherers and sinners seen as one group. An article with the first noun and none with the second noun joined by “and, *kai*” (Grandville and Sharp rule).

Matthew 9:12

Jesus is the word of emphasis in this sentence. Now the focus is on our Lord.

Has heard is past tense participle translated with the use of time “*after*.” Most translations agree with this use, but it could also be translated with the use of cause. Did these religious rulers speak loud enough for Jesus to hear or did our Lord read their lips as Luke says they were murmuring at his disciples? Lu 5:30: “And their scribes and the Pharisees **were murmuring** (at) His disciples, saying, why are ye eating and drinking (with) the tax gatherers and sinners?”

Said is past tense while Mark has present tense meaning it is not only a narrative, but Jesus is speaking this message to future generations.

Are not having is present tense meaning the healthy people are not possessing a doctor on call, but the sick are having business with their physician.

Are being is present tense participle translated with the use of substantive modifying the article “the ones,” Mr 2:17: “And after Jesus **heard this** He is saying to them, the ones who are being strong are not having need of a physician, but the ones who are having ill. I came **not** to call righteous *ones*, but sinners (to) repentance.”

Matthew 9:13

Go is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with this use.

Learn is past tense imperative meaning Jesus is commanding them to start directing their minds to this teaching. If they are going to call him teacher, listen to what he has to say. It is a bit of sarcasm to tell these leaders to learn something from someone else. They did not learn much from this lesson as they dined with Jesus again, Lu 7:36: “And one of the Pharisees **were asking Him** in order that he may eat (with) Him. And He **entered** (into) the house of the Pharisee *and reclined at table*.”

Am desiring is present tense meaning Jesus is quoting from Ho 6:6: “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” Jesus does this again later in Mt 12:7: “But if **ye had known** what is, I am desiring mercy and not sacrifice, ye possibility condemn not the guiltless.” These religious leaders knew that Jesus is comparing them to the reprobate priesthood of Hosea’s times. This quote is not found in Mark and Luke as Matthew is writing to the Jews who knew this passage. This is the second time Hosea has been quoted in this gospel, Mt 2:15: “and he was there (until) the death of Herod; in order that that which has been spoken (by) the LORD (through) the prophet may be fulfilled, saying, I called My Son (out of) Egypt.”

Came is past tense meaning Jesus made a public appearance, Mr 2:17: “And after Jesus heard this He is saying to them, the ones who are being strong are not having need of a physician, but the ones who are having ill. I came **not** to call righteous *ones*, but sinners (to) repentance.” Luke has perfect tense meaning Jesus’ ministry has abiding results, Lu 5:32: “I have not come to call righteous *ones*, but sinners (to) repentance.”

To call is past tense infinitive with the use of purpose. Jesus is inviting the ones who know they are missing the mark to a change of mind. The righteous ones do not surmise a need for a change of mind. There are no human beings by nature righteous, Ps 14:3 Ro 1:18-32 3:10-18. These religious leaders acted to be righteous. If someone was drowning and you offered him a safety line and this one rejected it because they thought that they could swim to safety, and then there is nothing more you can do for this one perishing. You could jump in and physically pull him to safety, but this one could pull you down with force. God will not force himself on mankind. He has given them a free will. This is why it is a call, and God is still calling today even after he has closed the Canon: “Come!,” Re 22:17: “And **the spirit** and the bride are saying, come. And let **the one** who was hearing say, come. And let **the one** who was thirsting come; and let the one who is willing, keep taking the water of life gratuitously.”

Matthew 9:14

Are coming near is present tense meaning during this feast, the followers of John the Dipper are approaching Jesus. Mark says that these disciples and the Pharisees were not partaking of the feast; and they (disciples of John and the Pharisees) are coming, Mr 2:18: “And the disciples of John and the ones of the Pharisees were fasting; and they are coming and are saying to Him, why are the disciples of John and the ones of the Pharisees fasting, but Thy disciples are not fasting?” Luke says it was the Pharisees said, Lu 5:33: “And these ones said (to) Him, why are the disciples of John fasting often and are making supplications, in like manner also the ones of the Pharisees, but these ones are eating and drinking to Thee?” It seems a discrepancy but it can be explained on the manner of question. The Pharisees want to find fault with Jesus, while the disciples of John want some truth but they have not severed from John and followed Jesus yet. The differences in the questions are subtle, just as Satan manifested his questions. The disciples of John just asked about the frequencies of the fasting only in our verse here. In Mark when both groups are presented, the emphasis is on fasting, Mr 2:18. In Luke when only the Pharisees speak about the frequency of fasting and prayer. Also these Pharisees wanted to bring attention that they were feasting on Christ’s behalf, Lu 5:33.

Are fasting is present tense meaning at that moment, they are not partaking of this feast.

Matthew 9:15

Said is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to them. In Luke the emphasis is on Jesus, Lu 5:34: “And that One said (to) them, are ye being able to make the sons of the bridechamber to be fasting to whom the bridegroom is (with) them? No!”

Are being able is present tense meaning the wedding guests as the friends of the bridegroom are sons of the bride-chamber, Joh 3:29: “The One who is having the bride, is *the* bridegroom; but the friend of the bridegroom, the one who is standing and is hearing him, is rejoicing with you (because of) the voice of the bridegroom; therefore this joy of mine is being fulfilled.” Since this is natural, the negative “*me*” is part of the question with expected answer No! Mr 2:19: “And Jesus said to them, are not the sons of the bridechamber being able, (in) which the bridegroom is (with) them, to be fasting? No! (**As**) **long as** they are having the bridegroom (with) them, they are not being able to be fasting.” The bride chamber consists

of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to this wedding hall.

To be mourning is present tense infinitive with the use of completing the verb “are being able.” So fasting is not a time of joy, but a time of lament, Lu 5:34.

Will come is future tense meaning when Jesus is no longer with them, it will be time to fast. This occurred when these disciples went out by themselves and could not cast out a demon, and Jesus replied that this would take much prayer and fasting, Mt 17:21: “But **this kind** is not going out except (by) prayer and fasting.” The Apostles did fast during their ministries, Ac 13:2: “And while they were ministering to the LORD and were fasting, the Holy Spirit said, separate indeed to Me Barnabas and Saul (for) the work, which I have called them.” 14:23: “And after they have chosen for them elders (in) every assembly, they prayed (with) fastings and committed them to the LORD, (on) whom they had believe.” This is the first of three illustrations found in Matthew and Mark. Luke has four to show that there is no need to fast.

Matthew 9:16

No one is the word of emphasis in this sentence. This means not one person as it is illogical.

Is putting is present tense meaning no one is sowing, Mr 2:21: “And **no one** is sowing a piece of unprocessed cloth (on) an old garment; otherwise, the filling up of it is taking away the new from the old, and a worse rent is happening.” Luke explains that these are metaphors which are comparisons for the purpose of illustration, Lu 5:36: “And He was speaking also a metaphor (to) them, no one is putting a piece of new garment (on) an old garment, otherwise both he is rending the new, and (from) the new is not agreeing with the old.” This unprocessed cloth is a fragment of cloth which has not been washed yet to prevent shrinkage. Raw woollen cloth will shrink when wet and tear a bigger hole than before.

Is taking away is present tense meaning the filling up by the shrinkage is removing parts of the new from the old garment, Mr 2:21. Luke says it is rending the new, and the new is not agreeing with the old, Lu 5:36.

Is taking place is present tense meaning a worse rent is happening, Mr 2:21.

Matthew 9:17

Are putting is present tense meaning they are not pouring new wine into old leathern bottles. This is the third illustration to show that there is no need to fast. The first was the sons of the bridechamber, Mt 9:15; the second was a new wool patch on old garment; and Luke adds a fourth, desiring old win, Lu 5:39.

Are being burst is present tense in passive voice. Mark uses active voice saying the new wine is bursting the skins, Mr 2:22: “And **no one** is putting new wine (into) old skins; otherwise, the new wine is bursting the skins, and the wine is being poured out, and the skins will be destroyed; but new wine *which is* to be put (into) new skins.” Luke uses future tense saying the new will burst the skins, Lu 5:37: “And **no one** is putting new wine (into) old skins otherwise the new wine will burst the skins, and it itself will be poured out, and the skins will be destroyed.”

Is being poured out is present tense in passive voice. As the skins are being torn, the wine will shed forth.

Will destroy themselves is future tense in middle voice. This shows on rip can cause the loss of wine and renders the leathern bottle useless.

Are being preserved together is present tense in passive voice meaning they are protecting each other as a good match. Luke adds one more illustration of someone drinking old vintage wine, not desiring something new, Lu 5:39: "And **no one** who drunk immediately old *wine* is desiring new; for he saying the old is better."

Matthew 9:18

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ's popularity. The second miracle was the healing of the centurion's young servant which was in the second year of Christ's popularity. The third miracle was the healings at Peter's house which was in the first year of Christ's popularity. The fourth miracle of Jesus calming the sea occurred in the second year of Christ's popularity. The fifth miracle came to pass as soon as they crossed the lake and arrived in the region of Gergesenes. There Jesus threw out demons of two men. The sixth miracle goes back to the first year of Christ's popularity right after the cleansing of the leper. Here Jesus heals a paralytic in Nazareth. The seventh miracle is the calling of Matthew. Now we come back right after the fifth miracle and Matthew gives us the eight miracles, the healing of the Jairus' daughter.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

8. Healing ruler's daughter, Mt 9:18-19, 23-26

18 *While* He was speaking **these things** to them, behold, *after* a ruler came he was worshipping Him, saying, "my daughter just now died; but come *and* lay Thy hand (upon) her, and she will live." 19 And Jesus arose and followed him, and his disciples *did likewise*. 23 And *after* Jesus came (into) the house of the ruler, and saw the flute-players and the crowd *who* is making an uproar, 24 He **is saying** to them, keep withdrawing, for the damsel died not, but she is sleeping. And **they were laughing at Him**. 25 But **when** the crowd was put forth, He entered and took hold of her hand, and the damsel was arisen. 26 And this report went out (into) all that land.

These things is the word of emphasis in this sentence. This refers to the dialogue with the crowd by the sea, Mr 5:21 Lu 8:40. This was after Jesus healed the two possessed with demons and those from the countryside exhorted Jesus to leave this area. So Jesus entered into the boat and passed over and came to Capernaum, Mt 9:1: "And He entered (into) the boat *and* passed over and came (to) His own city."

Was speaking is present tense participle translated with the use of genitive absolute with reference to time "*while*." The personal pronoun in genitive case is translated with the use of genitive absolute.

Behold is past tense imperative meaning take notice!

Came is past tense participle translated with the use of time "*after*." All translations have the use of attendant circumstance but they take the main verb as past tense. This verb means appeared by making a public appearance.

Was worshipping is imperfect tense meaning one of the rulers of the assembly by name Jairus is coming and after he saw him, he is falling at his feet, Mr 5:22: “And behold, one of the rulers of the assembly **is coming**, by name Jairus, and after he saw Him, he is falling (at) His feet.” Luke says that Jairus himself was becoming a ruler, Lu 8:41: “And behold, a man came whose name was Jairus, and he himself was becoming a ruler of the synagogue, and after he fell (at) the feet of Jesus He was beseeching Him to come (to) his house.” He was a man of great importance in the religious community. He could be a member of the Sanhedrin as Nicodemus, Joh 3:1: “But there was a man (of) the Pharisees, his name was Nicodemus, a ruler of the Jews.” Mark adds that Jairus is beseeching Jesus much, Mr 5:23: “and he is beseeching Him much, saying, my little daughter is having the last gasp; in order that she may be saved and she will live.” Luke says after he fell at the feet of Jesus Jairus was beseeching him to come to his house, Lu 8:41.

Saying is present tense participle with the use of manner. After the verb of speaking, the conjunction “that: *oti*” translated as quotation marks.

Died is past tense meaning Jairus’ daughter passed away at that moment. According to Mark, my little daughter is having the last gasp, Mr 5:23. According to Luke, his only begotten daughter was about twelve years old, and she herself was dying. The unbelievers of today say the sources about Jesus derive from hearsay accounts. These false prophets say Matthew and Luke received their information from Mark. If this is true, why do we have different accounts of this miracle? The dialogue between Jairus and Jesus evolved over a period of time. Mark and Luke give more detail as Jesus was on his way to the ruler’s house as the crowds were suffocating Jesus, Lu 8:41. The messengers told Jairus that his daughter was now dead. Matthew makes no mention of this message, so the condensed incidents of this brief account made this variance.

Come is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “after coming you must set.”

Lay is past tense imperative meaning Jairus exhorted that Jesus put his hand on her. This ruler assumed that Jesus must be present to heal. The nobleman thought the same, Joh 4:47,48: “**This one** who has heard that Jesus is come (out of) Judea (into) Galilee, went out (to) Him, and was asking in order that he may come down and may heal his son; for he was being about to be dying. Therefore Jesus **said** (to) him, unless ye should see signs and wonders ye shall in no wise believe.” The centurion knew that our Lord just needed to speak, Mt 8:8: “And the centurion **was answering and was saying**, lord I am not worthy in order that thou may come (under) my roof, but only speak a word, and my servant will be healed.”

Will live is future tense meaning after this touch, she will be healed. Mark adds she may be saved, Mr 5:23.

Matthew 9:19

Arose is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “After Jesus had roused his adherents followed him.” Jesus and his disciples stood up as it was accustomed that Jesus was teaching in a seated position, Mt 5:1: “But after He **has seen** the crowds, He went up (into) the mountain; and after He has sat down, His disciples came to Him.”

Followed is past tense meaning Jesus and his disciples accompanied Jairus to his house. Mark says Jesus departed with him, and a great crowd is following him, and was pressing on him, Mr 5:24: “And He **departed** (with) him, and a great crowd is following Him, and was pressing on Him.” Luke says while

he is going the crowds were suffocating him, Lu 8:42: “because his only begotten daughter was about twelve years *old*, and she herself was dying. And (while) He **is going the crowds were suffocating Him.**” While Jesus was on his way to Jairus house, this crowd thronged around Jesus, so the next miracle occurred in the midst of this miracle.

Matthew 9:20

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ’s popularity. The second miracle was the healing of the centurion’s young servant which was in the second year of Christ’s popularity. The third miracle was the healings at Peter’s house which was in the first year of Christ’s popularity. The fourth miracle of Jesus calming the sea occurred in the second year of Christ’s popularity. The fifth miracle came to pass as soon as they crossed the lake and arrived in the region of Gergesenes. There Jesus threw out demons of two men. The sixth miracle goes back to the first year of Christ’s popularity right after the cleansing of the leper. Here Jesus heals a paralytic in Nazareth. The seventh miracle is the calling of Matthew. Now we come back right after the fifth miracle and Matthew gives us the eighth miracle, the healing of the Jairus’ daughter. In the middle of the eighth miracle, the ninth miracle occurred. This miracle happened while Jesus was on his way to Jairus’ house. This miracle is the healing of the woman with flux of blood.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

9. Healing the woman with flux of blood, Mt 9:20-22

20 And **behold**, a woman *who* is having a flux of blood *since* twelve years, came *and* touched the border of His garment. 21 For **she was saying** (within) herself, if I should only touch for myself His garment I will be cured. 22 But *after* **Jesus** has turned and has seen her He said, keep being of good courage, daughter; thy faith has cured thee. And that woman was cured (from) that hour.

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice! Mark adds that “a great is following him, and was pressing on him,” Mr 5:24.

Is having a flux of blood is present tense participle translated with the use of substantive modifying “woman.” This woman had this disease for twelve years. Mark adds that “she has suffered much under many physicians, and has spent all her means, and has benefited in no way, but rather has come to worse,” Mr 5:26. She was having haemorrhage of the womb and most likely labelled unclean, Le 15:25: “And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.”

Came is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Mark adds that she “has heard concerning Jesus, has come behind in the crowd,” Mr 5:27. **Touched** is past tense meaning she touched the fringe of Jesus’ garment. Mark only mentions garment, Mr 5:27. Luke adds “she came behind,” Lu 8:44.

Matthew 9:21

Was saying is the word of emphasis in this sentence. This verb is present tense meaning she was speaking in her head, Mr 5:28: “for she was saying, but if I should touch His garments, I will be cured.”

Should touch for myself is past tense in middle voice subjunctive meaning she thought in her mind that the condition of her cure is only touching his garment.

Matthew 9:22

Jesus is the word of emphasis in this sentence. Now the focus changes to Jesus.

Has turned is past tense participle translated with the use of time “*after*.” NET agrees with this use. Murdoch translated with the use of attendant circumstance: “Jesus turned himself, looked at her, and said.” Most translations do not attempt to put a use to this first participle.

Has seen is past tense participle translated with the use of time “*after*.” AV, Garnier and Moffatt agree with this use only for this second participle. NET agrees with this use.

Said is past tense meaning Jesus spoke to this woman. Mark adds “And immediately Jesus, who knew in himself the power which went forth out of him, after he turned in the crowd, was saying, who touched my garments. And his disciples were saying to him, thou are seeing the crowd which is pressing on thee, and thou are saying, who touched me? And he was looking around for himself to see the one who did this. But the woman who has been frightened and was trembling, knows what has happened upon her, came and fell down before him, and said to him all the truth,” Mr 5:30-33. Luke has “And Jesus said, who is the one who touched me? And while all were denying, Peter and the ones with him said, Master, the crowds are suffocating thee and are pressing, and thou are saying, who is the one who touched me? And Jesus said, someone touched me, for I myself knew power which has gone out from me. And after the woman has seen that she hid not, while she was trembling she came, and she fell down before him, and she declared to Him for what cause she touched him before all the people, and how she was immediately healed,” Lu 8:45-47.

Keep being of good courage is present tense imperative. Mark has “And he said to her, Daughter, thy faith has cured thee; keep going in peace, and keep being sound from thy scourge,” Mr 5:29. Luke has “And that One said to her, keep being of good courage, daughter, thy faith has cured thee: keep going (in) peace,” Lu 8:48.

Was cured is past tense in passive voice meaning this woman was healed. Luke adds “and touched the border of his garment, and the flux of her blood immediately stopped,” Lu 8:44.

Matthew 9:23

Came is past tense participle translated with the use of time “*after*.” All translations agree with this use except Murdoch who translated with the use of attendant circumstance: “Jesus came to the house of the ruler: and he said.” Mark and Luke give an account of a servant giving news of the death of Jairus’ daughter before they arrived at this house, Mr 5:35 Lu 8:49. Jesus replied to Jairus to comfort him, Mr 5:36 Lu 8:50. Matthew does not give these accounts, so this is why his brief record that this child died at that moment was after this messenger gave this news, Mt 9:18. Luke says that Jesus entered into the house, Lu 8:51. Mark adds that Jesus is not permitting no one to accompany him, except Peter and James and John, Mr 5:37. Luke adds further also the father of the child and the mother, Lu 8:51.

Saw is past tense participle is translated with the use of time “*after*.” The conjunction “and: *kai*” makes both participles with the same use. All translations agree with this use except Murdoch who translated with the use of attendant circumstance: “and he saw and he said.” Jesus noticed the flute players and the criers. These were professional musicians and mourners. According to Mark, it was a tumult, Mr 5:38.

Is making an uproar is present tense participle translated with the use of substantive modifying “crowd.” These mourners would make loud wailing noises.

Matthew 9:24

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously exhorting these musicians and mourners.

Keep withdrawing is present tense imperative meaning keep leaving this house. This compound verb consists of “among or in the midst” and “to give space.” Mark adds a question from Jesus for their folly of mourning, Mr 5:39. Luke has a command to stop weeping, Lu 8:52.

Died not is past tense meaning this girl did not die.

Is sleeping is present tense meaning this girl is continuously sleeping in the normal sense.

Were laughing is the word of emphasis in this sentence. This verb is imperfect tense meaning the musicians and the mourners were deriding Jesus. Luke the physician adds *because* they know that she died, Lu 8:53.

Matthew 9:25

When is the word of emphasis in this sentence. It is a shame that most translations use this word for translating the use of time instead of using “*after*.” Unless you have the Greek text, an English reader would not know if this particle is used. This compound word consist of an article “who or which” and the particle “not only.” These two put together makes it a particle of time.

Was put forth is past tense in passive voice meaning Jesus threw out the crowd. Mark says that Jesus put all out, Mr 5:40. Luke makes it emphatic that it was Jesus who put out all, Lu 8:54. Jesus did this while he was standing at the door.

Entered is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. This compound verb consists of “into” and “to come.” Mark says that Jesus is taking with him the father, mother and Peter and James and John, Mr 5:37,40. These five accompanied Jesus into the house.

Took hold is past tense meaning Jesus laid his hand on her hand.

Was arisen is past tense in passive voice meaning this girl woke up. Mark adds that “Jesus is saying to her, Talitha koumi; which is being interpreted, Damsel, I am saying to thee, arise. And immediately the damsel arose and walked for she was twelve years old. And they were amazed with great amazement. And he charged them much in order that no one may know this; and he said give to her food to eat,” Mr 5:41-43. Luke says that “Jesus cried, saying, child, keep arising. And her spirit returned, and she aroused immediately; and he directed that something be given to her to eat. And her parents were amazed; and he charged them to tell to no one the thing which had happened,” Lu 8:54-56.

Matthew 9:26

Went out is the word of emphasis in this sentence. This verb is past tense meaning this declaration of events was proclaimed into that entire region, Mt 4:24.

Matthew 9:27

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ's popularity. The second miracle was the healing of the centurion's young servant which was in the second year of Christ's popularity. The third miracle was the healings at Peter's house which was in the first year of Christ's popularity. The fourth miracle of Jesus calming the sea occurred in the second year of Christ's popularity. The fifth miracle came to pass as soon as they crossed the lake and arrived in the region of Gergesenes. There Jesus threw out demons of two men. The sixth miracle goes back to the first year of Christ's popularity right after the cleansing of the leper. Here Jesus heals a paralytic in Nazareth. The seventh miracle is the calling of Matthew. Now we come back right after the fifth miracle and Matthew gives us the eighth miracle, the healing of the Jairus' daughter. In the middle of the eighth miracle, the ninth miracle occurred. This miracle happened while Jesus was on his way to Jairus' house. This miracle is the healing of the woman with flux of blood. Right after this, we see the tenth miracle which is the healing of two blind men.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

10. Healing two blind men, Mt 9:27-31

27 And *while* Jesus **was passing on** thence, two blind men followed Him, crying and saying, have pity on us, Son of David. 28 **Then after He** has come (into) the house, the blind men came to Him, and Jesus is saying to them, are ye believing that I am being able to do this? **They are saying** to Him, Yea, LORD. 29 Then **He touched** their eyes, saying, let it happen to you (according to) your faith. 30 And their eyes **were opened**: and Jesus strictly charged them, saying, keep seeing *that* let no one keep knowing *it*. 31 But **the ones** who have gone out made Him known (in) all that land.

Was passing on is the word of emphasis in this sentence. This verb is past tense participle translated with the use of dative absolute with reference to time "*while*." The noun in dative case is also dative absolute becoming the subject of the participle. The verb means passing by.

Followed is past tense meaning two blind men crossed paths with Jesus.

Crying and saying both are present tense participle with the use of manner. When they crossed paths with Jesus, they were continuously crying out loud and speaking these words of exhortation.

Have pity on is past tense imperative meaning these two blind men wanted help with their affliction. Notice these two men addressed Jesus as Son of David. They declared their belief that he is the Messiah, Mt 15:22: "**And behold**, a Cananaean woman (from) those borders came out *and* cried to Him, saying, have pity on me, LORD, Son of David; my daughter is miserably being possessed by a demon." Jesus ignores their plea because he wished to avoid giving the impression that he has come to fulfill the function of the political Messiah. Notice how Matthew frequently recalled pairs of people being healed, and here two blind men, just as previous there were two demoniacs, Mt 8:28. What the religious leaders could not see that Jesus was King of Jews, but these two blind men did. Only Matthew recorded this incident. Isaiah prophesied the Messiah's power, Isa 35:5: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

Matthew 9:28

Has come is the word of emphasis in this sentence. This verb is past tense participle translated with the use of dative absolute with reference to time “*after*.” Jesus entered into the house. It does not say which house, but it could be the ruler’s house, Mt 9:23; Peter’s house, Mt 8:14; or some other abode, Mt 13:1. As Jesus was in Capernaum, he could have entered in any of his companions homes.

Came to is past tense meaning these two blind men approached Jesus.

Are believing is present tense. This imperative is the same spelling, but this is a question, so it has to be indicative.

To do is past tense infinitive with the use of completing the present tense verb “am being able.” Jesus is questioning their faith for the necessity of others, and for the public declaration of our Lord’s ability to save, Ro 10:9: “that if thou should confess (with) thy mouth *the* LORD Jesus, and should believe (in) thy heart that God raised Him (from among) *the* dead, thou will be saved.”

Are saying is present tense meaning they are continuously declaring that Jesus is Lord.

Matthew 9:29

Then is the word of emphasis in this sentence. This adverb shows that this miracle occurred at that time.

Touched is past tense meaning Jesus simply touched their eyes, as he touched the leper, Mt 8:3; and touched Peter’s mother-in-law hand and the fever left, Mt 8:15.

Let it happen is past tense imperative meaning let it come to pass as Jesus spilled out his fountain of mercy and goodness. This is not faith healing, but the response to their faith. Faith is the open hand of receiving God’s gift.

Matthew 9:30

Were opened is past tense in passive voice meaning it was Jesus who opened their eyes.

Strictly charged is past tense meaning Jesus charged them with earnest admonition to tell no one. Jesus is not establishing an earthly kingdom but a spiritual kingdom which the Jews even today cannot comprehend. Even after the transfiguration, Jesus exhorted his disciples to not share this event until after the resurrection, Mt 17:9: “And while they **were descending** (out of) the mountain Jesus charged them, saying, tell to no one the vision, until the Son of man should be risen (from among) *the* dead.”

Keep seeing is present tense imperative meaning keep taking heed of sharing this miracle.

Let no one keep knowing is present tense imperative meaning stop sharing this experience with others as if Jesus knew they would do it as it occurred before, Mt 8:4 Mr 5:43 Lu 5:14 8:56.

Matthew 9:31

The ones, is the word of emphasis in this sentence. These two men did not take heed to this command.

Have gone out is past tense participle translated with the use of substantive modifying the article “the ones.”

Made known is past tense meaning these two men spread abroad with the news of their healing. The religious leaders will not believe it as they questioned the healed blind man from birth much later in Jerusalem, Joh 9:18,34: “Therefore the Jews believed not (concerning) Him, that he was blind and he received sight, until they called the parents of him who has received sight; **They answered and said** to him, thou thyself was born wholly (in) sins, and thou thyself are teaching us? **And they threw him out.**”

Matthew 9:32

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ’s popularity. The second miracle was the healing of the centurion’s young servant which was in the second year of Christ’s popularity. The third miracle was the healings at Peter’s house which was in the first year of Christ’s popularity. The fourth miracle of Jesus calming the sea occurred in the second year of Christ’s popularity. The fifth miracle came to pass as soon as they crossed the lake and arrived in the region of Gergesenes. There Jesus threw out demons of two men. The sixth miracle goes back to the first year of Christ’s popularity right after the cleansing of the leper. Here Jesus heals a paralytic in Nazareth. The seventh miracle is the calling of Matthew. Now we come back right after the fifth miracle and Matthew gives us the eighth miracle, the healing of the Jairus’ daughter. In the middle of the eighth miracle, the ninth miracle occurred. This miracle happened while Jesus was on his way to Jairus’ house. This miracle is the healing of the woman with flux of blood. Right after this, we see the tenth miracle which is the healing of two blind men. The next miracle occurred immediately afterwards which is the healing of the mute.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

11. Healing the dumb man, Mt 9:32-34

32 And *while* **they** were going out, behold, they brought to Him a dumb man, *who* was being possessed by a demon. 33 And *after* the demon **has been thrown out**, the dumb spoke; and the crowds wondered, saying, it was never seen (in) Israel. 34 But **the Pharisees were saying**, He is throwing out the demons (by) the prince of the demons.

They, is the word of emphasis in this sentence. This healing is only mentioned by Matthew. These ones were most likely Jesus’ disciples. This personal pronoun is in genitive case translated with the use of genitive absolute making it the subject of the genitive absolute participle.

Were going out is present tense participle translated with the use of genitive absolute with reference to time “*while*.” They were going out of the house which Jesus entered prior to the healing of the two blind men, Mt 9:28.

Behold is past tense imperative meaning take notice!

Brought is past tense meaning these disciples led this demon possessed mute man to Jesus.

Was being possessed by a demon is present tense participle translated with the use of substantive modifying “man.” Later, there is a person who is blind, mute and is being possessed by a demon, Mt 12:22. Dumb here is someone who is having difficulty speaking. So this noun comes from to be cut off, so this one could have this tongue not moving. Notice the difference between the blind men and this mute.

The two blind men were crying out loud, Mt 9:27; but this one could not tell Jesus his need as he needed others to help him. Notice the difference between this one possessed by a demon and the two demonic men earlier who cried out to Jesus, Mt 8:29.

Matthew 9:33

Has been thrown out is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of genitive absolute with the reference to time “*after*.” The noun “demon” is in genitive case and used as genitive absolute translated as the subject of the genitive absolute participle. Jesus expelled this one demon which is much different than one of the two demoniacs earlier which were many as called legion, Mr 5:9.

Spoke is past tense meaning a big deal as this one could not emit a sound before. This verb is not the normal word for speaking “*lego*,” but rather “*laleo*.” This word means to utter a voice.

Wondered is past tense meaning those who witnessed this miracle marvelled.

Saying is present tense participle with the use of manner. This verb is “*lego*” where this crowd made a point with words. TR has the conjunction “that: *oti*” after the verb to speak which would translate with quotation marks.

Was never seen is past tense in passive voice meaning this type of miracle was never manifested in their country.

Matthew 9:34

The Pharisees, is the word of emphasis in this sentence. This sect started after the exile as they recognised not only the Old Testament books, but have a high regard for the oral traditions as they fancied themselves on their good works. Does not this sound like the Roman Catholic Church? According to Josephus, they numbered more than 6,000.

Were saying is imperfect tense meaning they are casting out their opinion.

Is throwing out is past tense meaning Jesus is sending out by Beelzebub, Mt 12:24. The scribes were saying that he is having Beelzebub, Mr 3:2. Since these religious rulers could not deny the reality of the miracles, they are seeking to discredit by associating Jesus with the power of Satan.

Matthew 9:35

Matthew does not follow chronological order of these miracles. The first miracle was the cleansing of the leper which was in the first year of Christ’s popularity. The second miracle was the healing of the centurion’s young servant which was in the second year of Christ’s popularity. The third miracle was the healings at Peter’s house which was in the first year of Christ’s popularity. The fourth miracle of Jesus calming the sea occurred in the second year of Christ’s popularity. The fifth miracle came to pass as soon as they crossed the lake and arrived in the region of Gergesenes. There Jesus threw out demons of two men. The sixth miracle goes back to the first year of Christ’s popularity right after the cleansing of the leper. Here Jesus heals a paralytic in Nazareth. The seventh miracle is the calling of Matthew. Now we come back right after the fifth miracle and Matthew gives us the eighth miracle, the healing of the Jairus’ daughter. In the middle of the eighth miracle, the ninth miracle occurred. This miracle happened while Jesus was on his way to Jairus’ house. This miracle is the healing of the woman with flux of blood. Right after this, we see the tenth miracle which is the healing of two blind men. The eleventh miracle occurred

immediately afterwards which is the healing of the mute. Finally, the last in this series of miracles is many healings in all the city and villages.

VI. Galilean ministries, Mt 4:12-14:36

F. Series of miracles, Mt 8:2-9:38

12. Healings in all cities and villages, Mt 9:35-38

35 And Jesus **was going about** all the cities and the villages, teaching (in) their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness (among) the people. 36 And *after* **He has seen** the crowds, He was moved with compassion (for) them, because they were wearied and thrown away as sheep *who* are not having a shepherd *are*. 37 **Then He is saying** to His disciples, indeed the harvest *is* great, but the workmen *are* few; 38 therefore supplicate the LORD of the harvest, so that He may send out workmen (into) His harvest.

Was going about is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was travelling around as the Aussies would say “a walk about.”

Teaching, and proclaiming, and healing all three are present tense participle with the use of purpose. These are the three reasons why Jesus was visiting all the cities and the villages in Galilee. Since there is an article with “cities” and “villages,” the adjective “all” compliments “cities.” Josephus says there were four cities and less than two hundred villages. A village is a town without fortified walls. The first purpose of his travels is imparting instruction in their synagogues. The second reason is proclaiming openly the good tidings of this spiritual kingdom at hand. The final objective of fulfilling his mandate for his ministry is restoring to health every sickness and infirmity among the greater part of the population.

Matthew 9:36

Has seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” All translations agree with this use. Jesus perceived with his eyes the multitude, Mr 6:34: “And after Jesus **has gone out** He saw a great crowd, and He was moved with compassion (towards) them, because they were as Sheep who are not having a shepherd *is*.”

Was moved with compassion is past tense in passive voice meaning Jesus has such of love and pity for the people as the good Samaritan, Lu 10:33: “But **a certain Samaritan** *while* he was journeying came (to) him, and *after* he has seen him he was moved with compassion.”

Wearied is perfect tense in passive voice participle translated with the use of periphrastic modifying the imperfect tense verb to be “were.” Jesus viewed this crowd as faint hearted or despondent because they have no one to guide them. The perfect tense shows this has abiding results.

Thrown away is perfect tense in passive voice participle translated also with the use of periphrastic modifying “were.” Jesus also viewed this crowd as scattered people without a leader. When this occurs, there is disorder and the people will what is right in their own eyes, De 12:8: “Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.”

Are not having is present tense participle translated with the use of substantive modifying “sheep.” These lost sheep do not possess one who cares and controls their lives. This is why Jesus gave overseers for the Christian assemblies. They are there to care for their souls.

Matthew 9:37

Then is the word of emphasis in this sentence. This adverb displays the next event.

Is saying is present tense meaning Jesus is proclaiming to his disciples. Harvest in the figurate sense here means the gathering of men into the kingdom of God. If they are not gathered and saved, they will perish like wheat that is not reaped. It is harvest time, and to harvest, there is a great need for labourers.

Matthew 9:38

Supplicate is past tense imperative meaning Jesus is exhorting us to pray to the Holy Spirit to send out workmen into this harvest, Lu 10:2: “Therefore **He was saying** (to) them, indeed the harvest *is* great, but the workmen *are* few. Therefore **supplicate** the LORD of the harvest, so that He might be sending out workmen (into) His harvest.” We should not think that there is time, for the harvest is ready, Joh 4:35: “Ye yourselves are **not** saying, “it is yet four months and is the harvest coming?” Behold, **I am saying** to you, lift up your eyes and see the fields, for they are white (to) harvest already.”

May sent out is past tense subjunctive meaning the Holy Spirit will convict or compel a labourer to gather men into the kingdom of God. The purpose of crying out to the Holy Spirit as the Holy Spirit is comforting us of this dilemma of what can I do is to fulfill God’s love and mercy.

Matthew 10:1

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: “And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching,” Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve disciples into the harvest.

VI. Galilean ministries, Mt 4:12-14:36

G. Commanding His disciples, Mt 10:1-42

1 After **He has called** to His twelve disciples, He gave authority to them over unclean spirits, so as to be throwing them out and to be healing every disease and every bodily weakness. 2 Now the **names of the twelve sent out ones** are these: first *is* Simon who is being called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the tax-gatherer; James the *son* of Alphaeus, and Lebbaeus who was surnamed Thaddaeus; 4 Simon the Canaanite, and Judas Iscariote, who also delivered Him up. 5 **Jesus sent forth these twelve**, and charged them, saying, go not off (into) the way of Gentiles, and enter not (into) a city of *the* Samaritans; 6 but keep going rather (to) the sheep who have been lost of *the* house of Israel. 7 And **while ye are going** keep proclaiming, saying, “the kingdom of the heavens has drawn near. 8 Keep healing *the ones who are*

being sick, keep cleansing *the* lepers, keep throwing out *the* demons. Ye received **gratuitously**, impart gratuitously. 9 Provide **not** gold, nor silver, nor money (in) your belts, 10 nor provision-bag (for) *the* way, nor two tunics, nor sandals, nor staff: for the workman is worthy of his food. 11 And **(into)** **whatever city** or village ye should enter, inquire who is worthy (in) it; and there remain until ye should go forth. 12 But *while* **ye were entering** (into) the house, salute it. 13 And **if** indeed the house should be worthy, let your peace come (upon) it; but if it should not be worthy, let your peace return (to) you. 14 And **whoever** should not receive you, nor should hear your words, *while* ye were going forth of that house or that city, shake off the dust of your feet." 15 **Verily** I am saying to you, it will be more tolerable for *the* land of Sodom and of Gomorrah (in) *the* day of judgment, than for that city. 16 **Behold**, I Myself am sending you forth as sheep *are* (in) *the* midst of wolves: therefore keep being prudent as the serpents *are*, and simple as the doves *are*. 17 But **keep being beware** (of) men; for they will deliver you (to) Sanhedrims, and they will scourge you (in) their assemblies: 18 and also ye will be brought (before) governors and kings (on account of) Me, (for) a testimony to them and to the nations. 19 But whenever they **should be delivering** you **up**, be not careful how or what ye should be speaking: for it will be given to you, (in) that hour what ye will speak: 20 for ye yourselves are not the ones who are speaking, but the Spirit of your Father Who is speaking (in) you. 21 But a brother **will deliver** a brother **up** (to) death, and a father child: and children will rise up (against) parents, and will put them to death. 22 And **ye will be** hated (by) all (on account of) My name; but the one who endured (to) *the* end, himself will be saved. 23 But whenever **they should be persecuting** you (in) this city, keep fleeing (to) another: for verily I am saying to you, ye shall in no wise have completed the cities of Israel until the Son of man should come. 24 A disciple is **not** (above) the teacher, nor a bondman (above) his lord. 25 *It is sufficient* for the disciple in order that he may become as his teacher *is*, and the bondman as his lord *is*. If they called **the master of the house** Beelzebub, how much more his household? 26 Therefore do **not** fear them for there is nothing covered which will not be uncovered, and hidden which will not be known. 27 **What** I am telling you (in) the darkness speak (in) the light; and what ye are hearing (in) the ear proclaim (upon) the housetops. 28 And **stop** fearing (because of) the ones who were killing the body, but were not being able to kill the soul; but rather fear the One Who was being able to destroy both the soul and the body (in) Gehenna. 29 Are **not** two sparrows being sold for an assarion? Yes! And **one** (of) them will not fall (to) the ground (without) your Father; 30 but even the hairs of your head are all numbered. 31 Therefore fear **not**; ye yourselves are being better than many sparrows. 32 Therefore **everyone** whosoever will confess (in) Me (before) men, I also Myself will confess him (before) My Father Who *is* (in) *the* heavens 33 but whosoever should deny Me (before) men, I Myself also will deny him (before) My Father Who *is* (in) *the* heavens. 34 Do **not** think that I came to place peace (on) the earth: I came not to place peace, but a sword. 35 For **I came** to set at variance a man (against) his father, and a daughter (against) her mother, and a daughter-in-law (against) her mother-in-law. 36 And his household *will be* **enemies** of the man. 37 **The one** who is approving father or mother (above) Me is not worthy of Me; and the one who is approving son or daughter (above) Me is not worthy of Me; 38 And **who** is taking not his cross and is following (after) Me he is not worthy of Me. 39 **That one** who found his life will lose it; and the one who lost his life (on account of) Me will find it. 40 **That one** who is receiving you is receiving Me; and that one who is receiving Me is receiving the One Who sent Me. 41 **That one** who is receiving a prophet (in) *the* name of a prophet will receive *the* reward of a prophet; and the one who is receiving a righteous *man* (in) *the* name of a righteous *man* will receive *the* reward of a righteous *man*. 42 And **whoever** should give drink to one of these little ones a cup of cold *water* only (in) *the* name of a disciple, verily I am saying to you, in no wise shall he lose his reward.

Has called is past tense participle translated with the use of time "*after*." AV and Garnier agree with this use, but most of the other translations translated with the use of attendant circumstance: "He called his

twelve disciples to him, and gave.” This calling was not the selecting of the twelve apostles as this was done much earlier in late spring of A.D. 29 during the second year of Christ’s popularity in his Galilean ministry, Lu 6:13-16 Mr 3:13-19.

Event	Matthew	Mark	Luke	John
Jesus in Jerusalem at the 2nd Passover	(A.D. 28)			5:1
Man healed at pools of Bethesda				5:2-15
Jesus challenged for healing on Sabbath				5:16-47
Disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Man's hand healed on the Sabbath	12:9-14	3:1-6	6:6-11	
Jesus withdraws to the sea	12:14-21	3:7		
Many follow Jesus to be healed		3:7-12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13-19	6:13-16	
Jesus descends and heals the multitude			6:17-19	
Sermon on the Plain			6:20-49	
Jesus heals a Centurion's servant ***	8:5-13		7:1-10	
Widow of Nain's son is raised			7:11-17	
John sends 2 disciples to question Jesus	11:2-6		7:18-23	
Jesus commends John the Baptist	11:7-19		7:24-35	
Jesus rebukes 3 cities	11:20-30			
Jesus dines with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals a demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	
Parables by the Sea	13:1-35	4:1-34	8:4-18	
Parables explained and told in private	13:36-53			
Orders to cross the Sea of Galilee	8:18-22	4:35	8:22	
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25	
Legion cast out of violent man	8:28-34	5:1-20	8:26-39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed by touching Jesus	9:20-22	5:24-34	8:42-48	
Daughter's death is reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
The 2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	
Death of John the Baptist	14:1-12			
Herod fears John the Baptist has risen		6:14-29	9:7-9	

This calling to himself was in the late summer of A.D 28, Mr 6:7: “And He is calling to Himself the twelve, and began to send them forth two and two, and was giving to them authority over the unclean spirits;” Lu 9:1: “And He called together His twelve, and gave to them power and authority (over) all the demons, and to be healing diseases.”

Gave is past tense meaning Jesus granted the ability to cast out unclean spirits and to heal the sick. This was given before at the selection of the apostles, Mr 3:15: “and to be having authority to be healing the diseases and to be throwing out the demons.” But notice the subjunctive mood that there was a possibility and now it is fact.

To be throwing and to be healing are both present tense participle with the use of purpose.

Matthew 10:2

Of the twelve sent out ones are the words of emphasis in this sentence. The list is in a bit of different order than Mark and Luke's previous selection: Peter is always the first mentioned; Andrew is also second with Luke but is fourth in Mark putting the sons of thunder or Zebedee ahead of him.

Matthew 10:3

The position of Philip and Bartholomew is in no question in all three lists; but Thomas and Matthew are reversed in Mark and Luke. Then there is James the son of Alphaeus, Lebbaeus who was surnamed Thaddaeus is found in Mark but in Luke, he is called Judas brother of James and is out of order after Simon the Canaanite. This Judas only spoke once in Joh 14:22: "Judas not the Iscariot **is saying** to Him, LORD, and what has occurred that Thou are being about to be manifesting Thyself to us, and not to the world?" It is speculation to say that this Judas is half-brother of our Lord because he has a brother called James. And to say now he is called another name of Jude is presumptuous.

Matthew 10:4

Simon the Canaanite is called by Luke Simon the Zealot.

Delivered up is past tense participle translated with the use of substantive modifying "Judas." Judas is referred to in his surname as Iscariote, Lu 22:3; also son of Simon, Joh 6:71 13:2,26; part of his new associations "one of the twelve," Mt 26:47 Mr 14:43; he was one with the bag, Joh 13:29; turned aside, to go into his own place, Ac 1:25.

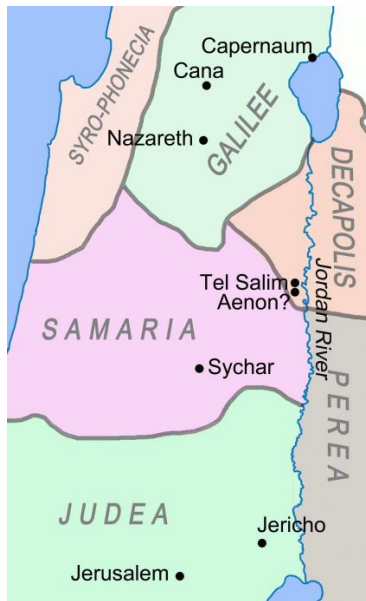
Matthew 10:5

These twelve are the words of emphasis in this sentence. The focus now is on the twelve apostles.

Sent forth is past tense meaning Jesus sent away his disciples to the work of the ministry.

Charged is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier, HCSB, TWENTY and Williams who translated with the use of time: "after admonishing." The use of time makes more sense as it would be difficult to transmit a message if they are gone.

Go not off and enter not are both past tense subjunctive meaning this hortatory to stay away from the Gentiles and the Samaritans because their mission is first with the house of Israel. This does mean individual Gentiles, but the land of the Gentiles as the same the land of the Samaritans. They are to travel into every town throughout Galilee as Jesus was doing.



Later they are told after the resurrection to go into all nations, Mt 28:19. The inclusiveness of the Samaritans and the Gentiles are commissioned at the ascension, Ac 1:8: “but ye will receive power, *after* the Holy Spirit came (upon) you, and ye will be witnesses both (in) Jerusalem and (in) all the Judea and Samaria and (to) *the* uttermost part of the earth.”

Matthew 10:6

Keep going is present tense imperative meaning as they travelled with Jesus throughout Galilee, keep pursuing this journey.

Have been lost is perfect tense participle translated with the use of substantive modifying “sheep.” Jesus saw these lost sheep as he was moved with compassion, Mt 9:36: “And *after* **He has seen** the crowds, He was moved with compassion (for) them, because they were wearied and thrown away as sheep *who* are not having a shepherd *are*.” These Jews are perishing and are wandering but God promised to search and seek them out, Eze 34:11-13: “For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.” The Psalmist cries out for salvation, Ps 74:1-2: “O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture? Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.” The Psalmist also remembered that God’s people were like sheep after the Exodus, Ps 78:52: “But made his own people to go forth like sheep, and guided them in the wilderness like a flock.” At the time of Christ, those who were near was those of Judah while those who were far were the northern tribes of Israel, 1Ki 8:46: “If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;” Da 9:7: “O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.” Israel is swallowed up to become Gentiles, Ho 8:8: “Israel is swallowed up: now shall they be among the Gentiles

as a vessel wherein *is* no pleasure.” So this is why Samaria as a country, not individuals, is taken as kin to the Gentiles.

Matthew 10:7

Are going is present tense participle translated with the use of time “*while*.” Most translation agree with this use except Tyndale who translated with the use of attendant circumstance: “Go and preach.”

Keep proclaiming is present tense imperative meaning keep continuously proclaiming publicly matters of the kingdom of heaven. This is the same message that John the Dipper published as a herald, Mt 3:2: “and saying, keep repenting; for the kingdom of the heavens has drawn near.”

Has drawn near is perfect tense meaning this spiritual kingdom is approaching. John prepared the way for Messiah and Jesus continued this message as he knew that his death is approaching, Mt 4:17: “(From) that **time** Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near.” Isa 61:1: “The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound.” So these disciples went out and preached that men should repent, Mr 6:12: “And after they have gone out they proclaimed in order that they may repent.” Why should they repent? The kingdom is at hand. Today we preach that men should repent because Jesus died for our sins, was buried and rose again as our Lord is coming soon to judge those who do not repent. The kingdom of heaven began with John the Dipper and is coming in with violence, Lu 16:16: “**The law** and the prophets *were* until John: (from) then the kingdom of God is being announced, and everyone is being forced (into) it.” Men of violence are forcing the death of their Messiah, Mt 11:12: “But (**from**) **the days** of John the Dipper (until) now, the kingdom of the heavens is being taken by violence, and *the* violent ones are seizing it.” Luke says “he sent them to be proclaiming the kingdom of God.”

Saying is present tense participle with the use of manner. After the verb to speak, the conjunction “that: *oti*” translated with quotation marks. Most likely, the quotation marks will close at the end of verse 14.

Matthew 10:8

Are being sick is the word of emphasis in this sentence. This verb is present tense participle translated with the use of substantive modifying the adding article because this participle is in accusative case.

Keep healing is present tense imperative meaning keep restoring to health the feeble as Luke says: “and to be healing the ones who are being sick.” Lu 9:2: “and He sent them to be proclaiming the kingdom of God, and to be healing the ones who are being sick.”

Keep cleansing is present tense imperative meaning keep curing the lepers. TR and MSS adds: “keep raising the dead.”

Keep throwing out is present tense imperative meaning keep casting out the unclean spirits as Mark adds: “and began to send them forth two and two, and was giving to them authority over the unclean spirits,” Mr 6:7: “And He is calling to Himself the twelve, and began to send them forth two and two, and was giving to them authority over the unclean spirits.” Jesus gave them four commands: “to keep preaching, healing, cleansing and throwing out.” Jesus imparted authority on his apostles to carry out these commands. There is no hint here that Judas was excluded from this power and ability on this

commission. Even though Judas is a servant of Satan, his authority is now coming from Jesus, not from the prince of demons.

Gratuitously is the word of emphasis in this sentence. This adjective is used as accusative of manner. Jesus gave them this ability freely.

Impart is past tense imperative meaning they are commanded to give freely as they are not to trade this power for in any exchange of value. It would be easy to accept gifts for healing. Faith healers, take heed why you are putting on this ministry! Simon the sorcerer wanted this gift, but Peter rebuked him, Ac 8:18-20: “.But after Simon has seen that the Holy Spirit was being given (by) the laying on of the hands of the sent ones, he offered riches to them, saying, give also to me this authority, in order that on whomsoever I may lay the hands, he might be receiving *the* Holy Spirit. But Peter said (to) him, thy money (with) thee might be (to) destruction; because thou thought *that* the gift of God is being obtained (by) riches.” Judas Iscariot must have had problems with this command as he held the bag, Joh 12:6

Matthew 10:9

Not is the word of emphasis in this sentence.

Provide is past tense subjunctive meaning with the negative makes it hortatory meaning acquire nothing as Mark puts it: “and he charged them in order that they might be taking nothing for the way, except a staff only; no provision bag, nor bread, nor money in the belt.” Mr 6:8. Luke says: “stop taking anything for the way: neither staves, nor provision bag, nor bread, nor money, nor to be having two tunics among each.” Lu 9:3.

Matthew 10:10

Is worthy is present tense with predicate adjective meaning the reward for the labourer of this harvest is one meal at a time. For their service, they can accept the hospitality of a good meal.

Matthew 10:11

(Into) whatever city are the words of emphasis in this sentence.

Should enter is past tense subjunctive meaning the condition of entering city or village is whether they will accept their presence.

Inquire is past tense imperative meaning Jesus exhorted them to search out if these people are disposed to open-mindedness.

Remain is past tense imperative meaning that they should not go from house to house: “And into whatever house ye should enter, keep remaining there, and keep going forth thence,” Lu 9:4. “wherever ye should enter into a house, keep remaining there until ye should go out thence.” Mr 6:10.

Should go forth is past tense subjunctive meaning the time will present itself to move on.

Matthew 10:12

Were entering is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time “*while*.” This is demonstration that these people are welcoming them as servants of the Lord.

Salute is past tense imperative meaning welcome these people.

Matthew 10:13

If the word of emphasis in this sentence.

Should be worthy is present tense subjunctive with the predicate adjective. The condition of receiving the glad tidings will result in worthiness.

Come is past tense imperative meaning let happiness seek them, Lu 10:5: “And **(in) whatever** house ye might be entering, keep saying first, peace *may come* to this house.”

Return is past tense imperative meaning let this gift stay with them, Ps 35:13: “But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.” Jesus uses this figuratively referring to their labours would be ready for someone else. We say today: “it is their loss.”

Matthew 10:14

Whoever is the word of emphasis in this sentence. The focus now is on the inhospitable. Mark and Luke says “as many as,” Mr 6:11 Lu 9:5.

Should not receive nor should hear both are past tense subjunctive meaning the condition of unfriendliness or refuse to listen will lessen the embarrassment which we say today is damage control. Keep face is better than trying to impress with tricks of the flesh. Many churches today are luring their audience by entertaining with worldly methods.

Were going forth is present tense participle translated with the use of time “*while*.” Mark has “were departing,” Mr 6:11. Luke has the command: “keep going forth,” Lu 9:5.

Shake off is past tense imperative meaning this symbolic act to show extreme contempt to those who refuses to have any dealings with them. This teaching is that these apostles should not waste their time for those who reject their message. It was custom when the Jews shared their faith with the Gentiles, and when they received opposition, they would shake their garments, Ac 18:6: “But while they **were setting themselves in opposition** and were blaspheming, he shook *his* garments, and said (to) them, *let* your blood *be* (upon) your head: *I am* clean I myself will go (from) henceforth (to) the nations.” Mark and Luke add: “shake off the dust which is under your feet, for a testimony to them,” Mr 6:11 Lu 9:5.

Matthew 10:15

Verily is the word of emphasis in this sentence. This means a faithful saying.

Will be more tolerable is future tense with predicate adjective. These people of Sodom and Gomorrah were not sinful because of inhospitality, but because of their tolerance of homosexuality. Saying that, it is not inhospitality here either. It is refusing the glad tidings as they refuse to hear them. The unfriendliness comes from their love for darkness, Joh 3:19: “And **this** is that judgment, that the Light has come (into)

the world, and men loved the darkness rather than that Light; for their works were evil.” Remember those who would rather have their pigs instead of the Lord of glory, Mt 8:34: “And **behold**, all the city went out (to) meet Jesus; and *after* they have seen Him, they besought Him so that He may depart (from) their borders.” Mark has the exact same rendering as Matthew, Mr 6:11.

Matthew 10:16

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Am sending forth is present tense meaning Jesus emphatically is appointed his helpless sheep in the midst of destructive men. Luke has “lamb,” Lu 10:3.

Keep being prudent is present tense imperative with predicate adjective meaning keep continuously being mindful of one’s interests. Serpents are cunning and wise, but he is not asking them to be deceitful as the devil. He is referring to their sharpness of vision as they are aware of their surroundings.

Simple is predicate adjective meaning what was said of deceitfulness of the devil that they are free from guile. Their innocence comes in the picture of a dove. They should stand with singleness of eye and purity of heart.

Matthew 10:17

Keep being beware is present tense imperative meaning Jesus is exhorting them to keep taking heed of the coming persecutions. The world is hating them, Joh 15:18: “**If** the world is hating you, ye are knowing that it has hated Me (before) you.” 17:14: “**I** Myself have given to them Thy word, and the world hated them, because they are not (of) the world, as I Myself am not (of) the world.” This Sanhedrims is plural to show that this is not the great Sanhedrim as in Mt 26:59: “And the chief priests and the elders and the whole Sanhedrin were seeking false evidence (against) Jesus, so that they may put Him to death;” but smaller judicial bodies which existed in every city and village, Mr 13:9: “But **keep ye seeing** yourselves. For **they will deliver you up** (to) Sanhedrims and (to) assemblies: for My sake, (for) a testimony to them.”

Will scourge is future tense meaning they will put them out of their assemblies, Joh 16:2: “They will put you (**out of**) **the assemblies**; but an hour is coming in order that everyone who is killing you may think to be rendering service to God.”

Matthew 10:18

Will be brought is future tense meaning even the Gentiles will get involved, Ac 14:5: “And **when** there became a rush both of the Gentiles and Jews (with) their rulers, to insult and to stone them.”

Matthew 10:19

Should be delivering up is the word of emphasis in this sentence. This verb is present tense subjunctive meaning the time of possibility may come for some to be handed over.

Be not careful is past tense subjunctive meaning this hortatory is the possibility of giving an answer of the hope in this spiritual kingdom and the kingdom to come, 1Pe 3:15: “but sanctify the LORD God (in) your hearts, and *be* ready always (for) a defense to everyone who is asking you an account (concerning) the hope (in) you, (with) meekness and fear.” Peter says be ready mentally and spiritually, but to the

intellectual side, the Holy Spirit will bring a proper defense, Mr 13:11: “But **whenever** they should lead you away delivering *you* up, stop being careful beforehand what ye should say, and stop meditating *your* reply; but whatever should be given to you (in) that hour, keep speaking this; for ye yourselves who are speaking are not, but the Holy Spirit.” Lu 12:11: “But **whenever** they should be bringing you (before) the assemblies and the rulers and the authorities stop being careful how or what ye should reply in defence, or what ye should say;” 21:14: “Therefore **settle** (in) your hearts to not be premeditating to make a defence.”

It will be given is future tense meaning God will deliver a proper response.

Will speak is future tense meaning God will utter by articulating the proper sounds. Their tongues may be frozen out of fear, but their tongues will be loosed as a mute. God will give them the courage to speak.

Matthew 10:20

Are not is present tense meaning these apostles emphatically are not speaking but the Holy Spirit is speaking on their behalf, Mr 13:11: “for ye yourselves who are speaking are not, but the Holy Spirit.”

Matthew 10:21

Will deliver is future tense meaning even this persecution will occur among family members. We have heard of families disowning each other over their faith in Christ. When one person in a family accepts Christ and another family member does not, you have a division.

Will rise up and will put to death both are future tense meaning at some time in history, the children through the instrumentality of the authorities will punish their parents for following Christ. During the inquisition, the Roman Catholic Church burnt many at the stake who fell not into their dogma. The church thought it was combating heresy, but in reality it was putting to death those who spoke out against their heresy. From Wikipedia: “In 1542 Pope Paul III established the Congregation of the Holy Office of the Inquisition as a permanent congregation staffed with cardinals and other officials. It had the tasks of maintaining and defending the integrity of the faith and of examining and proscribing errors and false doctrines; it thus became the supervisory body of local Inquisitions. Following the French invasion of 1798, the new authorities sent 3,000 chests containing over 100,000 Inquisition documents to France from Rome. In Italy, after the restoration of the Pope as the ruler of the Papal States in 1814, the activity of the Papal States Inquisition continued on until the mid-19th century, notably in the well-publicised Mortara Affair (1858-1870). In 1908 the name of the Congregation became “The Sacred Congregation of the Holy Office,” which in 1965 further changed to “Congregation for the Doctrine of the Faith,” as retained to the present day.”

Matthew 10:22

Will be is the word of emphasis this sentence. This verb is future tense meaning this will occur at some time in the future.

Hated is present tense translated with the use of periphrastic modifying the verb to be “will be.” These apostles will all be continuously detested because of their faith in Christ. History tells most of the apostles were martyred.

Endured is past tense participle translated with the use of substantive modifying the article “the one.” Under the misfortunes and trials, they are told to hold fast to their faith in Christ.

Will be saved is future tense in passive voice meaning God will spare them from further trouble. Our faith is bound to the next life, Mt 10:39: “**That one** who found his life will lose it; and the one who lost

his life (on account of) Me will find it.” Mr 8:35: “For **whoever** should be desiring to save his life, will lose it; but whoever should lose his life on account of Me and of the glad tidings, he himself will save it.”

Matthew 10:23

Should be persecuting is the word of emphasis in this sentence. This verb is present tense subjunctive meaning if and when they are pursuing them in a hostile manner, shake the dust off their feet.

Keep fleeing is present tense imperative meaning keep seeking safety by flight to another city.

Verily means a faithful saying.

Shall in no wise have completed is past tense subjunctive with emphatic negation meaning visiting all the cities of Israel. Jesus is sending them out for this special tour and they will not in no fashion pass through every city of Israel until they meet again.

Should come is past tense subjunctive meaning the time will come until Jesus arrives from his journeys. As they are going separate ways, they will meet again in six months in A.D. 29, Mt 14:13: “And *after* Jesus **has heard** He withdrew thence (by) boat (into) a desert place apart. And *after* the crowds **have heard of it**, they followed Him on foot (from) the cities.” Many commentators have looked more futuristic at the Transfiguration which is six more months, Mt 17:1: “And (**after**) **six days** Jesus **is taking with them** Peter and James and John his brother, and **is bringing them up** (into) a high mountain apart;” some say it is at Pentecost; others say it in A.D. 70, the destruction of Jerusalem; and others say it is the second coming of Christ. We should stay within the context of sending out these apostles and their return later to join up with Jesus in six months. It is impossible for these twelve to visit every city within Israel within six months.

Matthew 10:24

Not is the word of emphasis in this sentence. These disciples will be treated in the same way as their Lord. They should not be surprised that they will be persecuted.

Matthew 10:25

Sufficient is predicate adjective with the verb to be supplied. It should suffice for a pupil of Jesus to be treated in the same manner as their Master. They should not worry about what the world will say about them, but just remain faithful. The world ill-treated our Lord, so the disciples should expect the same.

The master of the house is the word of emphasis in this sentence. They called Jesus Beelzebub, Mr 3:22: “**And the scribes** who came down (from) Jerusalem were saying, He is having Beelzebub; and He is throwing out the demons (by) the prince of the demons;” and now Jesus identifies himself as the master of the house as a pun on this word “Beelzebub” which could mean lord of a dwelling. If Jesus meant the despicable name of “lord of the flies,” then the apostles who are under control of this Master should expect the same treatment as their Lord.

Matthew 10:26

Not is the word of emphasis in this sentence.

Fear is past tense imperative meaning even though they will persecute them, be not afraid of them.

Covered is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb to be “is.” This verb means to hinder the knowledge of a thing.

Will not be uncovered is future tense in passive voice meaning God will disclose all things as the kingdom of heaven will be freely preached. Men cannot stop the exposure of the truth. Truth will always triumph.

Will not be known is future tense in passive voice meaning people will become acquainted with all secrets.

Matthew 10:27

What is the word of emphasis in this sentence. This refers to the message the apostles heard.

Speak is past tense imperative. This command is to speak publicly as Jesus taught them privately.

Proclaim is past tense imperative. This command is to be like a town crier from the top of their buildings. We can compare to someone setting up a box to be higher than a crowd in a park and publishes the gospel. In Roman times, a persona stood at an elevated place and gave the social agenda of the day.

Matthew 10:28

Stop fearing is present tense imperative meaning these apostles were already fearing these persecutors, and Jesus exhorted them to stop. TR and some MSS have past tense imperative meaning Jesus knew that they could lose courage! The spelling is the same for past tense subjunctive meaning a possibility that they could be afraid. Most likely after they were told that they will be persecuted, fear crept into their hearts.

Were killing is present tense participle translated with the use of substantive modifying genitive of preposition article “the ones.” These ones can slay the physical body.

Were not being able is present tense participle with the use of substantive modifying genitive of preposition article “the ones.” These ones cannot extinguish the soul.

To kill is past tense infinitive with the use of completing the verb “were being able.”

Fear is past tense imperative meaning be more terrified of God. MSS has present tense imperative. The wicked have no fear of God, Ps 36:1: “The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.” Ro 3:18: “There is **no** fear of God (before) their eyes.” Beginning of wisdom is the fear of the Lord, Pr 1:7: “The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.”

To destroy is past tense infinitive with the use of completing the verb “was being able.” God will give over the soul and body to eternal misery in hell.

Matthew 10:29

Not is the word of emphasis in this sentence. The Greek word “*ouchi*: not” with a question is expected answer yes!

Are being sold is present tense in passive voice meaning people are bartering two sparrows for an assarion. Two birds for a penny, Lu 12:6: “Are five sparrows being sold for two assaria? **Yes!** And one (of) them is not forgotten (before) God.” Greek word “assarion” is Latin origin which signify the most insignificant amount and here is genitive of price. Sparrows at that time were bought and eaten by the poor people.



One is the word of emphasis in this sentence. This numeral “1” is referring to just one bird.

Will not fall is future tense meaning not a single sparrow can be caught in a trap, Am 3:5: “Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?” or die in any other manner without God knowing about it!

Matthew 10:30

Numbered is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb to be “are,” Lu 12:7: “But even all **the hairs** of your head have been numbered. Therefore **stop** fearing, ye are being better than many sparrows.” Since God knows of every falling sparrow, our heavenly Father also knows of every falling hair from our heads. There is not one hair can fall from each apostles head without God’s permission. God cares for the smallest aspects of our lives. We know our mother loves us, but can she count the hairs on our head? God knows! When we know that we are safe, the saying goes that not a hair will fall of the head, Ac 27:34: “Wherefore **I am exhorting** *that* ye take food; for this is (for) your safety; for of no one of you a hair will fall (of) the head.”

Matthew 10:31

Not is the word of emphasis in this sentence.

Fear is past tense imperative meaning Jesus commanded them that let not this fear take hold. MSS has present tense imperative meaning these apostles already feared. This fear is if God will look after them, so these apostles did not think of the minute things, but they were already afraid of possible sufferings as they witnessed rejection with Jesus, Mt 10:28: “And **stop** fearing (because of) the ones who were killing the body, but were not being able to kill the soul; but rather fear the One Who was being able to destroy both the soul and the body (in) Gehenna.”

Are being better is present tense meaning these apostles emphatically are of more value than many sparrows.

Matthew 10:32

Everyone is the word of emphasis in this sentence.

Will confess is future tense meaning any individual of any background will declare Jesus before others, Jesus himself will do the same before the Heavenly Father. Luke adds: “before the messengers of God;” Lu 12:8. John goes further, 1Jo 4:15: “**Whosoever** should confess that Jesus is the Son of God, God is abiding (in) him, and he himself (in) God.”

Matthew 10:33

Should deny is past tense subjunctive. This denial is based on the condition that it could occur. And if this happen, Jesus himself will also deny before the Heavenly Father. Luke adds again “before the messengers of God;” Lu 12:9.

Matthew 10:34

Not is the word of emphasis in this sentence.

Do think is past tense subjunctive meaning with the negative this is hortatory. They are supposing by their custom that Jesus would bring in the literal Kingdom on earth and he will reign by force and there will be peace upon the earth.

Came is past tense meaning Jesus ministry is to bring in the kingdom of heaven and this message of love, forgiveness, grace and adoption does not bring peace to those who love darkness. It will give peace to the repentant soul, but it will be hatred to those who reject the Gospel.

To place is past tense infinitive with the use of purpose. God’s purpose is to send the truth, and this truth is given like a sword. It will pierce their hearts, but many will be offended, Heb 4:12: “For the word of God *is living* and efficient, and sharper (than) every two-edged sword, even penetrating (to) *the* division both of soul and spirit, both of joints and marrows, and *is* a discernor of *the* thoughts and intents of *the* heart.” It is used also here figuratively for those who follow Jesus should expect to face hostility even in their own families, Lu 22:35: “And **He said** to them, when I sent you (without) purse and provision bag and sandals, lack ye anything? No! And these ones said, nothing.” Today many are seeking world peace which is a noble trait, but the only peace can be found is in Christ, Ro 8:6: “For **the mind** of the flesh *is* death; but the mind of the Spirit, *is* life and peace.” Php 4:7: “and the peace of God which is surpassing all understanding will guard your hearts and your thoughts (in) Christ Jesus.” Once we found this peace, we will want to share this good news with other, Ro 10:15: “And **how** will they preach, unless they should be sent? According as **it has been written**, how beautiful *are* the feet of the ones who are announcing the glad tidings of peace, of the ones who are announcing the glad tidings of the good things!” Mt 5:9: “The peacemaking *ones are* **blessed**; for they themselves will be called sons of God.”

Matthew 10:35

I came is the word of emphasis in this sentence. This verb is past tense meaning Jesus became known in a metaphoric sense.

To set at variance is past tense infinitive with the use of purpose. This word means to cut into two parts as it is a derivative of twice. This cutting into two parts is light against darkness as Micah had described about the rottenness of his age, Mic 7:6: “For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man’s enemies *are* the men of his

own house.” This daughter-in-law is possibility living with the mother-in-law. It is a tragedy to see a father or mother step between the child and Christ.

Matthew 10:36

Enemies, is the word of emphasis in this sentence. This may turned out in the worst case scenario that this one is banished by kindred because he had confessed Christ.

Matthew 10:37

The one is the word of emphasis in this sentence. The focus now is on the one who is not worthy.

Is approving is present tense participle translated with the use of substantive modifying the article “the one.” Many think this verb is “to love,” but not in the sense of Godly love or brotherly love. It can mean affection as being fond of someone, but in this context it is sanctioning the other person’s behaviour. It is not questioning our love for our parents, but agreeing with their faith and following it to not cause trouble within the household, and this is disvaluing the free gift of grace. The same goes for the parents who are showing fondness of the children more than Christ is not going in the same direction as Christ led them. We cannot let our feelings for anyone develop our stand on any doctrine. Because we know someone who is Muslim, will that one now become a brother in the Lord? No! Our association does not dictate doctrine. We have known Christians to change their view on habitual sins because they have a relative who is now partaking in these sins. Drunkards are sick; homosexuals are born that way; teen pregnancies are young kids seeding their wild oats; and selfishness is now someone with a good self-esteem, but really it is covetousness. How the world has changed the name of sins from drunkenness to social drinking; homosexual to sexual lifestyle preference; abortions to woman’s rights over her own body; and being unethical in business is giving it the big guy.

Matthew 10:38

Who is the word of emphasis in this sentence. This pronoun is subject of the verb “is taking.”

Is taking not is present tense meaning anyone who is not taking up his cross to be carried is not worthy of Jesus. His cross is figurative to mean by some to accept some discomfort which is an attitude of self-denial, Lu 9:23-24: “And He was saying (to) all, if anyone is desiring to come (after) Me, let him deny himself, and let him take up his cross (through) *the* day, and let him keep following Me; for whoever should be desiring to save his life, he will lose it; but whoever should lose his life (on account of) Me, this one will save it.” But looking at the context, the possibility of being lured into the denial of Christ through affliction of family members is refusing the Supreme Gift which Jesus will present upon the cross to pay for our sins. The disciples at that time would not comprehend the extent of this commitment, but they knew that they left their families to follow Jesus.

Is following is present tense meaning many will stop following Jesus later when they realised that it was not only about miracles, and the apostles were asked if they would do the same, Joh 6:67: “Therefore Jesus said to the twelve, are ye yourselves also wishing to be going away? No!” Peter replied to Jesus that “thou are having words of eternal life and we ourselves have believed and have known that thou thyself are the Christ the Son of the living God,” Joh 6:68-69.

Matthew 10:39

That one is the word of emphasis in this sentence. This article is subject of the verb “will lose,” and is previous reference to “who” in previous verse.

Found is past tense participle translated with the use of substantive modifying the article “that one,” meaning this one would rather not face trials and tribulations over putting their faith in Christ. Their life is their place in this world which is only a vapour, Jas 4:14: “ye are not knowing what *will be* on the morrow; for what *is* your life? Even **a vapour** which is appearing (for) little *while*, and then also is disappearing.” This life is temporal with all the comforts and security of what the world offers.

Will lose is future tense meaning this temporal life will come to an end.

Lost is past tense participle translated with the use of substantive modifying the article “the one,” meaning this one rendered useless this temporal life.

Will find is future tense meaning this one will discover or recognize the rewards of eternal life is much superior to the discomforts of this temporal life, Ro 8:18: “For **I am reckoning** that the sufferings of the present time *are* not worthy *to be compared* (with) *the* glory which is being about to be revealed (to) us.” The hope of eternal life with Christ keeps us going, 2Co 5:8: “but we are being confident, and are being pleased rather to be from home (out of) the body and to be at home (with) the LORD.” Until then, we live for his benefit, Ga 2:20: “I have been crucified **with Christ**; yet I am living, no longer I myself, but Christ is living (in) me; but that which now I am living (in) flesh, I am living (in) faith, that *faith* of the Son of God, Who loved me and gave Himself (for) me.”

Matthew 10:40

That one is the word of emphasis in this sentence. This article is previous reference back to the one where the house should be worthy, Mt 10:13: “And **if** indeed the house should be worthy, let your peace come (upon) it; but if it should not be worthy, let your peace return (to) you.”

Is receiving is present tense participle translated with the use of substantive modifying the article “that one.” Notice the reception of the message, to Christ, to God. We cannot embrace God without the other as no man is coming to the Father except through Jesus, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.”

Matthew 10:41

That one is the word of emphasis in this sentence. This article is previous reference of Mt 10:13: “And **if** indeed the house should be worthy, let your peace come (upon) it; but if it should not be worthy, let your peace return (to) you.”

Is receiving is present tense participle translated with the use of substantive modifying the article “that one.” These apostles’ ministry is compared to the prophets, Mt 5:12: “**Keep on rejoicing** and exulting, for your reward *is* great (in) the heavens; for thus they persecuted the prophets who *were* (before) you.” This was given to encourage these apostles as they are ambassadors for Christ. Receiving these apostles were laying up treasures in heaven, Mt 6:20: “but keep treasuring for yourselves treasures (in) heaven, where neither moth nor rust is spoiling, and where thieves are not digging through nor are stealing.” This is not that the messengers who are receiving the reward, but those who receive these apostles. Notice here that Jesus is referring to himself as a prophet and righteous, Ac 22:14: “And that one said, the God of our fathers appointed thee to know His will, and to see the Just One, and to hear a voice (out of) His

mouth;” 1Pe 3:18: “Because indeed **Christ** once suffered (for) sins, *the* Just (for) *the* unjust, in order that He may bring us to God, having been put to death in *the* flesh, but having been made alive by *the* Spirit.”

Matthew 10:42

Whoever is the word of emphasis in the sentence. This pronoun along with the conjunction “*ean*” is subject of the verb “should give drink.”

Should give drink is past tense subjunctive meaning the condition upon someone giving a drink of cold water to the lowly in spirit, Zec 13:7: “Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” A cup of water is the smallest service or act of kindness but it is great in God’s eyes, Mr 9:41: “For **whoever** should give you to drink a cup of water (in) My name, because ye are Christ’s, verily I am saying to you, he shall in no wise lose his reward.” Mt 25:40: “And *after* the King **answered** He will say to them, verily I am saying to you, inasmuch as ye did *it* to one of the least of these My brethren, ye did *it* to Me.”

Matthew 11:1

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: “And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching,” Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. This next chapter, Matthew deals with the teaching from Jesus on John the Dipper. First, John sends two of his disciples to question Jesus.

VI. Galilean ministries, Mt 4:12-14:36

H. Teaching concerning John the Baptist, Mt 11:1-30

1. Inquiry from John, Mt 11:1-6

1 And **it came to pass** when Jesus finished commanding His twelve disciples, He departed thence to be teaching and to be preaching (in) their cities. 2 Now *after* **John** has heard (in) the prison the works of Christ, he sent two of his disciples, 3 *and* **said** to Him *by his two disciples*, are Thou Thyself the One Who is coming, or are we waiting for another? 4 And Jesus **answered** *and said* to them, go *and* relate to John what ye are hearing and seeing: 5 *the* blind are receiving sight, and *the* lame are walking; *the* lepers are being cleansed, and *the* deaf are hearing; *the* dead are being raised, and the poor are being evangelized; 6 and he is blessed, whoever should not be offended (in) Me.

Came to pass is the word of emphasis in this sentence. This verb is past tense meaning it happened or it became. This verse is part of the previous chapter as it concludes the instructions of Jesus to his disciples and Jesus departing from there.

Finished is past tense meaning after Jesus concluded his call to his twelve apostles.

Commanding is present tense participle translated with the use of completing the verb “finished.” Jesus ordained them to the ministry of healing and spreading the Gospel.

Departed thence is past tense with the adverb meaning Jesus went to another place from that place.

To be teaching and to be preaching both are present tense infinitive meaning the purpose of his travels was continuously instructing and publishing the kingdom of heaven in the cities of Israel.

Matthew 11:2

John is the word of emphasis in this sentence. This left the topic of Jesus sending out his twelve apostles to the inquiry of John the Dipper. When Jesus heard that John was arrested, he left for Galilee, Mt 4:12: “But *after* **Jesus has heard** that John was delivered up, He withdrew (into) Galilee.” Since then, Jesus established himself in Capernaum and found two of John’s disciples: Peter and Andrew. Then Jesus called James and John. All four went into the synagogue and Jesus healed the demoniac. Afterwards, they went to Peter’s and Andrew’s house and Jesus healed Peter’s mother-in-law. Many more were healed such as a leper and paralytic. Then Jesus called Matthew. Then Jesus went up the mountain side and his five disciples followed him and Jesus gave the Sermon on the Mount. The crowd found them on that mountain half-way through this discourse. Jesus went with his disciples to Jerusalem for the Passover and while there Jesus healed a man at the pools of Bethesda on the Sabbath. On that same Sabbath, his disciples picked grain to eat. Jesus was challenged for healing and not following custom on the Sabbath. So Jesus withdrew to the sea, but many followed to be healed. Jesus retreated to a mountain to pray and then selected his twelve disciples. After descending the mountain, he healed the multitude and then gave the Sermon on the Plain which is similar to the Sermon on the Mount. Jesus healed the Centurion’s servant and then raised the widow of Nain’s son.

Has heard is past tense participle translated with the use of time “*after*.” All translations agree with this use except TWENTY who translated with the use of attendant circumstance: “John had heard in prison what the Christ was doing, and asked.” John the Dipper heard the news of the miracles presented above and the messages especially from the Sermon on the Mount. Everyone is talking about it that this miraculous healer fame has reached the prison walls of the Castle of Machaerus, east the Dead Sea. John was there less than twelve months while Jesus was pursuing his ministry in Galilee. Many commentators are saying that John was depressed like Elijah who wanted to die under the juniper tree. He was not despondent as he was accustomed to being alone. Others say he lost faith. This would go against the reply of Jesus of the high regard for John. Many try to defend John’s reputation, and say this was only for his disciples’ benefit. Again, this was an inquiry from John himself. So why did John send his two disciples? It was not out of disloyalty but of perplexity. Just as the disciples of Jesus were surprised that their Master was going to die and not set up this earthly kingdom, John was also influenced by the Jewish teachings on this earthly kingdom. John knew that Jesus was the Messiah but did not understand why this kingdom was not unfolding. John was seeking clarity which most unbelievers did not want to hear. John knew who Jesus was but was confused by the method of his ministry.

Sent is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After sending.” This two disciples were entrusted with a message for Jesus. MSS has “by: *dia*” instead of “two: *duo*.” This does not make sense.

If it was “to: *pros*” as in Lu 7:19: “And after John has called to a certain two of his disciples he sent them (to) Jesus, saying, are Thou Thyself the One Who is coming or are we looking for another?” then it would make sense.

Matthew 11:3

Said is past tense meaning John was passing on a message to his disciples to ask Jesus. Some translations have put quotation marks after this verb of speaking but there is no conjunction “that: *oti*.”

Is coming is present tense participle translated as substantive modifying the article “the one.”

Are waiting is present tense meaning are we expecting for another. Notice the inclusion with the plural “we.” John was perplexed as he heard the works of Christ, notice not Jesus. John knew Jesus was, but was confused how this was going to unfold.

Matthew 11:4

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.”

Go is past tense participle translated with the use of attendant circumstance. All translations agree with this use.

Relate is past tense imperative meaning Jesus is exhorting these two disciples to report to John.

Are hearing and seeing are both present tense meaning the proclamation to John is all things that they are hearing and seeing, 1Jo 1:1: “**Which** was (from) *the* beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled (concerning) the Word of the Life.” The things that they are hearing are the teachings which were continuing from John that the kingdom of heaven is at hand. The things that they are seeing are the miracles that were continuing even at that time. Notice in the next verse, Jesus gives what they are seeing before what they are hearing.

Matthew 11:5

Are receiving sight is present tense meaning the blind are continuously looking up to the glories of God, Isa 35:5: “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.”

Are walking is present tense meaning the maimed are continuously walking, Isa 35:6: “Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.”

Are being cleansed is present tense meaning the ones affected with leprosy are continuously pronouncing clean in a levitical sense, Mt 8:3: “And Jesus stretched out His hand and touched him, saying, I am willing, be cleansed. And immediately his leprosy was cleansed.”

Are being raised is present tense in passive voice meaning Jesus had raised to life the son of the widow at Nain, Lu 7:11-18; and the raising of Jairus’ daughter may be two we can mention. There has to be more but not all are recorded as these miracles are in a continuous sense.

Are being evangelized is present tense in passive voice meaning the Gospel has reached the poor in spirit as those are in need of a physician, Mt 2:17: “Then that which was spoken (by) Jeremias the prophet **was fulfilled**, saying.” The kingdom of the heavens is theirs, Mt 5:3: “the poor *ones* in spirit *are* blessed; for the kingdom of the heavens is theirs.” Isa 61:1: “The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound.”

Matthew 11:6

Blessed is predicate adjective. This one is well-looked upon by God when Jesus is not a stumbling block or impediment in the way of proclaiming him as Christ.

Should not be offended is past tense in passive voice subjunctive meaning some put the condition as long they are not disgusted or appalled. This Greek verb “*skandalizo*” is where we get this English word “scandalized.” Some are ashamed to be associated with Christ, Isa 52:14: “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.” Even though John is in the fog about what is occurring, John has NOT found some occasion of stumbling but on the contrary, Jesus says John is well-looked upon. There is none greater than John the Dipper (except Jesus!), Mt 11:11: “verily I am saying to you, there has not risen (among) *those* born of women *is* greater than John the Dipper; but the one who *is* less (in) the kingdom of the heavens is greater than he.” Context would make those commentators to take heed that we should not judge, Mt 7:1: “**Stop** judging, in order ye may not be judged.”

Matthew 11:7

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: “And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching,” Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. This next chapter, Matthew deals with the teaching from Jesus on John the Dipper. First, John sent two of his disciples to question Jesus. Secondly, Jesus explains the ministry of John the Dipper.

VI. Galilean ministries, Mt 4:12-14:36

H. Teaching concerning John the Baptist, Mt 11:1-30

2. Jesus explanation of the ministry of John, Mt 11:7-19

7 But *while* **these things** were going *on*, Jesus began to be saying to the crowds (concerning) John, what went ye out to look at (into) the wilderness? **A reed** being shaken (by) the wind? 8 But **what** went ye out to see? **A man** *who* has been arrayed (in) soft garment? **Behold**, the ones *who* are wearing the soft

garments are (in) the houses of kings. 9 But **what** went ye out to see? A prophet? Yea, I **am saying** to you, and *one* more excellent than a prophet; 10 for this is (concerning) whom it has been written, behold, I Myself am sending My messenger (before) Thy face, who will prepare Thy way (before) Thee; 11 verily I am saying to you, there has not risen (among) *those* born of women *is* greater than John the Dipper; but the one who *is* less (in) the kingdom of the heavens is greater than he. 12 But **(from) the days** of John the Dipper (until) now, the kingdom of the heavens is being taken by violence, and *the* violent ones are seizing it. 13 For **all the prophets** and the law prophesied (until) John. 14 And if **ye are willing** to receive *it*, he himself is Elijah who is being about to be coming. 15 Let **the one** who is having ears to be hearing, keep hearing. 16 But **to what** will I liken this generation? It is **like** with little children who are sitting (in) the markets, and they are calling to their companions, 17 and are saying, we piped to you, and ye danced not; we mourned to you, and ye wailed not. 18 For John **came** neither eating nor drinking, and they are saying, he is having a demon. 19 The Son of man **came** eating and drinking, and they are saying, behold, a gluttonous man and a wine bibber, a friend of tax-gatherers and sinners. And the wisdom **was justified** (by) her children.

These things, is the word of emphasis in this sentence. This pronoun is genitive absolute of the participle in genitive case making it the subject of this verb. This pronoun refers to the discussion with the two disciples of John.

Were going is present tense participle translated with the use of genitive absolute with the reference to time “*while*.” Jesus is now transferring to expand this discussion with the crowds who were listening to the conversion between Jesus and the two disciples of John.

Began is past tense meaning Jesus started to expand this discussion.

To be saying is present tense infinitive with the use of completing the verb “began.” Jesus is advising the crowds concerning John the Dipper.

To look at is past tense infinitive with the use of purpose. These people were attendantly seeing or beholding for apprehension of higher realities. Was it for entertainment as a spectacle?

Reed is the word of emphasis in this sentence. This noun is apposition to “what.” This word means someone who bends with the wind, but this is not so with John. John was not easily shaken, fickle doubter, ever-changing or inconstant person. Just because he asked a question, it does not make him without fixed principles. John was a steadfast man and remained true even in prison. John’s ministry was not so trivial that it just warranted curiosity. Today our pulpits are filled with public policy.

Matthew 11:8

What is the word of emphasis in this sentence. This is the second question concerning John. The first in the last verse was in reference to what they were beholding: a fickle doubter! This second question is to what they are perceiving: a self-seeker!

To see is past tense infinitive with the use of purpose.

Man is the word of emphasis in this sentence. Before it was a reed, now a man who is a courtier. John did not attend the royal courts of earth, but was preparing the way for the King of Kings. Those who dressed in these fine clothes can be thought of as effeminate. John was rugged, a rugged individual! Contrast this garment of soft raiment to camel’s hair gives John greater strength than those flattering nobles, Mt 3:4:

“And John **himself** was having his raiment (from) camel’s hair, and a girdle of leather (about) his loins; and his food was locusts and wild honey.”

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Are wearing is present tense participle translated with the use of substantive modifying the article “the ones.” At that moment, a sycophant could have walked by, or Jesus could have been pointing at their castles.

Matthew 11:9

What is the word of emphasis in this sentence. This is the third question concerning John the Dipper. The first in verse 7, in reference to what they were beholding: a fickle doubter! The second question is to what they are perceiving: a self-seeker! This last question is to what they are perceiving: a revolter! Was his oracles given by God to overthrow the Roman rule? John was asked if he was the Messiah, Lu 3:15: “But while the people **are expecting** and while all are reasoning (in) their hearts (concerning) John, whether or not he himself might be the Christ,” Joh 3:28: “Ye yourselves **themselves** are bearing witness to me that I said, I myself am not that Christ, but that I am sent (before) Him.” John even expressed that he was not Elijah or the prophet, Joh 1:21: “And they asked him, therefore what? Are thou thyself Elijah? And he is saying, I am not. Are thou thyself the prophet? And he answered, No.” Jesus identifies later that John was Elijah in spirit, Mt 17:13: “**Then the disciples understood** that He spoke (concerning) John the Dipper to them.” Could John’s denial of that prophet to be Jeremiah? Mt 16:14: “And these ones said, some are saying that thou are John the Dipper; others Elias and others Jeremias, or one of the prophets.” Mr 6:15: “**Others were saying**, it is Elias; and others were saying, it is a prophet, or as one of the prophets.” Lu 9:19: “And these ones who have answered said, John the Dipper; and others, Elijah; and others, some prophet of the ancients has arisen.” The people thought John was a prophet, Mt 21:26: “But if **we should say**, (from) men, we are fearing the multitude; for all are holding John as a prophet.” These same people also thought Jesus was a prophet, Mt 14:5: “And *while* **he was wishing** to kill him, he feared the multitude, because they were holding him as a prophet.” 21:46: “And *although* **they were seeking** to lay hold of Him, they feared the crowds, because they were holding Him as a prophet.” Herod knew that John was a just and holy man, Mr 6:20: “For **Herod** was fearing John, *because* he knew *that* he *is* a just and holy man, and he was keeping him safe; and *after* he has heard him, he did many things *for him*, and heard him gladly.” Jesus said that John was the lamp which is burning and is shining, Joh 5:35: “**This one** was the lamp which is burning and is shining, and ye yourselves wished to rejoice (for) an hour (in) his light.” John did no miracles, but John’s witness concerning Jesus was true, Joh 10:41: “And many came (to) Him, and were saying, John did indeed no sign; but all whatsoever John said (concerning) this *Man*, it was true.”

Am saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming truly that John is a prophet of God, but more superior than any prophet, Am 3:7: “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” He gave better counsel from God than any other prophet as he was the one who prepared the way for Christ, Mal 3:1: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

Matthew 11:10

Has been written is perfect tense in passive voice meaning John's ministry was composed in the past and has abiding results as it was recorded by Mal 3:1. Notice Jesus changed the original prophecy from Malachi from "the way" to "thy way;" and "before me" to "before thee." Jesus is quoting this as in position of being Messiah as Jesus is addressing the crowd.

Matthew 11:11

Verily is a particle mentioned nine times before with the verb "saying" in this Gospel.

Has not risen is perfect tense in passive voice meaning the rising before the public. We call that today his stardom. John's celebrity is better known than all heroes. But after John had a better privilege because of what they witnessed, Lu 10:23,24: "And He turned (to) the disciples and said apart, blessed *are* the eyes which are seeing what ye are seeing. For **I am saying** to you, many prophets and kings desired to see what ye yourselves are seeing, and they saw *it* not; and to hear what ye are hearing, and they heard *it* not." We stand on John's shoulders as his witness is the transition from the old covenant to the new.

Matthew 11:12

(From) the days are the words of emphasis in this sentence. These days began when John appeared on the scene to prepare the way of the Lord.

Is being taken by violence is present tense in passive voice meaning the crowds that John the Dipper initiated are overpowering their way to find some way to benefit their own agenda. There is also the internal force. It is very difficult to find this spiritual kingdom on your own strength, Lu 13:24: "stop striving with earnestness to enter in (through) the narrow gate; for many, I am saying to you, will seek to enter in, and will not be able." It goes against the grain of fitting in with the world, Mt 7:13: "**Enter in** (through) the narrow gate; for the gate *is* wide and the way which is leading (to) destruction *is* broad, and there are many who are entering (through) it." The Holy Spirit did not have full force of being a comforter and of convicting sin until Pentecost; so at this time, sinners also had to press with force with desperation to find faith in this Messiah, Lu 16:16: "**The law** and the prophets *were* until John: (from) then the kingdom of God is being announced, and everyone is being forced (into) it." Many will abandon following Jesus and only a few stayed faithful unto the end just like John, Joh 6:66-68: "(From) that time many of His disciples went away (to) the things which are behind, and they were walking (with) Him no more. Therefore Jesus said to the twelve, are ye yourselves also wishing to be going away? No! Therefore Simon Peter answered him, LORD, (to) whom will we go? Thou art having **words** of eternal life."

Are seizing is present tense meaning the hostile ones would love to carry Jesus away and make him King, Joh 6:15: "Therefore after Jesus has known that they are being about to be coming and to be seizing Him, in order that they may make Him King, withdrew (into) the mountain Himself alone."

Matthew 11:13

All the prophets are the words of emphasis in this sentence. This is reversed in Luke with "the law," Lu 16:16: "**The law** and the prophets *were* until John: (from) then the kingdom of God is being announced, and everyone is being forced (into) it." The kingdom of heavens (used in Matthew as the Jews prefer not use the name "God") was initiated by John the Dipper, Mt 3:2: "and saying, keep repenting; for the kingdom of the heavens has drawn near," then Jesus, as he continued this message, Mt 4:17: "(From) that time Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near." Before this new dispensation, all the prophets and the law were their guide. The law is the

first five books which we call the Pentateuch or Torah. All the prophets refer to the remainder of the Old Testament. Moses and the prophets put the voice of God into words.

Prophesied is past tense meaning since John the Dipper was first announced, Lu 16:16. This was foretelling the kingdom of God starting with the prediction of the forerunner, Mal 3:1.

Matthew 11:14

Are willing is the word of emphasis in this sentence. This verb is present tense meaning the condition of desiring this truth.

To receive is past tense infinitive with the use of completing the verb “are willing.” This verb is different than the regular verb “to receive: *lambano*.” This word “*dechomai*” means to understand this truth. It is very difficult when John the Dipper himself said that he was not Elijah, Joh 1:21: “And they asked him, therefore what? Are thou thyself Elijah? And he is saying, I am not. Are thou thyself the prophet? And he answered, No.” But Jesus here and later says that Elijah came already, Mt 17:12: “but I am saying to you Elias came already, and they knew him not, but did to him whatever they desired: thus also the Son of man is being about to be suffering (from) them.” So how can we understand? The disciples understood that Jesus spoke concerning John the Dipper, Mt 17:13: “**Then the disciples understood** that He spoke (concerning) John the Dipper to them.” John the Dipper was in the spirit and power of Elijah as prophet, Lu 1:17: “And **he** himself will go forth (before) Him (in) *the* spirit and power of Elijah, to turn hearts of fathers (to) children, and *the* disobedient (to) *the* wisdom of *the* righteous, to make ready for *the* LORD a people *who* have been prepared.” The physical Elijah was with Moses in the Transfiguration. Peter, John and James would have recognized that it was John the Dipper. Jesus came in the spirit and power of David as king, Jer 30:9: “But they shall serve the LORD their God, and David their king, whom I will raise up unto them.” Eze 37:24: “And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.” Ho 3:5: “Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.”

Matthew 11:15

The one is the word of emphasis in this sentence. The article is the subject of imperative verb “keep hearing.”

Keep hearing is present tense imperative meaning those who are understanding, keep doing so. This saying is repeated again later, Mt 13:9: “Let **the one** who is having ears to be hearing keep hearing.” Jesus also uses this saying when he tells John to write to the leaders of the seven assemblies in Re 2:7,11,17,29 3:6,13,22.

Matthew 11:16

To what is the word of emphasis in this sentence. Jesus is now focusing on the violent ones from verse 12. The inconsistencies and fickleness of that age are being reproved by Jesus. The public sentiment are these violent ones as when they found that this is not the literal kingdom to overthrow the Roman rule, they form opinions concerning John and Jesus.

Like is the word of emphasis in this sentence. This comparative adjective is predicate adjective modifying the verb to be “is.” These violent ones are compared to little children who cannot be satisfied. These are not open-minded children, Mt 19:14: “but Jesus said, suffer the little children, and stop forbidding them to

come (to) Me; for the kingdom of the heavens is of the such;” but this simile is unruly and misbehaving children.

Are sitting is present tense participle translated with the use of substantive modifying “little children.” These little children are playing make-believe as mimicking the weddings and the funerals in Public Square. They are imitating in their play with their friends.

Matthew 11:17

Piped and danced not are both past tenses meaning they came to John the Dipper and praised him with song, but he preached kingdom of heaven. They expected a wedding feast with John, but John brought the message of repentance.

Mourned and wailed not are both past tenses meaning they came to Jesus for healing and he brought the same message of the kingdom of heaven. They expect a funeral procession with Jesus, but Jesus brought message of good news. These violent ones rejected both poles of righteous conduct without any reason whatever. They are spoiled children.

Matthew 11:18

Came is the word of emphasis in this sentence. This verb is past tense meaning John arose in influence.

Neither eating nor drinking both are present tense participles with the use of purpose. Luke says that John ate not bread nor drank wine, Lu 7:33: “For John the Dipper **has come** neither eating bread nor drinking wine, and ye are saying, he is having a demon.” His food was locusts and wild honey, Mt 3:4: “And John himself was having his raiment (from) camel’s hair, and a girdle of leather (about) his loins; and his food was locusts and wild honey.” This way of life was linked to insanity. This same generation also said Jesus is deranged, Joh 7:20: “The crowd answered and said, Thou are having a demon, who is seeking to kill Thee?” 10:20: “But many (of) them were saying, He is having a demon and is being mad; why are ye hearing Him?” They rejected John’s message by ridiculing his lifestyle of being austere and severe.

Matthew 11:19

Came is the word of emphasis in this sentence. This verb is past tense meaning Jesus arose in influence.

Eating and drinking both are present tense participles with the use of purpose. Now Jesus does the exact opposite of John and they are labelling our Lord as a voracious man, Mt 9:10: “And it came to pass while He was reclining at the table (in) the house, and behold, many tax-gatherers and sinners were coming and were reclining at the table with Jesus and His disciples;” a wino, Joh 2:2: “And Jesus also was invited and His disciples (to) the marriage;” and a publican, Lu 15:2: “And the Pharisees and the scribes were murmuring, saying, this One is receiving sinners and are eating with them.” They were not pleased with John and now with Jesus.

Was justified is past tense in passive voice meaning these wayward children mentioned before rejected John and Jesus but the publicans justified God, Lu 7:29: “And after all the people and the tax gatherers have heard they justified God, having been dipped *with* the dipping of John;” MSS has “works” instead of “children.” But the cross reference has children, Lu 7:35: “and the wisdom was justified (by) all her children.”

Matthew 11:20

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: "And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching," Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. This next chapter, Matthew deals with the teaching from Jesus on John the Dipper. First, John sent two of his disciples to question Jesus. Secondly, Jesus explained the ministry of John the Dipper. Now we see Jesus reproach the cities who rejected His ministry.

VI. Galilean ministries, Mt 4:12-14:36

H. Teaching concerning John the Baptist, Mt 11:1-30

3. Reproach of the cities, Mt 11:20-24

20 **Then** He began to be reproaching the cities (in) which the most of His mighty works took place, because they repented not. 21 **Woe** to thee, Chorazin! **Woe** to thee, Bethsaida! For if the works of power which have taken place (in) you took place (**in**) Tyre and Sidon, they repented possibility long ago (in) sackcloth and ashes. 22 **Besides** I am saying to you, it will be more tolerable for Tyre and Sidon (in) *the* day of judgment than for you. 23 And **thou**, Capernaum, who lifted up (to) the heaven, thyself will be brought down (to) Hades: for if the works of power which have taken place (in) thee took place (in) Sodom, it possibility remained (until) today. 24 But **I am saying** to you, that it will be more tolerable for *the* land of Sodom (in) *the* day of judgment than for you.

Then is the word of emphasis in this sentence. This adverb means at that time.

To be reproaching is present tense infinitive with the use of completing the verb. Jesus was shaming the impenitent cities with heavy judgment.

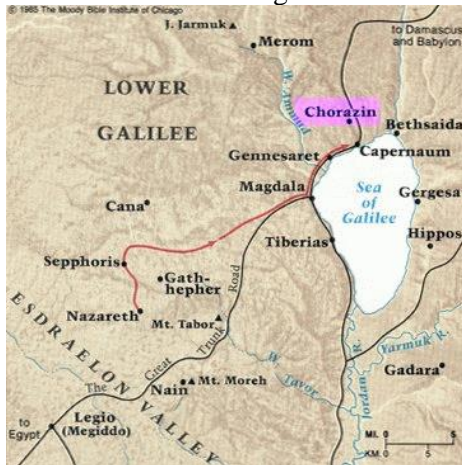
Took place is past tense meaning the majority of Christ's power in healing was performed.

Repented not is past tense meaning the reason these cities deserved a great rebuke is they witnessed God's dynamite power and they did not amend their hearts from the abhorrence of their past sins.

Matthew 11:21

Woe is the word of emphasis in this sentence. This is an exclamation of grief towards Chorazin. Luke gave the same rebukes with the discourse of the seventy much later, Lu 10:12-15: "**I am saying** to you, it will be more tolerable for Sodom (in) that day than for that city. **Woe** to thee, Chorazin! **Woe** to thee Bethsaida! for if the mighty works of power which have been taken place (in) you took place (in) Tyre

and Sidon, they repented long ago sitting (in) sackcloth and ashes. **Rather** it will be more tolerable for Tyre and Sidon (in) the judgment than for you. And **thou**, Capernaum, who was lifted up (to) the heaven, thyself will be brought down (to) Hades.” Chorazin is praised as an area famous for its very early harvest of grain. This is no doubt due to an abundance of black basalt stones and dark volcanic soil in the area. Chorazin’s steep sun-exposed hillside, with its dark coloration tends to warm up in the springtime, much earlier than surrounding areas.



It was not just at Chorazin, but it was also at Capernaum, that one can see the pagan symbol par excellence, the image of Helios, the Sun God. In Am 3:2: “You only have I known of all the families of the earth: therefore I will punish you for all your iniquities,” the prophet reprimands Israel in stern words that certainly apply to believers today: “You only have I chosen of all the families of the earth; therefore I will punish you for all your sins.” Bethsaida means house of fish. This is the hometown of Andrew, Peter and Philip, Joh 1:44: “Now Philip **was** (from) Bethsaida, (of) the city of Andrew and Peter.” 12:21: “therefore these ones came to Philip, who *was* (from) Bethsaida of Galilee, and they were asking him saying, Sir, we are desiring to see Jesus.” Jesus fed the 5,000 and healed a blind man near this city. The people did not respond to the message and miracles in their midst.



Have taken place is past tense participle translated with the use of substantive modifying the article “which” as this article refers to “the works of power” which mean dynamite.

Took place is past tense meaning the same as the root word as the above participle which is “to become.” These events came into existence. If these miracles took place in Tyre and Sidon, these people would have amended their past sins.



The king of Tyre was an ultimate example of pride, Eze 38. Ahab married Jezebel who was daughter of the Phoenician king.

Matthew 11:22

Besides is the word of emphasis in this sentence. This adverb means greater in quality.

I am saying verb is present tense meaning Jesus is affirming continuously this greater message.

More tolerable is predicate adjective meaning in the comparison of reciprocal proportion of judgment; it will be more bearable for Tyre and Sidon. This demonstrates that there are degrees of condemnation, Lu 12:47,48: “But **that** bondman who knew the will of his Lord, and prepared not nor did (according to) his will, will be beaten with many *striped*; but the one who knew not, but did *things* worthy of stripes, will be beaten few. But **to everyone** to whom much was given, much will be required (from) him; and to whom much was committed, they will ask him the more.” This warning also occurred when Jesus sent out his disciples, if the cities refused their message, Mt 10:15. This Day of Judgment is prepared for the unrighteous, 2Pe 2:9: “*the* LORD knows *how* to be delivering *the* pious (out of) temptation, and to be keeping *the* unrighteous *ones* (to) a day of judgment;” as every idle word will render an account, Mt 12:36: “But **I am saying** to you, “whatsoever the men should speak every idle word, they will render an account (of) it (in) day of judgment.” So we can have boldness in this day, 1Jo 4:17: “That love has been perfected (with) us (**by**) **this**, in order that we might be having boldness (in) the day of judgment, that even as He Himself is, also we ourselves are (in) this world.” God has set aside a day to be judging the habitable world in righteousness, Ac 17:31: “because He set a day (in) which He is being about to be judging the habitable world (in) righteousness, (by) a Man Whom He appointed, *because* He has given to all *in* having raised Him (from among) *the* dead.” This day is approaching, Heb 10:25: “not forsaking the assembling together of ourselves, even as *the* custom *is* with some, but encouraging *one another*; and by so much *the* more as ye are seeing the day *which* is drawing near.” Ninevites repented and will stand up on that day, Mt 12:41: “**Men** Ninevites will stand up (in) the judgment (with) this generation, and will condemn it; for they repented (at) the proclamation of Jonah; and behold, more than Jonah *is* here.” As the King will say unto Ninevites and all those on the righteous to go in and inherit the Kingdom, Mt 25:34: “**Then** the King will say to the ones (on) His right hand, come, the blessed of My Father, inherit the Kingdom which had been prepared (from) *the* foundation of *the* world.” White says: “God is too wise to make a mistake and too good to do wrong.” These Jews are not safe being descendants of Abraham. Jesus proclaimed to these religious rulers that they are not entering into the kingdom of heavens, Mt 23:13: “**Woe** to you, scribes and Pharisees, actors, for ye are shutting up the kingdom of the heavens (before) men; for ye yourselves are not entering, nor even ye are suffering the ones who are entering to enter.” For those cities who received the light, much is required. McGee says: “Light creates responsibility.”

Matthew 11:23

Thou, is the word of emphasis in this sentence. This personal pronoun is the emphatic subject of the verb “will be brought down.”

Capernaum is direct address, used as vocative. This city was the headquarters for Jesus and his disciples while they were travelling around Galilee. Capernaum had the most activity during Christ’s ministry.



This city was a fishing village which was a major east-west trade route and was the center for the Roman system of taxation, Mt 17:24: “And after they have come (to) Capernaum, the ones who were receiving the didrachmas came to Peter and said, is your teacher not paying the didrachmas? Yes!” It was also major military installation. Jesus was challenged by the religious leadership, Mr 2:4: “And while they were **not** being able to come near to Him (on account of) the crowd, they uncovered the roof where He was, and after they broke it up they are letting down the couch (on) which the paralytic was lying.” 7:5: “then the Pharisees and the scribes were questioning Him, why are Thy disciples not walking (according to) the tradition of the elders, but are eating bread with unwashed hands? Yes!” And those who supported Jesus wanted to make him King, Joh 6:15: “Therefore after Jesus has known that they are being about to be coming and to be seizing Him, in order that they may make Him King, withdrew (into) the mountain Himself alone.”

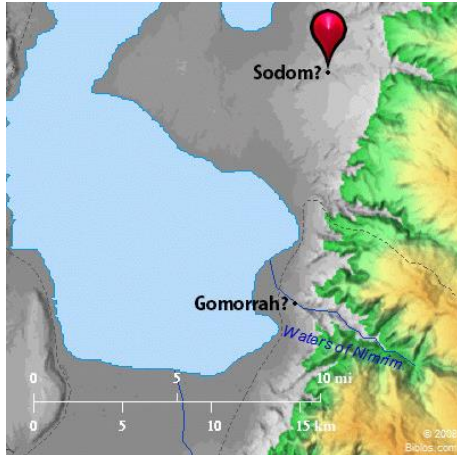
Lifted up is past tense participle translated with the use of substantive modifying “thou.” This city was raised to dignity and honor.

Will be brought down is future tense in passive voice meaning this city did not follow him as this city will be brought to ruin, Lu 10:15: “And **thou**, Capernaum, who was lifted up (to) the heaven, thyself will be brought down (to) Hades.”

Remained is past tense meaning Sodom would abide or endure on the condition that all the powerful works (dynamite) existed during their day.

Matthew 11:24

I am saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming over the judgment of Capernaum in the day of judgment. This is the same saying as with the two other cities in Mt 11:22; but instead of Tyre and Sidon, here is Sodom which God destroyed with fire and brimstone, Ge 19:24: “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.”



Matthew 11:25

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: “And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching,” Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. This next chapter, Matthew deals with the teaching from Jesus on John the Dipper. First, John sent two of his disciples to question Jesus. Secondly, Jesus explained the ministry of John the Dipper. Third, we saw Jesus rebuke the cities who rejected His ministry. Finally, Jesus closes with a prayer of praise.

VI. Galilean ministries, Mt 4:12-14:36

H. Teaching concerning John the Baptist, Mt 11:1-30

4. Praise of the Heavenly Father, Mt 11:25-30

25 **(At) that time** Jesus answered and said, I am praising Thee, O Father, LORD of the heavens and the earth, that Thou did hide these things (from) *the* wise and prudent, and did reveal them to unlearned. 26 **Yea**, Father, for thus it seemed well-pleasing (before) Thee. 27 **All things** were delivered to Me (by) My Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal *Him* to whoever. 28 **Keep coming** (to) Me, all the ones who are laboring and have been burdened, and I Myself will give you rest. 29 **Take** My yoke (upon) you, and learn (from) Me, for I am meek and lowly in heart; and ye will find rest to your souls. 30 For **My yoke** is easy and My burden light.

(At) that time are the words of emphasis in this sentence. This is right after Jesus condemned the three cities that refused to receive his message. Jesus leaves the crowd in thought and goes into one of his moods of worship.

Answered is past tense participle translated with the use of attendant circumstance. All translations agree with this use. Jesus is communicating with the Heavenly Father, Ge 14:19: "And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth." When we pray, is it just our thoughts and words making requests to the Heavenly Father? Let us be still and know that he is God, Ps 4:4: "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah." Let the Holy Spirit intervene on our behalf, Ro 8:26: "And in like manner also **the Spirit** is jointly helping our weaknesses; for that which we should pray for (according as) it is necessary, we know not, but Spirit Himself is making intercession (for) us with groanings inexpressible." We must worship God in spirit and in truth, Joh 4:24: "That God *is* Spirit; and for the ones who worshipping Him, it is necessary to be worshipping (in) spirit and truth." Jesus spoke to his Father in audible voice. Most scholars say that the Lord's prayer is when he taught his disciples how to pray, Mt 6:9-13 Lu 11:2-4. But reciting this is vain repetition, Mt 6:7: "But *while ye were praying* do not use vain repetitions, as the heathens *are doing*: for they are thinking that they will be heard (in) their much speaking." The true Lord's Prayer is reflected in Joh 17:1-17:26.

Am praising is present tense meaning Jesus is continuously recognizing the justice of his Father's works. We should also confess in our prayers the magnificence of our God. How supreme our Heavenly Father is! Just as Jesus taught his disciples how to pray: Heavenly Father, let thy name be sanctified, Mt 6:9: "Therefore keep yourselves praying for yourselves **thus**: our Father Who *is* (in) the heavens, let Thy name be sanctified." Gill and Pulpit say that this passage is parallel to Lu 10:21-22: "**(In) the same hour** Jesus rejoiced in the spirit, and said, I am praising Thee, Father, LORD of the heaven and the earth, that Thou hid these things (from) wise and prudent, and revealed these things to babes: yea, Father, for it was thus well pleasing before Thee. And He turned (to) the disciples and said, all things were delivered to Me (by) My Father, and no one is knowing who is the Son except the Father, and who is the Father, except the Son, and to whomsoever the Son should will to reveal *Him*." But this is much later after the return of the seventy which is between chapter 18-19. This is not the first time that Jesus repeats his message as with the Sermon on the Mount, Mt 5-7; and the Sermon on the Plain, Lu 6:20-49. Broadus says Luke has a similar passage but does not go as far it is the same event.

Did hide is past tense meaning God concealed from the unrighteous as they thought they were well-learned and intelligent. These self-righteous zealots are full of pride and self-conceit, 1Co 1:26-27: "For **ye are seeing** your calling, brethren, that many *are* not wise (according to) *the* flesh, not many *are* powerful, not many *are* high-born; but God selected for Himself the foolish things of the world, in order that He might be putting to shame the wise; and God selected for Himself the weak things of the world, in order that He might be putting to shame the strong things." Jesus is thanking his Father that he withheld truths from the wicked as we are not to cast our pearls before the swine, Mt 7:6: "Give **not** the *thing*

which *is* holy to the dogs; nor throw your pearls (before) the swine, lest they should trample upon them (with) their feet, and should have turned again *and* should rend you.” Many false doctrines originate with a truth mixed in with a lie because they never understood the truth in the first place. Many think the end justifies the means but to what end?

Did reveal is past tense meaning God disclosed his truth to those untaught and unskilled in the ways of religion, but ready to learn and accept by faith as a little child who is easily inviting the safety of a higher calling.

Matthew 11:26

Yea is the word of emphasis in this sentence. This particle means verily or truly.

Seemed is past tense meaning this revelation to the humble is what God does. This word means to become or to exist like the verb “to be.”

Well-pleasing is predicate nominative meaning this control of his truths brings satisfaction or delight. We should limit God’s precious truths to the willing as scoffers will try to discourage and distort these teachings, Mt 7:6.

Matthew 11:27

All things, is the word of emphasis in this sentence. These are inclusive as they refer to all matters of thought, action and intention, Joh 3:35: “**The Father** is loving the Son, and He has given all things (in) His hand.” Col 1:16,17: “because all things were created (by) Him, the things (in) the heavens and the things (upon) the earth, the visible and the invisible, whether thrones, or lordships or principalities or authorities: all things have been created (by) Him and (for) Him; and He is (before) all, and all things have stood together (in) Him.”

Were delivered is past tense in passive voice which implies to eternity even the pre-existence of the Messiah, Mt 28:18: “and Jesus came to *them and spoke* to them saying, all authority has been given to Me (in) heaven and (on) earth.” Jesus has control over all things to be head over all things, Eph 1:20-22: “which He wrought (in) Christ, *after* He has raised Him (from among) the dead, and He set *Him* (at) His right hand (in) the heavenlies, (above) every principality and authority and power and lordship, and name *which* was being named, not only (in) this age, but also (in) the one which was coming; and He put all things (under) His feet; and gave Him *to be* head (over) all things to the assembly.”

Is knowing exactly is present tense meaning only God the Father is continuously personally knowing accurately the Son, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.” The same goes reverse only the Son is continuously personally knowing accurately God the Father. Mankind is beholding God as looking through a darkly glass as knowing only in part. This fully known mentioned twice shows the full relationship between the Father and the Son.

Should be willing is present tense in passive voice subjunctive meaning the condition that Jesus had been given all authority should be wishing to disclose God.

To reveal is past tense infinitive with the use of completing the verb “should be willing.” This means Jesus has full authority to manifest God to those who believe in him for salvation. We may know God through our Lord Jesus Christ that we have peace, joy and victory through him, Ro 5:1,11: “Therefore

because we were justified (by) faith, *we are having peace* (toward) God (through) our LORD Jesus Christ, and not only *so*, but also we were boasting (in) God (through) our LORD Jesus Christ, (through) Whom we now received the reconciliation.” 1Co 15:57: “but thanks *is* to God to Whom is giving to us the victory (by) our LORD Jesus Christ.”

Matthew 11:28

Keeping coming is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is exhorting this plea to satisfy their longing, Joh 7:37: “And (in) the last great day of the feast Jesus stood, and cried saying, if anyone should be thirsting, let him keep coming (to) Me and keep drinking.”

Are laboring is present tense participle translated with the use of substantive modifying the article “the ones.” The invite is inclusive but not all will reply. This verb means those who are tired, exhausted and weary from their toils, burdens and griefs. This is here figurative which is fainting under the legal burden from those religious leaders, Mt 23:24: “**Blind guides**, who is filtering out the gnat, but is swallowing the camel.”

Have been burdened is perfect tense in passive voice participle translated with the use of substantive modifying the article “the ones.” These rites and unwarranted precepts have given them a load with too much burden. Jesus later warned the doctors of the law on placing these legal demands on the people, Lu 11:46. Jesus can release that religious piety. In Mt 12, more troubles in the legalistic opposition are declared.

Will give rest is future tense meaning Jesus himself emphatically by his work will give us rest.

Matthew 11:29

Take is the word of emphasis in this sentence. This verb is past tense imperative meaning this exhortation of taking his yoke would be easier than taking the yoke of the law or the government. We are always serving someone, so it would be better to serve Christ.

Matthew 11:30

My yoke is the word of emphasis in this sentence. This yoke is easy, good, and serviceable.



Matthew 12:1

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples

followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: "And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching," Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. Matthew dealt with the teaching from Jesus on John the Dipper. Now right after the Sermon on the Mount, Jesus deals with the teaching on the Sabbath.

Event	Matthew	Mark	Luke	John
Jesus in Jerusalem at the 2nd Passover	(A.D. 28)			5:1
Man healed at pools of Bethesda				5:2-15
Jesus challenged for healing on Sabbath				5:16-47
Disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Man's hand healed on the Sabbath	12:9-14	3:1-6	6:6-11	
Jesus withdraws to the sea	12:14-21	3:7		
Many follow Jesus to be healed		3:7-12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13-19	6:13-16	
Jesus descends and heals the multitude			6:17-19	
Sermon on the Plain			6:20-49	
Jesus heals a Centurion's servant	8:5-13		7:1-10	

Widow of Nain's son is raised			7:11-17	
John sends 2 disciples to question Jesus	11:2-6		7:18-23	
Jesus commends John the Baptist	11:7-19		7:24-35	
Jesus rebukes 3 cities	11:20-30			
Jesus dines with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals a demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	
Parables by the Sea	13:1-35	4:1-34	8:4-18	
Parables explained and told in private	13:36-53			
Orders to cross the Sea of Galilee	8:18-22	4:35	8:22	
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25	
Legion cast out of violent man	8:28-34	5:1-20	8:26-39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed by touching Jesus	9:20-22	5:24-34	8:42-48	
Daughter's death is reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
The 2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	
Death of John the Baptist	14:1-12			
Herod fears John the Baptist has risen		6:14-29	9:7-9	

VI. Galilean ministries, Mt 4:12-14:36

I. Lord of the Sabbath, Mt 12:1-13

1 **(At) that time** Jesus went on the Sabbath (through) the corn-fields; and His disciples hungered, and began to be plucking and to be eating *the* ears. 2 But *after* **the Pharisees** have seen *it*, they said to Him, behold, thy disciples are doing what it is not being lawful to be doing (on) Sabbath. 3 But **that One** said

to them, read ye not what David did, when he himself hungered and the ones (with) him? Yes! 4 How **he entered** (into) the house of God and ate the loaves of the presentation, which was it not lawful for him to be eating, nor for the ones (with) him except for the priests only? Yes! 5 Or read ye **not** (in) the law, that on the Sabbaths, the priests (in) the temple are profaning the Sabbath, and are guiltless? Yes! 6 But **I am saying** to you, "a greater than the temple is here." 7 But if **ye had known** what is, I am desiring mercy and not sacrifice, ye possibility condemn not the guiltless. 8 For the Son of man is **LORD** also of the Sabbath. 9 And *after* He **has departed** thence, He went (into) their assembly. 10 And **behold**, there was a man *who* is having the withered hand; and they asked Him, saying, is it lawful to be healing on the Sabbaths? In order that **they may accuse** Him. 11 But that One said to them, what man will there be (among) you, who will have one sheep, and if this *one* should fall on the Sabbaths (into) a pit, will he not lay hold of it and will raise *it* up? Yes! 12 Therefore **how much** is a man being better than a sheep? So that **it is lawful** to be doing well on the Sabbaths. 13 Then **He is saying** to the man, stretch out thy hand. And **he stretched it out**, and it was restored sound as the other *was*.

(At) **that time** are the words of emphasis in this sentence. These are the same words used in Mt 11:25: “(At) **that time** Jesus answered *and said*, I am praising Thee, O Father, LORD of the heavens and the earth, that Thou did hide these things (from) *the* wise and prudent, and did reveal them to unlearned” where then it was during the discourse of the cities who refused his teachings. Now on the same topic of where the religious rulers question his work on the Sabbath. This time of events is referring to the healing on the Sabbath which John records in his gospel. Joh 5:1 “(After) these things there was a feast of the Jews, and Jesus went up (into) Jerusalem.” Joh 5:9 “And immediately that man became well, and he took up his bed, and he was walking; and it was Sabbath (on) that day.” Joh 5:16 “And (because of) this the Jews were persecuting Jesus, and were seeking to kill him, because he was doing these things (on) a Sabbath.” Joh 5:17 “But Jesus answered them, my Father is working (until) now, and I myself am working.” Joh 5:18 “Therefore (because of) this the Jews were seeking the more to kill him, because he was not only breaking the Sabbath, but also was calling his Father God, making himself equal with God.” Joh 5:39 “Keep searching the scriptures, for ye yourselves are thinking to be having eternal life (in) them, and these ones are the ones who are witnessing (concerning) me;” Joh 5:40 “and ye are not willing to come (to) me, in order that ye might be having life.” Joh 5:45 “Stop thinking that I myself will accuse you (to) the Father: there is the one who is accusing you, Moses, (in) whom ye yourselves have hoped.” Joh 5:46 “For if ye believed Moses, ye possibility were believing me; for this one wrote (concerning) me.” Joh 5:47 “But if ye are believe not his writings, how will ye believe my words?”

John has a gap of a whole year from spring of A.D. 29 to spring A.D. 30. To put it during the spring of A.D. 30 would disregard altogether the order of Mark and Luke. So during this Passover of A.D. 29, Jesus is again questioned concerning his work on the Sabbath.

Went is past tense meaning Jesus journeyed on the Sabbath. Luke says that it was “after the first Sabbath,” Lu 6:1. This means the Passover was the first Sabbath, the second Sabbath was the seventh day of the week. Jesus died on Wednesday, on the Passover. The death of Jesus on Friday does not make the prophecy of Jonah and the teaching of Jesus to be in the grave three days and three nights. The three days are Thursday, Friday and Saturday. The three nights are Wednesday, Thursday and Friday. Jesus rose from the grave sometime Saturday evening and they noticed the empty tomb Sunday morning. Remember, the Jewish day begins at sunset around 6 P.M., not midnight like our calendar.

To be plucking and to be eating both are present tense infinitive with the use of completing the verb “began.” Mark adds “to be making their way,” Mr 2:23. Luke adds “rubbing them in the hands,” Lu 6:1. This was permitted according to De 23:25: “When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour’s

standing corn.” But the Talmud expressly has forbidden this on the Sabbath. They even followed the biblical rules of eating after the sheaf of first-fruits were presented to God on the second day of the feast of unleavened bread at the Passover, Le 23:14.

Matthew 12:2

The Pharisees is the word of emphasis in this sentence. The focus is now on these religious rulers. Luke says “some of the Pharisees,” Lu 6:2.

Have seen is past tense participle translated with the use of time “*after*.” All translations agree with this use. This verb means they perceived with their eyes what was occurring on the Sabbath.

Behold is past tense imperative meaning take notice!

Is not being lawful is present tense meaning they are not having authority or permission to conduct themselves in such a manner on the Sabbath, Mr 2:24: “And the Pharisees were saying to Him, behold, why are they doing *this* which is not lawful (on) the Sabbath?” Should Christians be Sabbath keepers? No! Gaebelein says: “The Christian believer is in perfect liberty, with no yoke and bondage upon him,” Ga 5:15: “But **if** ye are biting and devouring one another, keep seeing do not be consumed (by) one another.” Luke put it on the second Sabbath as he has plural for Sabbaths, Lu 6:2. Notice the Pharisees spoke to Jesus concerning what his disciples did like when his disciples of John asked Jesus concerning fasting, Mt 9:14. These religious rulers are putting responsibility on Jesus concerning what his disciples did on the Sabbath. We should not be surprised if the world will criticize our life, 1Pe 4:12: “**Dearly beloved, stop being surprised** *because of the fire of persecution* (among) you (for) trial to you, *which* is taking place as *although* a strange thing is happening to you.” They will be speaking evil of us because we are not running with them in their lifestyle, 1Pe 4:4: “**(In) which** they are thinking it strange *because* ye are not running with *them* (to) the same overflow of dissoluteness, they are speaking evil *of you*.”

Matthew 12:3

That One is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse. Mark has emphatic reply, Mr 2:25: “And He Himself was saying to them, read ye never Yes! what David did, when he had need and hungered, he himself and the ones (with) him?” Luke points out his reply, Lu 6:3: “And Jesus answered (to) them *and said*, read not even this, Yes! which David did, when he hungered, he himself and the ones who were (with) him?”

Read not is past tense with “not: *ouk*” in a question translates with an expected answer: yes! This compound verb consists of “by” and “to know by experience.” This means they did not only read this passage, but must have learned from it.

Hungered, is past tense meaning David emphatically and his servants craved ardently for food. The priest gave him hallowed bread, 1Sa 21:6: “So the priest gave him hallowed *bread*: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.” Because David had high authority, this action went uncondemned. These religious rulers are unwilling to condemn David, so it would be inconsistent to condemn the disciples. Necessity is far more important than to follow the strict observance of laws. The Sabbath is for man, not man for the Sabbath, Mr 2:27: “And He was saying to them, the Sabbath became (on account) the man, not the man (on account of) the Sabbath.”

Matthew 12:4

Entered is the word of emphasis in this sentence. This verb is past tense meaning David went into the tabernacle.

Ate is past tense meaning David consumed the loaves of the setting-out. David was fleeing southward from Gibeah as Saul was determined to slay him. He came to Nob, just north of Jerusalem where the tabernacle was located. Because of haste in his travels, he was famished. David deceived the high-priest saying the king sent him. Jesus does not talk about this deception, but only of partaking of what was forbidden. If the Pharisees approved of David's conduct, then how can they criticize what the disciples were doing? Their hypocrisy was open for all to see.

Was not is imperfect tense meaning this past tense is continuing and the expectant answer is yes because of the question with "not: *ouk*." It was unlawful then and it was unlawful during Christ's day. This was an argument that these religious rulers could not win. So if they hold that it was unlawful for his disciples, they have to admit what David did was also unlawful. Their pride in holding David to greater esteem than he is has lessened their accusation.

Matthew 12:5

Not is the word of emphasis in this sentence. This displays "not: *ouk*" the expected answer to this question is Yes!

Are profaning is present tense meaning the priests are continuously desecrating the Sabbath because they had to work on the Sabbath day. These priests had to bring sacrifices on the Sabbath day, Nu 28:9: "And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof." This is work, yet the priests were held blameless. So these two illustrations show that because of prestige or position, there are those who are innocent in the eyes of these religious rulers. In Christian churches, they preach that we should refuse work on the Lord's Day, and then they go out to eat lunch after the church service and expect to be waited on in the restaurant. What hypocrisy!

Matthew 12:6

Am saying is the word of emphasis in this sentence. This verb is present tense meaning this verb of speaking with "that: *oti*" translates with quotation marks.

Greater is a comparative adjective meaning Jesus is superior to the inner sanctuary "*hieron*." The priests serve this inner-sanctuary, and they are innocent. This inner-sanctuary is a type of the dwelling of God, but it is in a richer way in Jesus as his body will be sacrificed once for all, Joh 2:21: "But **this One** Himself was speaking (concerning) the temple of His body." The time with Jesus gives no rest for the disciples of Jesus just as there was no rest for the priests.

Matthew 12:7

Had known is the word of emphasis in this sentence. This verb is pluperfect tense meaning this completed action in the past of their personal experiential knowledge, they would have not been so condemning. Jesus is explaining this saying from the Old Testament as he directed it, Ho 6:6: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Jesus said this before in Mt 9:13: "But **go** and learn what it is, I am desiring mercy, and not sacrifice: for I came not to

call the righteous *ones*, but sinners (to) repentance.” The problem here was not the action of the disciples, but in the hearts of the Pharisees.

Matthew 12:8

LORD is the word of emphasis in this sentence. This saying is similar in Mr 2:28: “So that the Son of man is **LORD** also of the Sabbath” and Lu 6:5: “And He was saying to them, the Son of man is LORD also of the Sabbath.” Being Master, Jesus has the power of deciding what is proper on the Sabbath. He has full control and authority to regulate what is permitted on the Sabbath.

Matthew 12:9

Has departed is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Some translations agree with this use like AV and Garnier; but ASV, Moffatt, Murdoch, NET, RSV, Tyndale and WEB translated with the use of attendant circumstance: “he departed thence, and went.” This occurred the next Sabbath, Lu 6:6.

Went is past tense meaning Jesus entered into their synagogue and Luke adds that he was teaching, Lu 6:6: “And it came to pass also (on) another Sabbath *that* He has entered (into) the assembly and was teaching; and there was a man, and his right hand was withered.”

Matthew 12:10

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Is having is present tense participle translated with the use of substantive modifying “man.” This man is continuously possessing the dry-out hand, Mr 3:1: “And He entered again (into) the assembly, and a man who is having *his* withered hand was there.” This hand was deprived of body fluid. Luke being a physician was more specific saying it was his right hand, Lu 6:6.

Asked is past tense meaning the scribes and the Pharisees interrogated Jesus because they were watching Jesus whether he would heal on the Sabbath, in order that they may accuse him, Mr 3:2: “and they were watching him if He will heal him on the Sabbath, in order that they may accuse Him.” Lu 6:7: “And the scribes and the Pharisees were watching, whether He will heal (on) the Sabbath, in order that they may find an accusation against Him.”

To be healing is present tense infinitive with the use of subject from the impersonal verb “is it lawful.” Before this question, Jesus requested the man with the withered right hand to stand, Mr 3:3: “And He is saying to the man who is having the withered hand, arise (into) the midst;” because Jesus knew their reasonings in their hearts. The man arose and stood, Lu 6:8: “But He Himself knew their reasonings, and said to the man who was having the withered hand, arise, and stand (in) the midst. And he arose and stood.” The religious leaders asked a question concerning the legality of healing on the Sabbath. In Mark and Luke, Jesus replied with the question of whether it is lawful to do good or evil on the Sabbaths, meaning to save life or kill. But these ones remained silent, Mr 3:4: “And He is saying to them, is it lawful to do good on the Sabbaths, or to do evil? To save **life**, or to kill? But these ones were being silent.” Lu 6:9: “Therefore Jesus said (to) them, I will ask you, whether it is lawful to do good or do evil on the Sabbaths? To save or to kill **life**?”

May accuse is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the purpose of the religious rulers question was to collect evidence so they can declare in the judicial sense of guilt upon the works of Jesus.

Matthew 12:11

That One is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse. The focus is now returned to Jesus.

Should fall is past tense subjunctive meaning the condition of one sheep falling into a pit would lead to a rescue. The rescue is not the issue; it is doing it on the Sabbaths.

Will not lay hold of and will raise up both are future tenses with the question of negation “not: *ouchi*.” This translates with the expected answer: Yes! Jesus is saying that there is not a man who would not rescue his animal if it was hurt on the Sabbaths, De 22:4: “Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.” We feed our animals on the Sabbath, isn’t that labour? Jesus taught this lesson later on different occasions, Lu 13:15: “Therefore the LORD answered him, and said, pretender, are not each one of you loosing his ox or ass (from) the manger on the Sabbath, and *after each one* led *it* away is giving *it* drink? Yes!” 14:5: “And He answered and said (to) them, of which of you will an ass or an ox fall (into) a pit, and will he not immediately pull it up (on) the day of the Sabbath? Yes!” This is common sense to preserve one’s property.

Matthew 12:12

How much is the word of emphasis in this sentence. How much does a human being differ from a sheep?

Is being better is present tense meaning humans are of importance.

Is lawful is the word of emphasis in this sentence. This verb is present tense meaning it is right to be producing good works on the Sabbaths.

Matthew 12:13

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is speaking out to this man. Mark says that before he spoke, “Jesus looked around on them with anger, because he is being grieved at the hardness of their heart,” Mr 3:5.

Stretch out is past tense imperative meaning Jesus commanded this man to stretch forth his withered right hand.

Stretched out is the word of emphasis in this sentence. This verb is past tense meaning this man obeyed our Lord’s command.

Was restored is past tense in passive voice meaning this withered hand was restored to its former state just like his other hand, Lu 6:10: “And after He has looked around on all them, He said to him, stretch out thy hand. And he did so, and his hand was restored *it is* sound as the other *was*.” These religious rulers were watching and they were silenced by his arguments and were baffled by his action to the point they themselves were filled with madness, Lu 6:11: “But they themselves were filled with madness, and were consulting (with) one another *as to* what they should do to Jesus.”

Matthew 12:14

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: "And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching," Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. Matthew dealt with the teaching from Jesus on John the Dipper. Right after the Sermon on the Mount, Jesus dealt with the teaching on the Sabbath. This upset the Pharisees that Matthew deals with their refusal of our Lord. We first see the false accusation that Jesus was working with the devil.

VI. Galilean ministries, Mt 4:12-14:36

J. Pharisees refusal of Jesus, Mt 12:14-50

1. Accusation that Jesus' works are from Beelzebub, Mt 12:14-24

14 But *after* **the Pharisees** have gone out they held a council (against) Him how they may destroy Him. 15 But *after* **Jesus** has known *this* He withdrew thence, and great crowds followed Him, and He healed them all; 16 and He strictly charged them in order that they may not make Him publicly known; 17 so that that which has been spoken (by) Esaias the prophet may be fulfilled, saying, 18 behold My Servant Boy Whom I chose, My Beloved (in) Whom My soul was found delight; I will put My Spirit (upon) Him, and He will declare judgment to the Gentiles; 19 He will not strive nor cry out, nor anyone will hear His voice (in) the streets. 20 He will not break a bruised **reed**, and will not quench smoking flax, until He should bring forth the judgment (unto) victory. 21 And *the* Gentiles will hope (**in**) **His name**. 22 Then blind and dumb person who was being possessed by a demon, **was brought** to Him; and He healed him, so that the blind and dumb *one* also was speaking and was seeing. 23 And all the crowds were being amazed and were saying, is this the son of David? No! 24 And *after* **the Pharisees** have heard this they said, this one is not throwing out the demons except (by) Beelzebub prince of the demons.

The Pharisees are the words of emphasis in this sentence. The focus here is on these religious rulers who have been ridiculed with their fallacies of keeping the Sabbaths in their rituals.

Have gone out is past tense participle translated with the use of time "*after*." The only translation who agrees with this use is Garnier. All other translations found attendant circumstances as better use for this participle: "went out and held a consultation." With "time," it is a better picture that they stormed out, and then gathered together afterwards to plot a way to destroy Jesus. They were so upset with Jesus' replies that it drove them mad, Lu 6:11.

Held is past tense meaning they received one another for the purpose to deliberate with one another as to what they should do to Jesus, Lu 6:11: “But **they** themselves were filled with madness, and were consulting (with) one another *as to* what they should do to Jesus.”

May destroy is past tense subjunctive meaning the result they would like to achieve is to kill Jesus.

Matthew 12:15

Jesus is the word of emphasis in this sentence. Now the focus shifts to Jesus.

Has known is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Williams who translated with the use of cause: “because Jesus knew it, he left.” Jesus knew by experience that these religious rulers were planning to kill him, but it was the time, so he withdrew.

Followed and healed both are past tense meaning this is the normal pattern of Jesus’ ministry. The crowds accompanied Jesus and Jesus restored them to health. Notice these were great crowds and Jesus took care of them all. “And Jesus withdrew (with) his disciples (to) the sea; and a great multitude followed him (from) Galilee, and (from) Judea,” Mr 3:7. Then Jesus healed many, Mr 3:10; then he selected his twelve disciples to be preaching, Mr 3:14. And they are coming into a house to eat, Mr 3:19; but a crowd gathered together again, Mr 3:20. Many other events occur which you can see below.

Event	Matthew	Mark	Luke	John
Jesus in Jerusalem at the 2nd Passover	(A.D. 28)			5:1
Man healed at pools of Bethesda				5:2-15
Jesus challenged for healing on Sabbath				5:16-47
Disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Man's hand healed on the Sabbath	12:9-14	3:1-6	6:6-11	
Jesus withdraws to the sea	12:14-21	3:7		
Many follow Jesus to be healed		3:7-12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13-19	6:13-16	
Jesus descends and heals the multitude			6:17-19	
Sermon on the Plain			6:20-49	
Jesus heals a Centurion's servant	8:5-13		7:1-10	

Widow of Nain's son is raised			7:11-17	
John sends 2 disciples to question Jesus	11:2-6		7:18-23	
Jesus commends John the Baptist	11:7-19		7:24-35	
Jesus rebukes 3 cities	11:20-30			
Jesus dines with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals a demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	
Parables by the Sea	13:1-35	4:1-34	8:4-18	
Parables explained and told in private	13:36-53			
Orders to cross the Sea of Galilee	8:18-22	4:35	8:22	
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25	
Legion cast out of violent man	8:28-34	5:1-20	8:26-39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed by touching Jesus	9:20-22	5:24-34	8:42-48	
Daughter's death is reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
The 2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	
Death of John the Baptist	14:1-12			
Herod fears John the Baptist has risen		6:14-29	9:7-9	

Matthew 12:16

Strictly charged is past tense meaning Jesus admonished those who were healed to conceal this matter to avoid their desire to bring on this earthly kingdom which these believers thought may occur. These followers did not understand as his disciples that his mission was to be a sacrificial lamb and to set up this spiritual kingdom called the Church. This rebuttal occurred earlier in cleansing the leper, Lu 5:14; afterwards, healing two blind men, Mt 9:30; later deaf man who spoke with difficulty, Mr 7:36; much later, after the transfiguration, Mt 17:9. His fame would bring great hatred from these religious leaders, so it was not time for this great confrontation until the time of his death. These healings were only part of his ministry. The other part was to preach the glad tidings of the coming kingdom of God which would include repentance. The people were ready for miracles, but were not prepared to the Messiah. Further proof of this is how that his relatives were afraid of his popularity to the point that they thought he was

delirious or deranged, Mr 3:21: “And after those ones **have heard** *of it* they went out to lay hold of Him; for they were saying, He is beside Himself.”

May not make is past tense subjunctive meaning the purpose of this plea is to conceal this matter until the proper time for his coming sacrifice.

Matthew 12:17

Has been spoken is past tense in passive voice participle translated with the use of substantive modifying the article “which.”

May be fulfilled is past tense in passive voice subjunctive meaning another event in the life of Jesus proving that he is the Messiah the King.

Matthew 12:18

Behold is past tense imperative meaning take notice!

Servant means servant boy as it is NOT *doulos* as slave, but in a social position as “servant,” Isa 42:1-4: “Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.” Also reference to descent as “son,” Mt 3:17: “And behold, a voice (out of) the heavens, *which* is saying, this is My beloved Son, (in) Whom I took preference.” Isa 52:13: “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.” He will put forth the Branch, Zec 3:8: “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.” This humble condition is portrayed by Paul, Php 2:7-8: “but emptied Himself, having taken form of a bondman, having become (in) the likeness of men; and having been found in figure as a man *is*, He humbled Himself, *and* have become obedient (unto) death, even *the* death of *the* cross.”

Choose is past tense meaning my elect, Isa 42:1: “Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.” 43:10: “Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.” God is well pleased with his Son as he is beloved which here is direct address as vocative, Mt 3:17: “And behold, a voice (out of) the heavens, *which* is saying, this is My beloved Son, (in) Whom I took preference.”

Will put is future tense meaning God put his blessing upon Jesus at his baptism, Mt 3:16: “And after Jesus has been dipped, He went up immediately (from) the water, and behold, the heavens were opened to Him, and he saw the Spirit of God *Who* was opened to Him, and was descending (as) a dove, and was coming (upon) Him.” Joh 1:32-34: “And John bore witness saying, I have beheld the Spirit *which* was descending as a dove (out of) heaven, and it remained (upon) Him. **And I** myself knew not Him; but the One Who has sent me to be dipping (with) water, that One said to me, (upon) Whom thou should see the Spirit *Which* was descending and was abiding (upon) Him, this One is the One Who is dipping (with) *the* Holy Spirit. **And I** myself have seen, and have borne witness that this is the Son of God.” 2Pe 1:17: “For *because* **we have received** (from) God *the* Father honor and glory, *after* such a voice have been brought to Him (by) the very excellent glory, this is my Son, the beloved, (in) whom I

Myself have found delight.” Isa 11:2: “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.”

Will declare is future tense meaning Jesus fulfilled this prophecy, Isa 61:1-3: “The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.” Ac 10:38: “Jesus Who *was* (from) Nazareth, how God anointed Him with *the* Holy Spirit and with power, Who went through doing good and healing all which were being oppressed (by) the devil, because God was (with) Him;” 11:18: “And after they have heard these things they were silent, and glorified God, saying, then indeed God gave repentance (unto) life also to the Gentiles.” 13:47: “for thus the LORD has enjoined us, I have set thee (for) a light of *the* Gentiles *that* thou are (for) salvation (to) *the* uttermost part of the earth.”

Matthew 12:19

Will not strive nor cry out both are future tenses meaning Jesus will not shout out like a warrior, but shall be meek and peaceful. This is why Jesus is retraining those to publish these miracles during his ministry. Jesus is not seeking publicity or popularity, but only recognition that he is from God, and only through him they can find salvation, Joh 14:6: “Jesus **is saving** to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.” Jesus will declare the truth with gentleness, Mt 11:29: “**Take** My yoke (upon) you, and learn (from) Me, for I am meek and lowly in heart; and ye will find rest to your souls.” He will not bark like a dog nor croak like a raven as those who are howling for attention. Most politicians today are screaming advocates tearing down their opponents. Jesus did not quarrel with the religious leaders. He just stated the facts and quietly withdrew from their presence.

Nor will hear is future tense meaning Jesus was not a street crier who invaded their space by beating on a bucket or yelling for attention to the passers-by.

Matthew 12:20

Reed is the word of emphasis in this sentence. This is a **bruised reed** which is a sign of weakness or feebleness. This word “bruised” is a perfect tense in passive voice participle translated with the use of simple adjective modifying “reed.” This reed is crushed meaning it will not break. This image of Jesus will not strain as he is the easy yoke, Mt 11:28-30. Jesus will not crush the contrite heart.

Smoking is perfect tense in passive voice participle translated with the use of simple adjective modifying “flax,” meaning Jesus will not extinguish the slightest spark of repentance. Flax refers to the wick of a lamp and when the oil is exhausted, the flame flickers meaning feebleness. Jesus notices their weakness and minister grace to the smoldering wick.

Should bring forth is past tense subjunctive meaning Jesus will triumph over Jewish opposition and Gentile impiety by the death on the cross and victory over death by the resurrection from the grave, 1Co 15:54,57: “But whenever this **corruptible** should put on incorruptibility, and this mortal should put on immortality, then the word which has been written will come to pass, death was swallowed up (in) victory. But thanks *is* to God to Whom is giving to us the victory (by) our LORD Jesus Christ.”

Matthew 12:21

(In) **his name**, are the words of emphasis in this sentence. The apostles used the name of Jesus Christ to proclaim their association, Ac 4:10: “let it be known to you all and to all the people of Israel, that (in) the name of Jesus Christ the Nazaraean, Whom ye crucified, Whom God raised (from among) *the* dead, (by) Him this *one* stood (before) you sound.” The religious leaders rebuked these apostles and told them not to teach in the name of Jesus, Ac 4:18: “And they called them and charged them to be not speaking nor to be teaching (in) the name of Jesus.” 5:28,40: “saying, charge we not you by a charge not to be teaching (in) this name? Yes! And behold, **ye have filled** Jerusalem with your teaching, and are purposing to bring (upon) us the blood of this man. And they were persuaded by him; and after they have called to *them* the sent ones, they beat and enjoined them not to be speaking (in) the name of Jesus, and released them.” But they continued to preach in our Lord’s name, Ac 8:12: “But when they believed Philip *who* was preaching the things (concerning) the kingdom of God and the name of Jesus Christ, both men and women were being dipped.” They hazarded their lives for his name, Ac 15:26: “men *who* had given up their lives (for) the name of our LORD Jesus Christ.” These apostles taught that whosoever called on the name of the Lord shall be saved, Ac 2:21: “And **it will be**, whoever should call upon the name of *the* LORD everyone will be saved.” Paul certified that whosoever shall call upon the name of the Lord shall be saved, Ro 10:13: “For **everyone** whoever should call on the name of *the* LORD, will be saved.” There is neither salvation in any other name whereby we must be saved, Ac 4:12: “And there is **not** salvation (in) any way even one other; for neither there is another name (under) the heaven which has been given (among) men, (by) which it is necessary for us to be saved.”

Will hope is future tense meaning the world will put their trust in the name of Jesus, Col 1:27: “to whom God willed to make known what the riches of the glory of this hidden thing *are* (among) the nations, which is Christ (in) you the Hope of glory.”

Matthew 12:22

Was brought is the word of emphasis in this sentence. This verb is past tense in passive voice meaning someone led this blind and mute person to Jesus.

Was being possessed by a demon is present tense participle translated with the use of substantive modifying the adjectives blind and dumb. Later Jesus casted out a demon who made the person mute, Lu 11:14: “And He was casting out a demon, and it itself was dumb; and it came to pass after the demon has gone out, the dumb spoke. And the crowds wondered.” The same goes for the healing later as this was also one who was only mute but not blind, Mt 9:32: “And *while* **they** were going out, behold, they brought to Him a dumb man, *who* was being possessed by a demon.”

The blind and dumb is the same person as there is an article with the first noun but there is no article with the second noun joined by the conjunction “and: *kai*.” This is Grandville and Sharp rule. These two adjectives are in accusative case which renders them as accusative of general reference with the infinitive translated as subject of the infinitive verb.

Was speaking and was seeing both are present tenses infinitive translated with the use of result because of the particle “so that.”

Matthew 12:23

Were amazed with themselves is the word of emphasis in this sentence. This verb is imperfect tense in middle voice. They amazed themselves that they wondered in themselves how a carpenter boy from Nazareth can do such things. Much later, another group of Jews will ask the same question, Joh 7:40-42: “Therefore after many (out of) the crowd heard the word were saying, this is truly the prophet. **Others were saying**, this is the Christ. And others were saying, for is the Christ coming (out of) Galilee? No! Said **not** the scripture, "(out of) the seed of David, and (from) the village of Bethlehem where David was, the Christ is coming?" Yes!”

Is this meaning perchance is this son of David. The question with “not: *meti*” is expected answer: No! These people did not believe that this could be the Messiah as the relatives of Jesus were near and thought that he was going mad, Mr 3:21: “And after those ones have heard of it they went out to lay hold of Him; for they were saying, He is beside Himself.”

Matthew 12:24

The Pharisees is the word of emphasis in this sentence. Now the focus is on these religious leaders.

Have heard is past tense participle translated with the use of time “*after*.” Most translations agree with this use except TWENTY who translated with the use of attendant circumstance: “heard of it and said.” These religious leaders heard the division from the crowd like other crowds did later, Joh 7:43: “Therefore a division occurred (in) the crowd (because of) Him.”

Is not throwing out is present tense meaning the Pharisees agreed that Jesus is continuously casting out demons but through the powers of the prince of the demons. Mark says that the scribes were saying: “he is having Beelzebub,” Mr 3:22: “And the scribes who came down (from) Jerusalem were saying, He is having Beelzebub; and He is throwing out the demons (by) the prince of the demons.” This is the same reply found later in Lu 11:15: “But some (of) them said, He is casting out demons (by) Beelzebub prince of the demons” and Mt 9:34: “But the Pharisees were saying, He is throwing out the demons (by) the prince of the demons.”

Matthew 12:25

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: “And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching,” Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. Matthew dealt with the teaching from Jesus on John the Dipper. Right after the Sermon on the Mount, Jesus dealt with the teaching on the Sabbath. This upset the Pharisees that Matthew deals with their refusal of our Lord. We first see the false accusation that Jesus was working with the devil. Then we see Christ’s rebuttal.

VI. Galilean ministries, Mt 4:12-14:36

J. Pharisees refusal of Jesus, Mt 12:14-50

2. Jesus' rebuttal, Mt 12:25-37

25 But *because* Jesus **knows** their thoughts he said to them, every kingdom *which* divided (against) itself is being brought to desolation, and every city or house which divided (against) itself will not stand. 26 And if Satan is throwing out Satan, he was divided (against) himself; therefore how will his kingdom stand? 27 And if **I Myself** am throwing out the demons (by) Beelzebub, (by) whom are your sons throwing out? (**On account of**) **this** they themselves will be your judges. 28 But if I am throwing out the demons (**by**) *the Spirit* of God, then the kingdom of God came (upon) you. 29 Or **how** is anyone being able to enter (into) the house of the strong *man* and to plunder his goods, unless he should bind first the strong *man*? And **then** he will plunder his house. 30 **The one** who is not (with) Me, is (against) Me; and the one who is not gathering (with) Me is scattering. 31 (**Because of**) **this** I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men. 32 And **whoever** should speak a word (against) the son of man, it will be forgiven to him, but whoever should speak (against) the Holy Spirit, it will not be forgiven to him, neither (in) the now age nor (in) the coming *one*. 33 Either **make** the good tree and its good fruit, or make the corrupt tree and its corrupt fruit: for the tree is being known (from) the fruit. 34 **Offspring** of vipers, how are ye who are wicked, being able to be speaking good things? For the mouth is speaking (**out of**) **the abundance** of the heart. 35 **The good man** is putting forth the good things (out of) the good treasure; and the wicked man is putting forth wicked things (out of) the wicked treasure. 36 But **I am saying** to you, "whatsoever the men should speak every idle word, they will render an account (of) it (in) day of judgment. 37 For thou will be justified (**by**) **thy words**, and will be condemned (by) thy words."

Knows is the word of emphasis in this sentence. This verb is perfect tense participle but this transient verb always translates as present tense without the linear. It is here translated with the use of cause "*because.*" Williams agree with this use. AV, Murdoch, TWENTY and Tyndale translated with the use of attendant circumstance: "knew their thoughts, and said." NET translated with the use of time: "when Jesus realized what they were thinking, he said." This verb means intellectual knowledge. This shows that Jesus is omniscience, Mt 9:4: "And *after* Jesus **has perceived** their thoughts, He said, why for what reason are ye yourselves thinking evil (in) your hearts?"

Being brought to desolation is present tense in passive voice meaning every kingdom will be abandoned if it cannot stand united. United we stand, divided we fall, Lu 11:18: "And **if** Satan be divided (against) himself, how will His kingdom stand? Because **ye are saying**, I am casting out the demons (by) Beelzebub." Mark adds that Jesus is speaking to them in metaphors, Mr 3:23-24: "And after **He called** them **to Himself** He was saying to them (in) metaphors, how is Satan being able to be throwing out Satan? And if **a kingdom** should be divided (against) itself, that kingdom is not being able to stand."

Matthew 12:26

Satan is the word of emphasis in this sentence. Satan is the focus here.

Is throwing out is present tense meaning Satan rising up against himself, Mr 3:26: "and if that Satan has risen up (against) himself and has been divided, he is not being able to stand, but an end is having."

Will stand is future tense meaning the kingdom will have an end, Mr 3:26.

Matthew 12:27

I, is the word of emphasis in this sentence. The focus here is on our Lord Jesus Christ, Ac 19:13: “But certain took in hand exorcists (from) the wandering Jews to be naming the name of the LORD Jesus (over) the ones who were having the wicked spirits, saying, we are adjuring you *by* the Jesus Whom Paul is proclaiming.” These diviners were openly accepted by the Pharisees. Christ is not endorsing these exorcisms, but only to convey the hypocrisy of the Pharisees teaching.

(**On account of**) **this**, are the words of emphasis in this sentence.

Will be is future tense with the emphatic subject these exorcists will be the ones convicting these rulers.

Matthew 12:28

(**In**) **Spirit** are the words of emphasis in this sentence. This prepositional clause is the focus on God’s Spirit. This condition is based upon casting out demons through the Spirit of God, then they would be believing the kingdom of God reached them. Luke says it was by the finger of God, Lu 11:20: “But **if** I am casting out the demons (by) *the* finger of God, then the Kingdom of God came (upon) you.” His works, his credentials, accomplished by God’s power, were proof enough that the kingdom of God was at hand.

Matthew 12:29

How is the word of emphasis in this sentence. This adverb modifies the verb “is being able.”

To enter is past tense infinitive with the use of completing the verb “is being able.” This compound verb consists of “into” and “to enter” making it emphatic with the preposition “into.”

To plunder is past tense infinitive with the use of completing the verb “is being able.” This compound verb consists of “through” and “to seize.”

Should bind is past tense subjunctive meaning the condition of entering and plundering is based upon fastening first this strong man with chains. The adverb “first” is the word in emphatic position meaning the damage cannot occur unless this binding first, Mr 3:27: “**No one** is being able, to plunder, the goods of the strong man, *after* he entered (into) his house, unless he should bind first the strong man, and then he will plunder his house.”

Then is the word of emphasis in this sentence. This adverb modifies the verb “will plunder,” Mt 12:25: “But *because* Jesus knows their thoughts he said to them, every kingdom *which* divided (against) itself is being brought to desolation, and every city or house which divided (against) itself will not stand.” Luke later has a similar situation where the strong man is armed and someone should overcome that one and disarm him, he will divide up his spoils, Lu 11:21,22: “**Whenever** the strong *man who* has been armed should be keeping his own dwelling, his goods are (in) peace; but as soon as the stronger than he *who* has come upon *him* should overcome him, he is taking away his full armour (in) which he had trusted, and he is dividing his spoils.”

Matthew 12:30

The one is the word of emphasis in this sentence. This article is the subject of the verb “is,” Lu 11:23: “**The one** who is not (with) Me is (against) Me, and the one who is not gathering (with) Me is scattering.”

Matthew 12:31

(Because of) this are the words of emphasis in this sentence. This is referring to what was previously said of calling Jesus is working with Satan, Mt 12:24: “And *after* **the Pharisees** have heard this they said, this one is not throwing out the demons except (by) Beelzebub prince of the demons.”

Will be forgiven is future tense meaning every sin (we cannot say all, if so there would be not forgiveness of one sin) and slander (no articles with each noun meaning they are distinct) will be remitted like a debt let go. The slander against Jesus as by the questioning of his lineage can be disregarded if the accuser is repentant, Mt 12:23: “And all the crowds **were being amazed** and were saying, is this the son of David? No!” but slander against the Holy Spirit will not allow repentance because of the hardening of the heart, Mt 12:24. This is the unpardonable sin because their accusation is on the work of Christ being affiliated with Satan. All sinners who reject the call of salvation are rejecting the work of Christ on the cross. Many will not take heed to the call and later will come to the personal knowledge of Christ, but rejection by saying Jesus is having an unclean spirit is the only sin which God cannot forgive. This is an insult against the work of the Holy Spirit. Ananias and Sapphira tried to deceive the apostles, but it was against the Holy Spirit, Ac 5:3: “**But Peter said**, Ananias, why Satan filled thy heart, *that* thou has lied to the Holy Spirit, and thou has kept back (from) the value of the estate?” Paul slandered Jesus ignorantly and in unbelief, but was forgiven, 1Ti 1:13: “who was being previously a blasphemer and persecutor and insolent; but I was shown mercy, that *because* I was being ignorant I did *it* (in) unbelief.” There is sin unto death which cannot be forgiven, 1Jo 5:16: “**If** anyone should see his brother *who* is sinning a sin *which is* not (to) death, he will ask, and will give him life, for the ones who are not sinning (to) death. **There is** a sin (to) death; I am not saying (concerning) that *sin* in order that he may beseech.”

Matthew 12:32

Whoever is the word of emphasis in this sentence. This means this condition of anyone, Mr 3:28-30: “**Verily** I am saying to you, all the sins will be forgiven to the sons of men, and blasphemies whatsoever they should have blasphemed; but whosoever should have blasphemed (against) the Holy Spirit, he is not having forgiveness (to) the eternity, but he is liable to eternal judgment; because they are saying, He is having an unclean spirit.”

Should speak is past tense subjunctive meaning this is based upon the condition of anyone say a teaching against Jesus such as he is not deity, this discourse will be forgiven to that one. But if someone says anything against the Holy Spirit will not be forgiving during their lifetime nor in the next which is the second death. It is a fearful thing to refuse the call of the Holy Spirit, Heb 10:31: “**It is a fearful thing** to fall (into) *the* hands of *the* living God.”

Matthew 12:33

Make is the word of emphasis in this sentence. This verb is past tense imperative meaning produce the good tree with its good fruit. You cannot have a chestnut tree and expect apples.

Is being known is present tense in passive voice meaning the fruit will tell us what type of tree it is, Mt 7:16: “Ye will know them **(by) their fruits**; are they gathering a bunch of grapes (from) thorns, or figs (from) thistles? No!” Notice the fruit here is singular as are they followers of Christ or not, 1Jo 5:12:

“**The one** who is having the Son, is having that life; the one who is having not the Son of God, is having not that life.” The fruit of Jesus’ life was consistently good, yet they call him evil. This does not go with the nature of his words or deeds. One deed is challenged by the association with the devil, yet the deed was for good and they are saying it was for evil. This is not logical. The miracle these religious rulers saw was a good fruit, but they say the tree is corrupt. Jesus is saying you cannot have good fruit from a corrupt tree. The fruit cannot be separated from its source. So Jesus said: admit that I am good and I am also not in league with Beelzebub. But the Pharisees could not say this because their works were evil.

Matthew 12:34

Offsprings is the word of emphasis in this sentence. This noun is direct address with the use of vocative meaning these Pharisees are a generation of wicked men. They are cunning and malignant just as a poisonous serpent. Jesus was repulsed by their deceptive self-righteousness.

(Out of) the abundance is the word of emphasis in this sentence. This excess of the abounding heart comes out in words and speaks good things, Lu 6:45: “**A good man** is bringing forth that which *is* good (out of) the good treasure of his heart; and the wicked man is bringing forth that which *is* wicked (out of) the wicked treasure of his heart; for his mouth is speaking (out of) the abundance of the heart.” These religious rulers could not speak such things as their hearts were wicked, Joh 8:44: “**Ye** yourselves are (of) *the* father the devil, and ye are desiring to be doing the lusts of your father. **He** himself was a murderer (from) the beginning, and he has stood not (in) the truth because there is no truth (in) him. **Whenever** he should be speaking falsehood, he is speaking (out of) his own; because his is a liar and *he is* the father of it.” Ro 3:13,14: “Their throat *is* **an opened sepulcher**, they were using deceit with their tongues: poison of asps *is* (under) their lips: of whom the mouth is being full of cursing and of bitterness.”

Matthew 12:35

The good man, are the words of emphasis in this sentence. Our heart is like a treasure chamber where valuables are kept.

Matthew 12:36

Am saying is the word of emphasis in this sentence. This verb is present tense meaning the verb of speaking with “that: *oti*” is translated with quotation marks.

Should speak is past tense subjunctive meaning the condition of articulating sounds even though they are lazy talk (gossiping) will require an explanation at the time of judgment.

Matthew 12:37

(By) thy words are the words of emphasis in this sentence. The words which outpoured from the heart will be judged. A person could be mute, but God will judge him by the sounds of his heart.

Matthew 12:38

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was

teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: “And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching,” Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. Matthew dealt with the teaching from Jesus on John the Dipper. Right after the Sermon on the Mount, Jesus dealt with the teaching on the Sabbath. This upset the Pharisees that Matthew deals with their refusal of our Lord. We first see the false accusation that Jesus was working with the devil. Then we see Christ’s rebuttal. Afterwards, these religious rulers are seeking a sign.

VI. Galilean ministries, Mt 4:12-14:36

J. Pharisees refusal of Jesus, Mt 12:14-50

3. Seeking for a sign, Mt 12:38-45

38 Then some of the scribes and Pharisees **answered**, saying, Teacher, we are wishing to see a sign (from) Thee. 39 But **that One** Who has answered said to them, a wicked and adulterous generation is seeking for a sign, there will be no sign given to it. 40 For **even as** Jonah was (in) the belly of the great fish three days and three nights, thus the Son of man will be (in) the heart of the earth three days and three nights. 41 **Men** Ninevites will stand up (in) the judgment (with) this generation, and will condemn it; for they repented (at) the proclamation of Jonah; and behold, more than Jonah *is* here. 42 **Queen** of the south will rise up (in) the judgment (with) this generation, and will condemn it; for she came (from) the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon *is* here. 43 But whenever **the unclean spirit** should go out (from) the man, it is going (through) waterless places, seeking rest, and it is not finding *it*. 44 **Then** it is saying, I will return (to) my house, whence I came out; and *after* it came, it is finding being unoccupied, having been swept and having been adorned *house*. 45 **Then** it is going and is taking (with) itself seven spirits more wicked than itself, and *after* they entered in they are dwelling there; and the last of that man is becoming worse than the first. **Thus** it will be also to this wicked generation.

Answered is the word of emphasis in this sentence. This verb is past tense meaning some of these religious rulers who were scolded by Jesus earlier calling them offspring of vipers, Mt 12:34:

“**Offspring** of vipers, how are ye who are wicked, being able to be speaking good things? For the mouth is speaking (**out of**) **the abundance** of the heart,” are now asking for a sign. The scribes and Pharisees are the same group as there is an article with the first noun, but none with the second noun joined by the conjunction “and: *kai*.” This is the Grandville and Sharp rule.

Teacher is the direct address used as vocative. This noun means Rabbi of the Jewish religion. They are saying that Jesus is fit to teach but reject his teaching. This is an arrogant request for a sign from such a group who already committed the unpardonable sin. They are doing this to tempt our Lord, Lu 11:16:

“**And others**, *who* are tempting *Him*, were seeking a sign (from) heaven (from) *Him*.” Mt 16:1: “**And the Pharisees and Sadducees came to Him** tempting *Him* and asked a sign (out of) the heavens *that* He would show *it* to them.” They already witnessed a miracle of the person who was blind and mute as he was possessed by a demon, Mt 12:22: “Then blind and dumb person who was being possessed by a

demon, **was brought** to Him; **and He healed him**, so that the blind and dumb *one* also was speaking and was seeing.” Would another miracle change their hearts? No!

Matthew 12:39

That One is the word of emphasis in this sentence. This article refers to Jesus as he was addressed as Teacher in the previous verse.

Answered is past tense participle translated with the use of substantive modifying “that one.” Most translations have the use of attendant circumstance: “he answered and said.” Other translations have replaced the verb “said” with quotation marks.

Is seeking is present tense meaning more to demand or clamour for a sign as Jesus referred to this question from a wicked and adulterous generation. These religious rulers have departed from the way of the living God. They created their own traditions and turned to idolatry, Isa 57:3: “But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.” Ho 3:1: “Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.” Eze 16:15: “But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.” The Jews since their return from captivity were not in idolatry like their forefathers, but they God-forsaking and wicked. The last prophet Malachi warned the religious leaders of their pollution, Mal 1:6-7: “A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.” These priests did not give glory to God’s name, Mal 2:2: “If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.” They have departed out of the way, Mal 2:8: “But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.” These religious rulers during our Lord’s ministry were worse than any previous generation. Now the fullness of the time came, Ga 4:4: “but when the fullness of the time came, God sent forth His Son, *who* has come (of) a woman, *who* has come (under) law.” For the time was prophesied by Daniel, Da 9:25: “Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times;” of the 483 years from the decree of Artaxerxes in the twentieth year of his reign which was about 445 B.C., Ne 2:1-8. (Jewish calendar is 360 days which are 69 X 7). The 70th week is the seven year of Great Tribulation.

Matthew 12:40

Even as is the word of emphasis in this sentence. This adverb means Jesus will not display a miracle but will reveal prophecy concerning the prophet Jonah. This prophet Jonah was in the belly of a sea-monster for three days and three nights. Most commentators try to fit the tradition of the church that Christ died on Friday saying it is partial days. Their rebuttal of other days is because they insist that Christ arose from the grave at 6 A.M. on Sunday morning. But actually, this is when the followers of Jesus and others realised that Jesus is not in the tomb. The angel said that Christ was risen which is past tense, not at that moment. If we take these as three twenty-four hours, then Christ must have died on Wednesday afternoon about 3 P.M., but was not buried until about 6 P.M. which is the beginning of a new day for the Jews. Then Christ would have been in the grave Wednesday, Thursday and Friday night along with Thursday, Friday and Saturday during the day. This would make three full days and nights. Consequently, Christ

rose from the grave sometime that Saturday evening which is the first day of the week as the Jews start their day after sunset.

Matthew 12:41

Men is the word of emphasis in this sentence. This word refers to the males. These men of Nineveh will rule and reign with Christ because they repented of the preaching of Jonah. Greater than Jonah is found in Christ. Earlier Jesus said that he was greater than the temple, Mt 12:6: “But **I am saying** to you, a greater than the temple is here.” Jesus is the greatest preacher of the Gospel.

Matthew 12:42

Queen is the word of emphasis in this sentence. This Queen of the south is the Queen of Sheba who heard Solomon as she travelled from the ends of the earth to hear his wisdom. But greater than Solomon is found in our Lord Jesus Christ.

Matthew 12:43

The unclean spirit, are the words of emphasis in this sentence. This uncleansed demon is like the wild beasts of the desert trying to find a place to rest, Isa 34:14: “The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.” Alford says: “The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord.”

Should go out is past tense subjunctive meaning the result as the proof of a sign from heaven would only for a moment cleanse their heart, but because of their unbelief and wickedness, they would become worse and worse. If the wicked neglect the teachings of Christ, their hearts will harden to the Spirit’s call and will allow Satan to deceive them further.

Is going is present tense meaning this evil spirit is continuously passing through arid places as demons love death, Mt 8:28: “And *after* He **has come** (to) the other side (to) the country of the Gergesenes, two who were being possessed by demons met Him *while* they were coming (out of) the tombs, very violent, so that they were not availing any one to pass (by) that way.” There is no peace for these unclean spirits in these chaotic regions because there are no people to dwell in. These Jewish leaders taught that evil spirits frequented desolate places, but their hearts were waterless or parched as the desert.

Matthew 12:44

Then is the word of emphasis in this sentence. This adverb modifies the verb “is saying.”

Came is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “it cometh, and findeth.”

Is finding is present tense meaning this evil spirit is continuously discovering this dwelling place in the same state which it was when they left. This person did not fill their heart with God, but instead was full of himself.

Being unoccupied is present tense participle translated with the use of simple adjective modifying the supplied “house,” as the following three participles are all in accusative cases which “house” would be.

Having been swept is perfect tense in passive voice participle translated with the use of simple adjective modifying the supplied “house,” as the three participles are all in accusative cases which “house” would be.

Having adorned is perfect tense in passive voice participle translated with the use of simple adjective modifying the supplied “house,” as the three participles are all in accusative cases which “house” would be. This person like a hotel was ready for the next occupant not knowing that it would be a worst tenant than before. This one did not occupy their mind and heart with the truth of God. The truth will set them free as they are not screening their tenants. God has given us each a free will, so in this manner we are all landlords of our own souls. It is our decision to allow God to cleanse our souls or clean it ourselves, Eph 2:8-9: “for ye are saved by grace (through) faith; and this *is* not (of) yourselves, it is the gift of God; not (of) works, in order that anyone may not boast.” When we try to vindicate ourselves on works, we believe Satan’s lie, did God say? Ge 3:1: “Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” God is your greatest ally, but the Devil and his cohorts are man’s greatest problems. We are told as Christians to resist the devil, Jas 4:7: “Therefore submit yourselves to God. Resist the devil, and he will flee (from) you;” but be filled with the Holy Spirit, Eph 5:18: “And stop being drunk with wine, (in) which is dissoluteness; but keep being filled (with) *the* Spirit.”

Matthew 12:45

Then is the word of emphasis in this sentence. This adverb is modifying the verbs “is going” and “is taking.”

Entered in is past tense participle translated with the use of time “*after*.” Garnier, HCSB, Moffatt, NET, RSV, Tyndale and WEB agree with this use. AMP, ASV, AV, Murdoch, TWENTY and Williams translated with the use of attendant circumstance: “they go in and make.”

Are dwelling is present tense meaning now the eight evil spirits are continuously inhabiting this person’s temple. Seven is the number of completion which would make the full number of residing spirits to make the most misery for this person.

Thus is the word of emphasis in this sentence. This adverb modifies the verb “will be.” A generation is between 70 and 80 years. During the time of Christ, it will at the worse state of wickedness as they will crucify their own Messiah. This is the fullness of time, Ga 4:4: “but when the fullness of the time came, God sent forth His Son, *who* has come (of) a woman, *who* has come (under) law.” The fulness of the times (plural) is when Jesus will return, Eph 1:10: “(for) *the* administration of the fullness of times, to head up all things (in) the Christ, both the things (upon) the heavens and the things (upon) the earth.” Paul also calls it the fulness of the Gentiles, Ro 11:25: “For I am **not** wishing *that* ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise (in) yourselves, that hardness has happened (in) part to Israel, (until) which the fullness of the nations should come.” The second coming of our Lord will be in the same manner, 2Ti 3:1-5: “But keep knowing **this**, that (in) *the* last days difficult times will be present. For men **will be** lovers of self, lovers of money, vaunting, proud, evil speakers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, incontinent, savage, not lovers of good, betrayers, headlong, puffed up, lovers of pleasure rather than lovers of God, having a form of piety, but denying the power of it. And keep turning away thyself from **these**.” Paul thought it was during his lifetime that our Lord would return because of the conditions of perilous times. During that generation, orgies would rampant within their bath houses; divorce was at about 60%; homosexuality was a way of life; religious piety was of high regard. During the 1960’s and 1970’s, sexual revolution expanded around the world, prompting the religious right in the U.S.A. (consisting of both

Protestant and Catholic groups) to try reforming the wicked by pushing the “Moral Majority” as a political movement. It swept out the uncleanness, but the ungodly became worse as the homosexuals demanded the right to marriage. Now we have transgenders demonstrating for equality, and polygamy is pushing its way into the mainstream. What can we expect next?

Matthew 12:46

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: “And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching,” Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. Matthew dealt with the teaching from Jesus on John the Dipper. Right after the Sermon on the Mount, Jesus dealt with the teaching on the Sabbath. This upset the Pharisees that Matthew deals with their refusal of our Lord. We first see the false accusation that Jesus was working with the devil. Then we see Christ’s rebuttal. Afterwards, these religious rulers were seeking a sign. Finally, Jesus refuses to associate with his family members.

VI. Galilean ministries, Mt 4:12-14:36

J. Pharisees refusal of Jesus, Mt 12:14-50

4. Jesus’ family wishing to see Him, Mt 12:46-50

46 But *while* He has **yet** been speaking to the crowds, behold, *His* mother and His brothers had stood without, seeking to speak to Him. 47 Then one of the crowd **said** to Him, behold, Thy mother and Thy brothers have stood without, seeking to speak to Thee. 48 But that One Who has answered said to him who has spoken to Him, who is My mother? And **who** are My brethren? 49 And He stretched out His hand (to) His disciples *and said*, behold, My mother, and My brethren. 50 For **whosoever** should do the will of My Father Who *is* (in) *the* heavens, he himself is My brother and sister and mother.

Yet is the word of emphasis in this sentence. This adverb modifies “has been speaking.” This word means still or further.

Was speaking is present tense participle translated with the use of genitive absolute with the reference to time “while.” The personal pronoun also in genitive case is translated with the use of genitive absolute with the reference as subject to the verb “was speaking.” Jesus was still uttering his words to the crowds.

Had stood without is pluperfect tense with the adverb “outside or out of doors.” Since Jesus has started his ministry, his relatives have become permanently not his family. His mother and brothers are his followers. Matthew has viewed it this way because Jesus is King of the Jews. It would be wrong to call Mary mother of God where it is not found in Scripture. She is mother of the physical child Jesus and a

sword will go through her soul because she will lose her child to the will of God, Lu 2:35: “and also a sword will go through thy soul; so that *the* reasonings (of) many hearts may be revealed.” We know that Mary was a saved woman because of her testimony, Lu 1:46,47: “And Mary **said**, My soul is magnifying the LORD, and my spirit exulted (in) God my Saviour.” The other Gospels, Mark viewed Jesus as a servant so that he recorded his relatives coming in the present tense, Mr 3:31: “Then *His brethren and His mother **are coming***, and while they were standing without they sent (to) Him, calling Him.” Luke viewed Jesus as God in the flesh so that he recorded his relatives coming in past tense, Lu 8:19: “And His mother and His brethren **came** (to) Him, and they were not being able to get to Him (because of) the crowd.” All three tenses are correct. It depends on perspective. Mark did mention that they were there before, Mr 3:21: “And after those ones **have heard** of it they went out to lay hold of Him; for they were saying, He is beside Himself.” Mark is simply saying that these relatives are now trying to relieve Jesus of this confrontation. Luke is putting both situations at the beginning of the discourses with the religious rulers and this final exhortation in the same thought. Look closely how Luke changes from past tense to present tense while Mark changes from present tense to past tense. They had stood outside the door of the house of the healed blind and mute person. They were there the whole time while Jesus rebuked the religious rulers.

Seeking is present tense participle with the use of purpose. They could not enter the house because of the crowd, Lu 8:19. They wanted to seize Jesus from his own folly. This is why they wanted to get to him. They were craving continuously to stop this teaching by force. They thought it was best to protect their family. They made continuous efforts to seize their family member. Truthfully, these family members were interfering with his work as Jesus had to gently rebuke his mother on a former occasion earlier, Joh 2:4: “Jesus **is saying** to her, what *is it* to Me and to thee, woman? Mine hour is not come **yet**.”

To speak is past tense infinitive with the use of result. Their end game was to confront Jesus of how he is stirring up the crowd. They just wanted to declare or disclose their thoughts on the matter (*laleo*).

Matthew 12:47

Said is the word of emphasis in this sentence. One person from the crowd declared this to Jesus. Mark used the plural as “they said,” Mr 3:32. Luke was not specific as he said: “it was proclaimed,” Lu 8:20.

Have stood is perfect tense and is the same found in Luke, Lu 8:20.

To speak is past tense infinitive with the use of result which is the same in the previous verse. Luke says “they are wishing to see,” Lu 8:20: “And **it was proclaimed** to Him, saying, Thy mother and Thy brethren have stood without, wishing to see Thee.”

Matthew 12:48

That One is the word of emphasis in this sentence. This article is used as previous reference from the previous verse “Him,” and is used as subject of the verb “said.”

Has answered is past tense participle translated with the use of substantive modifying the article “that One.” Most translations have the use of attendant circumstance: “he answered and said.”

Has spoken is past tense participle translated with the use of substantive modifying “to him.” Notice the singular here referring to the “one” in the previous verse. Mark and Luke has plural “them,” Mr 3:33: “And **He answered** them, saying, who is My mother or My brethren?” Lu 8:21: “And **that One** Who

has answered said (to) them, My mother and My brethren are the ones who are hearing the word of God and are doing it.”

Matthew 12:49

Stretched out is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated it with the use of time: “After extending.” Williams translated it with the use of means: “with a gesture.” Mark says that Jesus looked around those sitting around him, Mr 3:34: “And after He looked around on in a circuit the ones who were sitting (around) Him, He is saying, behold, My mother and My brethren.”

Matthew 12:50

Whosoever is the word of emphasis in this sentence. This pronoun means certain ones who are on this condition (*hostis an*). Luke is more specific on calling them “the ones,” Lu 8:21: “And that One Who has answered said (to) them, My mother and My brethren are the ones who are hearing the word of God and are doing it.”

Should do is past tense subjunctive meaning the condition of a certain one executing the inclination of God is a relative of Jesus, Mr 3:35: “for whoever should do the will of God, this one is My brother and My sister and mother.” Luke says: “the ones who are hearing and doing the word of God,” Lu 8:21. Hearing at times leads to actions. Not everyone who is calling himself Christian is entering the kingdom of heaven, Mt 7:21: “**Not** everyone who is saying to Me, LORD, LORD, will enter (into) the kingdom of the heavens; but the one who is doing the will of My Father Who *is* (in) *the heavens will enter*.” This is not the will of man, but the will of God, Joh 1:12,13: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name; the ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God.” Therefore, the will of the Father is to accept Jesus as the Christ, and receive Him as your Savior. Then you will call upon His name, Ro 10:13: “For **everyone** whoever should call on the name of *the* LORD, will be saved.”

Matthew 13:1

After Jesus settled in Galilee in the city of Capernaum, he found again Peter and Andrew and called them to the ministry. Then Jesus also called James and John to the ministry. Jesus decided to go throughout Galilee. The report of these miracles circulated and great crowds arrived with their sick. Jesus healed them. Because of the great multitudes of people, Jesus went up the mountain side and his disciples followed him and he taught them there. This is called the Sermon on the Mount. This discourse was teaching His disciples not to follow the traditions of the religious leaders. There are a series of miracles to show that His teachings are having authority. Matthew is not following chronological order as some of these miracles occurred before the Sermon on the Mount. Jesus went back to Nazareth and this is the second rejection from his old neighborhood. Mark says: “And He was wondering because of their unbelief; and He was going about the villages in a circuit teaching,” Mr 6:5. Also the burden of the lost moved Jesus to request his disciples to compel the Holy Spirit to send labourers into the harvest, Mt 9:38. Jesus is now acting on his teaching by sending out his twelve apostles into the harvest. As since the Sermon on the Mount, Matthew is not following the next events chronologically, but topically. Matthew dealt with the teaching from Jesus on John the Dipper. Right after the Sermon on the Mount, Jesus dealt

with the teaching on the Sabbath. This upset the Pharisees that Matthew dealt with their refusal of our Lord. Jesus rebuked these false accusations. Now we come to the parables.

VI. Galilean ministries, Mt 4:12-14:36

K. Parables, Mt 13:1-52

1. Sower, Mt 13:1-23

1 And **(in) that day** *after Jesus* went forth (from) the house He was sitting down (by) the sea; 2 And great crowds were gathered together (to) Him, so that He has entered (into) the boat to be sitting down, and all the crowd had stood (on) the shore. 3 And **He spoke** to them many things (in) metaphors, saying, behold, the one who was sowing went out to be sowing. 4 And (while) he **was sowing** some fell (by) the way, and the birds came and devoured them. 5 And **some** fell (upon) the rocky places, where they were not having much earth, and immediately they sprang up (because of) they were not having depth of earth; 6 and *after the* sun has arisen they were scorched, and (because of) they were not having root they were dried up. 7 And **some** fell (upon) the thorns, and the thorns grew up and choked them. 8 And **some** fell (upon) the good ground, and were yielding fruit, one *is* hundred, another *is* sixty, another *is* thirty. 9 Let **the one** who is having ears to be hearing keep hearing. 10 And *after* the disciples **have come to Him** they said to Him, why are thou speaking to them (in) metaphors? 11 And **that One** Who has answered said to them, "it has been given to you to know the hidden things of the kingdom of the heavens, but it has not been given to them. 12 For **whosoever** is having, it will be given to him, and it will be in abundance; but whosoever is having not, even what he is having it will be taken away (from) him." 13 **(Because of) this** I am speaking (in) metaphors, to them, because *while* they are seeing, they are seeing not, and *while* they are hearing, they are hearing not, nor are they understanding. 14 And the prophecy of Esaias **is being fulfilled** in them, which is saying, ye will hear in hearing, and ye shall on no wise understand; and *while* ye are seeing, ye will see, and shall in no wise perceive. 15 For the heart of this people **was calloused**, and they heard heavily with the ears, and they closed their eyes; lest they should see with the eyes, and should hear with ears, and should understand with the heart, and should turn and I should heal them. 16 But **your** eyes *are* blessed, because they are seeing, and your ears *are blessed*, because they are hearing. 17 For **verily** I am saying to you, "many prophets and righteous *men* desired to see what ye are seeing, and they saw *them* not; and to hear what ye are hearing and they heard *them* not." 18 Therefore hear ye yourselves the metaphor of the sower; 19 *While anyone* is hearing the word of the kingdom and is understanding *it* not, the wicked one is coming and is snatching away that which has been sown (in) his heart. **This** is the one who was sowed (by) the way. 20 And **the one** who was sowed (upon) the rocky places, this is that one who is hearing the word and immediately is receiving it (with) joy; 21 but he is having no root (in) himself but is temporary; but *after* tribulation or persecution happened (on account of) the word, immediately he is being offended. 22 And **the one** who was sowed (among) the thorns, this is the one who is hearing the word, and the care of this life and the deceitfulness of riches is choking the word, and it is becoming unfruitful. 23 But **the one** who was sowed (on) the good ground, this is the one who is hearing and understanding the word; who is bringing forth fruit indeed, and is producing one hundred, another sixty, another thirty.

(In) that day are the words of emphasis in this sentence. This was the same day that Jesus rebuked the religious leaders when they asked for a sign. Jesus was in the house of the man who was blind and mute while his relatives were outside trying to seize him.

Went forth is past tense participle translated with the use of time “*after*.” Garnier agreed with this use. Most translations have the use of attendant circumstance: “Jesus went out of the house and sat.” The main verb “to sit” is not past tense, but imperfect tense “was sitting.” Jesus was sitting by the sea meaning he was on the beach.

Matthew 13:2

Were gathered together is the word of emphasis in this sentence. This verb is past tense in passive voice meaning a large number of people were assembled around Jesus.

Has entered is past tense participle translated with the use of accusative absolute where the personal pronoun in the accusative case is used as accusative of general reference meaning it becomes the subject of the accusative participle. This verb means Jesus stepped into the boat. This is the result of having great crowds smothering our Lord.

To be sitting down is present tense infinitive with the use of purpose. The seating position was the normal way of teaching during his ministry, Lu 4:20: “And after He has rolled up the book, He delivered *it* to the attendant *and sat down, and the eyes* of all (in) the assembly were fixed upon Him.”

Had stood is pluperfect tense meaning this great crowd all stood during his whole discourse as with this verb, it has the imperfect sense. They all wanted to see what type of miracle he may do next. No one wanted to miss a thing.

Matthew 13:3

Spoke is past tense meaning Jesus disclosed his thoughts. He uttered these parables, but the great crowd would not understand them, Mt 13:13. Metaphor is where we get the Greek word “*parabole*.” A parable is earthly story with heavenly meaning. These stories could be real or fictional. In this chapter, there are seven metaphors. The number seven means complete. Throughout this chapter Jesus explains the first two metaphors with this:

Seed	Word of God
Tree	World power
Leaven	Evil
Wayside	Hearing but not understanding, Mt 13:19
Rocky places	Hearing and receiving but no root, Mt 13:20-21
Thorns	Root of all Evil, Mt 13:22
Good ground, Righteous	Fruitful, Mt 13:23, 43
Granary	Heaven, Mt 13:30, 43
Sower good seed	Son of Man, Mt 13:37
Field	World, Mt 13:38
Good seed	Sons of the kingdom, Mt 13:38
Darnel, practicing lawlessness	Sons of the evil one, Mt 13:38, 41
Sower darnel	Devil, Mt 13:39
Harvest	Completion of the age, Mt 13:39
Harvesters	Angels, Mt 13:39
Birds	Evil

Was sowing is present tense participle translated with the use of substantive modifying the article “the one.” This one is the Son of man who is our Lord Jesus, Mt 13:37.

To be sowing is present tense infinitive with the use of purpose. Jesus’ ministry was proclaiming the glad tidings of the kingdom, Mt 4:23: “And Jesus was going about all Galilee, teaching (in) their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness (among) the people.”

Matthew 13:4

Was sowing is present tense infinitive translated with the use of time because of the preposition with the article "*en to*" which translated as "while." The personal pronoun is translated with the use of accusative of general reference becoming the subject of the infinitive.

Fell is past tense meaning the Word of God descended upon their ears but they did not understand, Mt 13:19.

Came and devoured both are past tense meaning the devil will eat up the Word of God, Lu 8:5: "The one who is sowing **went out** to sow his seed; and (while) he was sowing some fell (by) the way, and it was trampled upon, and birds of heaven devoured it." This earth is hardened ground because many have trampled upon by the affairs of the world, 1Jo 2:16: "because every thing which *is* (in) that world, the desire of the flesh, and the desire of the eyes, and the vaunting of life, is not (out of) the Father, but is (out of) that world." These birds are Satan himself, and as plural they are his evil workers, Mr 4:15: "And **these ones** are the ones (by) the way, where the word is being sown, and whenever they should hear, Satan is coming immediately and is taking away the word which has been sown (in) their hearts." These are curious folks who like to hear a new thing but have no desire to accept these truths, Ac 17:21: "Now all **Athenians** and the sojourning strangers were spending their leisure (in) nothing else than to be telling something and to be hearing newer."

Matthew 13:5

Some is the word of emphasis in this sentence. Some seeds which are the Word of God descended upon their ears and they received it gladly but did not understand because they formed their own religion, Mt 13:20-21.

Sprang up is past tense meaning they showed a form of godliness but denying the power of it, 2Ti 3:5: "having a form of piety, but denying the power of it. And keep turning away thyself from **these**."

Matthew 13:6

Has arisen is past tense participle translated with the use of genitive absolute with reference to time "*after*." The noun "sun" is also in genitive case is translated with the use of genitive absolute being subject of the genitive participle. The sun is light and light exposes darkness, so these religious activities will not bring fruits of repentance.

Were dried up is past tense in passive voice meaning these religious activities are useless like the withered hand, Tit 3:5: "not (out of) works which *were* (in) righteousness which we ourselves practised, but He saved us (according to) His mercy, (through) *the* washing of regeneration and renewing of *the* Holy Spirit." Notice there is "no root" meaning they do not have the Root of Righteousness, Ro 11:16: "Now since **the first-fruit** *is* holy, also the lump *is* and if the root *is* holy, and the branches *are*." Israel was offered the kingdom of heaven, but they refused it and now by this parable we see the break of the branches, Ro 11:17: "But if **some** of the branches were broken off, and thou thyself *who* have was a wild olive tree was grafted in (among) them, and became a fellow-partaker of the root and the fatness of the olive tree." Now the kingdom of God is being offered to the Gentiles. In Lu 8:6: "And **other** fell (upon) the rock, and it sprang up *and* withered, (because) it was not having moisture," he mentioned that it had no moisture meaning the Word of God is also portrayed by water, Joh 3:5: "**Jesus answered**, verily verily I saying to thee, unless anyone should be born (of) water and Spirit he is not being able to enter

(into) the kingdom of God.” This means that these ones refused further instructions by the Word of God. Religious zealots do not want to hear the truth.

Matthew 13:7

Some is the word of emphasis in this sentence. Some seeds are the Word of God which descended upon a briar patch. This bush is a type of evil that will strangle the Word of God, Mt 13:22. The love of money is the root of every kind of evil, 1Ti 6:10: “For the love of money is a **root** of all evils; which *while* some were stretching after were seduced (from) the faith, and many pierced themselves with sorrows.”

Matthew 13:8

Some is the word of emphasis in this sentence. Some seeds which are the Word of God descended upon hearts which would hear, receive and understand. This one repented of their sins and received our Lord Jesus Christ as their personal Saviour. These are righteous, Mt 13:23; and they will shine forth in the kingdom of their father, Mt 13:43. Notice the different number of fruits meaning as we have talents, some will multiply them more than others, Mt 25:15: “And he gave **to one** five talents, and to another two, and to another one, to each (according to) his respective ability; and left the country immediately.” Much is given, much is required, Lu 12:48: “but the one who knew not, but did *things* worthy of stripes, will be beaten few. But **to everyone** to whom much was given, much will be required (from) him; and to whom much was committed, they will ask him the more.”

Matthew 13:9

The one is the word of emphasis in this sentence. This saying is common when Jesus finishes a teaching, Mt 11:15 Mr 4:9,23 7:16. This expression means that we need to pay attention to what was spoken.

Matthew 13:10

Have come to is past tense participle translated with the use of time “*after*.” Garnier agrees with this use. Most translations have the use of attendant circumstance: “came, and said.” Mark says they were close ones with the twelve apostles, Mr 4:10. Notice Matthew only recorded one parable to this point but the question is concerning parables (plural). This may be one of two things: first, there were many more parables not recorded; or secondly, this question may be asked later in the house, Mt 4:10: “Then Jesus is saying to him, keep going away (behind) Me, Satan; for it has been written, thou will worship *the* LORD thy God, and thou will serve Him alone.” As Matthew does not follow chronologically, the second is more probable.

Are speaking is present tense meaning Jesus is uttering continuously (*laleo*) to the crowds in parables.

Matthew 13:11

That One is the word of emphasis in this sentence. This article is previous reference to “thou” in the previous verse.

Said is past tense meaning Jesus replied to their question. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. It does close until the end of the next verse.

Has been given is perfect tense in passive voice meaning in the past God decided to give to those who receive his Son the mysteries of the kingdom of God. This will have abiding results. God did reveal this

to unlearned, Mt 11:25: “(At) **that time** Jesus answered and said, I am praising Thee, O Father, LORD of the heavens and the earth, that Thou did hide these things (from) *the* wise and prudent, and did reveal them to unlearned.” These little ones want to learn the hidden truths concerning our Lord, Mt 21:16: “and said to Him, are thou hearing what these are saying? And Jesus is saying to them, yea; read ye never? Yes! Thou perfected praise (out of) *the* mouth of babes and *those who* were sucking.” Those who fear God will learn the secrets of the Lord, Ps 25:14: “The secret of the LORD *is* with them that fear him; and he will shew them his covenant.” For those who will do God’s will, that one will know the doctrine, Joh 7:17: “if anyone should be desiring to be doing His will, he will know (concerning) the teaching whether it is (from) God, or I Myself am speaking (from) Myself.” God revealed the deep things of God, 1Co 2:10: “but God revealed *the hidden things* unto us (by) His Spirit; for the Spirit is searching all things, even the depths of God.” If you lack wisdom, ask for it, Jas 1:5: “But **if** anyone of you is lacking wisdom, let him keep asking (from) God Who is giving to all freely, and is reproaching not, and it will be given to him.”

Has not been given is perfect tense in passive voice meaning in the past God decided to not give to those who refuse his Son the mysteries of the kingdom of God. Even if God permitted us to cast our pearls among the swine, they could not receive the things of the Spirit of God: for they are foolishness unto them because they are natural men, not spiritually discerned, 1Co 2:14: “But *the natural man* is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know *them*, because he is being spiritually discerned.”

Matthew 13:12

Whosoever is the word of emphasis in this sentence.

Is having is present tense meaning this certain one is possessing our Lord Jesus Christ, Joh 1:12-13: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name; the ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God.” God has made us clean, Joh 15:3: “Ye yourselves **already** are clean (because of) the word which I have spoken to you.”

Will be in abundance is future tense meaning not only the mysteries are given to us, but it will be in overflowing in riches of the knowledge of our Lord Jesus Christ, Mt 25:29: “For it will be given **to everyone** who is having, and it will be in abundance; but (from) the one who is having not, even that which he is having it will be taken (from) him.” Eph 1:7: “(in) Whom we are having the redemption (through) His blood, the remission of offences, (according to) the riches of His grace;” 3:8: “to me the less than the least of all saints, this grace was given (among) the nations to announce glad tidings of the unsearchable riches of Christ,” Col 1:27: “to whom God willed to make known what the riches of the glory of this hidden thing *are* (among) the nations, which is Christ (in) you the Hope of glory;” 2:2: “in order that their hearts may be encouraged, *because* their hearts have been knit together (in) love, and (to) all riches of the full assurance of understanding, (to) *the* knowledge of the hidden thing of God and of *the* Father and the Christ.” Remember that the kingdom of the heavens is the rejection of the Jewish people to the proclamation unto the Gentiles. Paul teaches us further that these Jews will be grafted back in at the second coming, Ro 9:23: “and in order that He may make known the riches of His glory (upon) vessels of mercy, which He before prepared (for) glory?” 11:33: “**O depth** of riches both wisdom and knowledge of God! **How** unsearchable His judgments, and untraceable His ways.”

Will be taken away is future tense in passive voice meaning those who reject Christ will be thrown in the lake of fire, Mt 13:40: “Therefore **as** the darnel is being gathered, and is being burned in fire, thus it will be (in) the completion of this age.”

Matthew 13:13

(Because of) this are the words of emphasis in this sentence. The Spirit of God will convict and call them unto repentance. Until they are born again, the Word of God will be a book of fables and stories to amuse them. They will interpret it to fit their needs.

Am speaking is present tense meaning Jesus is continuously uttering sounds that they are not understanding.

Matthew 13:14

Is being fulfilled is the word of emphasis in this sentence. This verb is present tense in passive voice meaning God foreknew that the wicked could not understand nor perceive the truths given unto them, Isa 6:9,10: “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”

Matthew 13:15

Was calloused is the word of emphasis in this sentence. This verb is past tense in passive voice meaning metaphorically these people are stupid because their souls have grown dull. They are insensitive to the voice of the Son of God, Joh 5:25: “**Verily** verily I am saying to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who heard will live.” Since they are not the sheep of our Lord, they hear not his voice, Joh 10:27: “**My sheep** are hearing My voice, and I Myself am knowing them; and they are following Me.” Many today are making mockery of the Holy Spirit, speaking in tongues as they are speaking barbarian, 1Co 14:11,19: ‘therefore unless I should know the power of the sound, I will be to one who is speaking a barbarian, and the one who is speaking (in) me *will be* a barbarian; but I am desiring to speak five words (in) *the* assembly (with) my understanding, in order that I may also instruct others, than ten thousand words (in) a tongue.’ Today, hear the voice of the Holy Spirit, Heb 3:7: “Wherefore even as the Holy Spirit is saying, if ye should hear His voice today.” Harden not your hearts as in the provocation, Heb 3:15: “(while) it is saying, if ye should hear His voice today, do not be hardening your hearts, as (in) the provocation.”

Matthew 13:16

Your, is the word of emphasis in this sentence. This pronoun modifies eyes which refers to the eyes of the believers.

Blessed is predicate adjective modifies “eyes.” These believer’s eyes are seeing which makes them well-looked upon by God and their ears are hearing, Mt 16:17: “And Jesus answered and said to him, thou are blessed, Simon Bar-Jonas, for flesh and blood revealed *it* not to thee, but My Father Who *is* (in) the heavens.” It is a wonderful thing that God opened our eyes to see the wonders of our Lord, Joh 20:29: “Jesus is saying to him, thou has seen Me, thou has believed: the ones who saw and believed *are* blessed;” and permitted us to hear his precious truths so we can understand and heal us, Mt 5:3: “the poor *ones* in spirit *are* blessed; for the kingdom of the heavens is theirs.”

Matthew 13:17

Verily is the word of emphasis of this sentence. This oath means a faithful saying.

Am saying is present tense meaning Jesus is continuously pointing out with words. This word is different from “to say: *laleo*” from Mt 13:13 which means to utter sounds. Here Matthew uses “to speak: *lego*” which means to speak for instruction. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

To see is past tense infinitive with the use of completing the verb meaning many prophets and those saved prior to Christ craved to perceive *eido* what the believers during Christ time are gazing upon *blepo*. John testified of these senses (hearing, sight, insight and touch), 1Jo 1:1: “**Which** was (from) *the* beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled (concerning) the Word of the Life.”

Matthew 13:18

Ye is the word of emphasis in this sentence. This personal pronoun is also the emphatic subject of the verb “hear.”

Hear is past tense imperative meaning comprehend what the parable of the sower means. Mark says the explanation of this parable will help us to know all the parables Mr 4:13: “**And He is saying** to them, are ye not perceiving this metaphor? Yes! And how will ye know all the metaphors?” This is why we have this list as the seed is the word of God, Mr 4:14: “**The sower** is sowing the word.” Lu 8:11: “Now this **is** the metaphor: the seed is the word of God.”

Seed	Word of God
Tree	World power
Leaven	Evil
Wayside	Hearing but not understanding, Mt 13:19
Rocky places	Hearing and receiving but no root, Mt 13:20-21
Thorns	Root of all Evil, Mt 13:22
Good ground, Righteous	Fruitful, Mt 13:23, 43
Granary	Heaven, Mt 13:30, 43
Sower good seed	Son of Man, Mt 13:37
Field	World, Mt 13:38
Good seed	Sons of the kingdom, Mt 13:38
Darnel, practicing lawlessness	Sons of the evil one, Mt 13:38, 41
Sower darnel	Devil, Mt 13:39
Harvest	Completion of the age, Mt 13:39
Harvesters	Angels, Mt 13:39
Birds	Evil

Matthew 13:19

Anyone is the word of emphasis in the sentence. This adjective is genitive absolute of the genitive participle.

Is hearing and is understanding not both are present tenses participle translated with the use of genitive absolute with reference to time “while.”

Is coming and is snatching away both are present tenses meaning Satan uses his influence to seize on the Word of God as the birds ate seeds laying on the hard ground, Mt 13:4: “And (while) he **was sowing** some fell (by) the way, and the birds came and devoured them.” Mr 4:15: “And **these ones** are the ones

(by) the way, where the word is being sown, and whenever they should hear, Satan is coming immediately and is taking away the word which has been sown (in) their hearts.”

Has been sown is perfect tense in passive voice meaning Jesus spoke the Word of God and it was planted in their hearts. Notice the sowing in the heart, not in the mind. God’s word will find the poor in spirit, Mt 5:3: “the poor *ones* in spirit *are* blessed; for the kingdom of the heavens is theirs.” God is spirit, and these words are spirit and truth, Joh 4:24: “That God *is* Spirit; and for the ones who worshipping Him, it is necessary to be worshipping (in) spirit and truth.” 6:63: “It is **the Spirit** which is quickening, the flesh is profiting nothing; the words which I Myself am speaking to you, are spirit and are life.” The Holy Spirit is the Spirit of truth, Joh 14:17: “the Spirit of truth, whom the world is not being able to receive, because it is perceiving Him not, nor it is knowing Him; but ye yourselves are knowing Him, for He is abiding (with) you, and will be (with) you.” 16:13: “but whenever that One should come, the Spirit of truth, He will guide you (into) all the truth; for He will not speak (from) Himself, but whatsoever He should hear He will speak, and He will announce the coming things to you.” The Holy Spirit is life, Ro 8:10: “But since **Christ** *is* (in) you, indeed the body *is* dead (on account of) sin, but the Spirit *is* life (account of) righteousness.” Just as Jesus is the way, the truth and the life, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.”

This is the word of emphasis in this sentence. This pronoun is the subject of the verb “is.” This is the explanation of the person who received God’s Word in his heart by the way. This one only heard but did not understand.

Matthew 13:20

The one is the word of emphasis in this sentence. This article could be previous reference if you want to go back to Mt 13:5, but it is used as apposition to “this” in this verse. Mark says this example is similar to the seeds which fell on the wayside, Mr 4:16: “And **these ones** are in like manner the ones who are sowing (upon) rocky places, the ones, whenever they should hear the word, immediately they are receiving it (with) joy.”

Is hearing and is receiving both are present tense participle modifying the article “that one,” which is previous reference to the previous article “the one” in this verse. Notice this heart heard and strived to obtain the Word of God which is more than this first example which only heard the Word of God but rejected it fully as they are in league with the devil in the flesh. This first group by the way-side could be called cold-hearted atheists. The second group here is fair-weather Christians. They are full of emotion which makes great zeal but are so-called Christians. Most churches today offer this type of conversions with entertainment to bring in new followers.

Matthew 13:21

Happened is past tense participle translated with the use of genitive absolute with reference to time “after.” The nouns “tribulation” or “persecution” are both in genitive case which makes them also genitive absolute with reference as subjects of the genitive participle. All Christians will face either affliction or persecution (some both), 2Th 1:4: “so that we are boasting (in) you (in) the assemblies of God (for) your endurance and faith (in) all your persecutions and tribulations which ye are bearing.” These superficial enthusiasts will fall immediately if there is a cost involved. These type of believers want something the Word of God did not promise, Joh 6:15: “Therefore after Jesus has known that they are being about to be coming and to be seizing Him, in order that they may make Him King, withdrew (into) the mountain Himself alone;” and because Jesus preached righteousness, many were not walking with

him anymore, Joh 6:66: “(From) that *time* **many** of His disciples went away (to) the things which are behind, and they were walking (with) Him no more.”

Is being offended is present tense in passive voice meaning someone is indignant with their testimony. The Greek word is “*skandalizo*” where we get the English transliteration “scandalize.”

Matthew 13:22

The one is the word of emphasis in this sentence. This article is appositional to “this” in this verse. This one received the Word of God but possesses of life of too many distractions of riches and affluences. This group of people serve their master of mammon, Mt 6:24: “**No one** is being able to be serving two Lords; for either he will hate the one, and will love the other; or he will hold to *the* one, and will despise the other. Ye are being **not** able to be serving God and mammon.” This love of materialism turns to hate of the truth, Lu 16:13: “**No** servant is being able to be serving two Lords, for either he will hate the one, and he will love the other; or he will hold to one, and he will despise the other. Ye are not being able to be serving God and riches.” The gospel does not permit two masters. Like the first two groups, they all hear the word, but as the first group by the wayside, that is it. To sum up so far, the Devil took care of the wayside folk; the flesh frightened the rocky-ground folk; and here the world chokes out these hearers.

Matthew 13:23

The one is the word of emphasis in this sentence. This article is appositional to “this” in this sentence. This one is possessing ground soil in their heart meaning this group of hearing is prepared to hear and understand the Word of God. This is the only one of the four groups who is regenerated by the Holy Spirit to bring new life, Joh 3:3: “Jesus **answered and said** to him, verily verily I am saying to thee, unless anyone should be born anew, he is not being able to see the kingdom of God.” 1Pe 1:23: “*because* ye have been born again, not (out of) corruptible seed, but incorruptible, (by) *the* living and abiding (for) ever word of God.” The seed (Word of God) was not the problem; it was the preparation of the soil (heart) which made the difference. This was the only one who understood the Word. The Ethiopian eunuch wanted an understanding of what he was reading, and Philip explained the Word to him which led him to Christ, Ac 8:30-37. The Holy Spirit is convicting the world of sin, of righteousness and of judgment, Joh 16:8: “and that One will come *and* will convict the world (concerning) sin and (concerning) righteousness and (concerning) judgment.” The unbeliever thinks that they can appease God through their works, but their sin is unbelief in our Lord Jesus Christ, Joh 16:9: “**(Concerning) sin** indeed, because they are believing not (on) Me.” Notice three out of four took the broad way which is leading to destruction, Mt 7:13: “**Enter in** (through) the narrow gate; for the gate *is* wide and the way which is leading (to) destruction *is* broad, and there are many who are entering (through) it.”

Matthew 13:24

This is the series of seven parables given by our Lord. The first was the metaphor of the sower. The second here is the metaphor of the harvest.

VI. Galilean ministries, Mt 4:12-14:36

K. Parables, Mt 13:1-52

2. Harvest, Mt 13:24-30

24 He put forth before them **another metaphor**, saying, the kingdom of the heavens was likened to a man *who* has sown *the* good seed (in) His field; 25 but (while) the men were sleeping his enemy came and sowed darnel (in) *the* midst of the wheat, and went away. 26 And when the blade **sprouted** and produced fruit, then also the darnel appeared. 27 And the bondmen of the master of the house **came to him and** said to him, Sir, sow thou not good seed (in) thy field? Yes! Therefore **whence** is it having *the* darnel? 28 And **that one** was saying to them, a man, an enemy, did this. And **the bondmen** said to him, therefore are thou willing *that* we should go forth *and* we should gather them? 29 But **that one** was saying, No! Lest *while* ye are gathering the darnel, ye shall uproot the wheat (with) them. 30 **Suffer** both to be growing together (until) the harvest; and I will say to the harvest men (in) *the* time of the harvest, gather first the darnel, and bind them (into) bundles (to) burn them; but bring together the wheat (into) my granary.

Another metaphor, are the words of emphasis in this sentence. This other parable shows the same teaching but from a different perspective.

Put forth before is past tense meaning in a figurative sense these parables were set before them like food placed on a table. Or in the manner of finance, each parable is deposited which is instructed to their charge. In the manner of spiritual teaching, Jesus is setting before them meat of the word, Heb 5:14: “but the solid food is for *the* fully grown, who is having the senses *which* exercised (on account of) the habit (for) distinguishing both good and evil.”

Was likened is past tense in passive voice meaning this comparison from the past of the kingdom of God, Mt 18:23: “**(Because of) this** the kingdom of the heavens was likened to a man a king, who desired to take an account (with) his bondmen.” 22:2: “the kingdom of the heavens was likened to a man a king, who made wedding feasts for his son.” Matthew even compares it in the future state of the kingdom of heaven, Mt 25:1: “**Then** the kingdom of the heavens will be made like ten virgins, who took their lamps *and* went forth (to) meet the bridegroom.” Here Jesus is saying the kingdom of heaven has already begun, Mt 4:17: “(From) that **time** Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near.” 11:12: “But **(from) the days** of John the Dipper (until) now, the kingdom of the heavens is being taken by violence, and *the* violent ones are seizing it.”

Has sown is past tense participle translated with the use of substantive modifying “man.” This man is Jesus, Mt 13:37. The seed is the Word of God, Lu 8:11: “Now this **is** the metaphor: the seed is the word of God.” The field is the world, Mt 13:38. Some commentators say the field is the Church, but the Church is not the kingdom of heaven. The Church is part of the kingdom of heaven, but Jesus has sown the good Word of God in the world which is Christendom.

Matthew 13:25

Were sleeping is present tense infinitive translated with the use of time because of the preposition and article “*en to*.” The noun in accusative case “the men” is translated as subject because of the use of accusative of general reference. There is no rebuke here for these men sleeping. Jesus did not give a symbolic reference to this, so we should not spiritualize everything we read. It is true that we sleep at night and the wicked work in darkness.

Came and sowed both are past tense meaning the devil trespassed and maliciously planted darnel, Mt 13:39. The enemy is the devil. This darnel is false doctrine and those practising lawlessness, Mt 13:38,41.

Went away is past tense meaning Satan is a deceiver and does not stay around to be found out of his malignant mischief.

Matthew 13:26

Sprouted is the word of emphasis in this sentence. This verb is past tense meaning this growing crop sprung up.

Produced is past tense meaning this growing crop also shot forth harvest for reaping.

Appeared is past tense meaning at the same time darnel became evident. While they were growing together, it is difficult to distinguish between them. There are a lot of cults and “ism” also sound good at first until you study them and find false doctrine. It is true that they have some truths in their teachings, but false doctrine mixed in with the gospel is not the gospel. It is another gospel, Ga 1:6: “**I am wondering** that thus quickly ye are being changed (from) the One Who called you (in) grace of Christ, (to) a different glad tidings.” Darnel is bastard wheat which grains are black. It is like our weeds growing in with plants, but this darnel resembles wheat that at the earlier stages it is indistinguishable from the wheat stalks so that it has to remain till near the harvest.

Matthew 13:27

Came to is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with the use except Garnier who translated with the use of time: “After approaching.”

Said is past tense meaning the servants of the householder questioned their master if he sows good seed and the expected answer is yes!

Whence is the word of emphasis in this sentence. This adverb means from where modifying the verb “is having.” Consequently where did we possess this darnel?

Matthew 13:28

That one is the word of emphasis this sentence. This article is previous reference from “master of the house” in the previous verse.

Was saying is imperfect tense meaning this householder was declaring their enemy did this.

The bondmen, is the word of emphasis in this sentence. These servants responded to the householder.

Should go forth is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: “after departing.”

Should gather is past tense subjunctive meaning the purpose would be to collect all the darnel.

Matthew 13:29

That one is the word of emphasis in this sentence. This article is previous reference like the previous verse. This householder was replying No!

Are gathering is present tense participle translated with the use of time “*while*.” ASV, AV, Garnier, HCSB, Moffatt, Murdoch, TWENTY, Tyndale, WEB and Williams agree with this use. NET translated with the use of concession: “since in gathering.”

Should uproot is past tense subjunctive meaning the result would be plucking by the roots the grain along with the darnel.

Matthew 13:30

Suffer is the word of emphasis in this sentence. This verb is past tense imperative meaning abandon this idea for now.

To be growing together is present tense infinitive with the use of purpose. The grain and the darnel need to be growing together until harvest time. Harvest is the completion of the age, Mt 13:39.

Will say is future tense meaning Jesus will call out to the angels, Mt 13:39.

Gather and bind but bring together all are past tense imperatives meaning collect first the darnel, then tie them up into bundles; but draw together like fish into a net all the wheat into the storehouse. God’s granary is our heavenly home.

Burn is past tense infinitive with the use of purpose because of the preposition and article “*pros to*.” This burning is the picture of casting into the lake of fire.

Matthew 13:31

This is the series of seven parables given by our Lord. The first was the metaphor of the sower. The second metaphor was the harvest. The third metaphor is the grain of mustard seed.

VI. Galilean ministries, Mt 4:12-14:36

K. Parables, Mt 13:1-52

3. Grain of mustard seed, Mt 13:31-32

31 He put before them another metaphor, saying the kingdom of the heavens is like to a grain of mustard, which a man took *and* sowed (in) his field; 32 which is less indeed than all the seeds, but whenever it should grow, it is greater than the herbs, and it is becoming a tree, so that the birds of the heaven came and are roosting (in) its branches.

Another metaphor, are the words of emphasis in this sentence. This is another parable showing the same teaching but from a different perspective like the wheat and the darnel, Mt 13:24.

Put before is past tense and the same word used in the previous parable which means to set before like a meal, to place before a teller for bank deposit, or setting before them the meat of the word.

Took is past tense participle translated with the use of attendant circumstance. All translations agree with this use.

Sowed is past tense meaning the son of man took and sowed a grain of mustard in the world. Remember the field is not the church, but the world. The mustard is not a tree, but an herb. The mustard seed cannot

properly and normally produce a magnificent and far-spreading tree. Since this is abnormal and unnatural, the perverted growth in Christendom is what figure Jesus is conveying. True believers are supposed to be lowly, meek and unobtrusive. Even during the time with Christ, his apostles were craving for mastership, homage, and power. John and James wondered who would sit next to our Lord. Peter understood this and compelled the bishops to not lord over their flock. The spread of Christianity went from village to village and developing their own local independent churches. Then finally, Constantine espoused the cause of Christianity. This small mustard seed sprang into a tree. The Papacy had the same principal as the world desired central power and authority instead of the spirit of lowliness and meekness and service.

Matthew 13:32

Came is past tense infinitive translated with the use of result because of the particle “so that.” The birds are in accusative case and translated with the use of accusative of general reference with reference being the subject of the infinitive “came” and “are roosting.” Birds as found earlier are not seen in a good reference as they ate the good seed, Mt 13:4,19. These birds are the wicked one.

Are roosting is present tense meaning the devil is continuously dwelling in the branches of the tree. This tree is large enough to hold the devil because of its unusual growth accepting Christendom as part of political and religious organizations. The first parable displayed the kingdom of God with only 25% of the futile ground was only fit for discipleship. The second parable, the good seed which converts for discipleship was mixed in with darnel which is false doctrine. So the saved and unsaved are part of the same kingdom of God and will not be declared until the end of the age. Some unsaved will be so fooled that they think their works saved them, but Jesus will say that he never knew them.

Matthew 13:33

This is the series of seven parables given by our Lord. The first was the metaphor of the sower. The second metaphor was the harvest. The third metaphor was the grain of mustard seed. The fourth metaphor is the leaven.

VI. Galilean ministries, Mt 4:12-14:36

K. Parables, Mt 13:1-52

4. Leaven, Mt 13:33

33 He spoke another metaphor to them, the kingdom of the heavens is like to leaven, which a woman took *and* hid (in) three seahs of meal, until all was leavened.

Another metaphor, are the words of emphasis in this sentence. This fourth parable main focus is not the leaven, but on the three seahs of meal. Just as the parable of the sower, its main focus is upon the soils; the next parable also start with the man sowing, but the main focus is upon the darnel mixing in with the wheat; finally, this last parable is compared to a grain mustard seed, but the main focus is upon its growth. By saying this, we should never stop at the beginning of a parable, but get all the facts. Many commentators stop at leaven, and try to explain that leaven is good. This goes contrary to the first three parables where the kingdom of heaven had a mixture of saved and unsaved in the world. The gospel was spread around the world, but the results are that a few find the truth, and others find religion. Since the focus is on the meal, three seahs goes back to Abraham making a fellowship meal for the LORD, Ge 18:6: “And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.” Paul taught that leaven was evil, 1Co 6:7-8:

“Therefore **already** indeed there is an altogether default (among) you, that ye are having law-suits (among) yourselves. Why are ye **not** rather being suffered wrong? Yes! Why are ye **not** rather being defrauded? Yes! But ye yourselves are doing wrong and are defrauding, and *ye are doing* these things *to your brethren*.” This woman which symbolizes religion adds leaven to this meal offering of fellowship and corrupts the whole meal. Now the truth which is mixed with error is hypocrisy, Lu 12:1: “**(In)** **which** *after* the innumerable multitude of the crowd have gathered together, so as to be trampling upon one another, He began to be speaking (to) His disciples first, keep taking heed to yourselves (of) the leaven of the Pharisees, which is pretending.”

Matthew 13:34

This is the series of seven parables given by our Lord. The first was the metaphor of the sower. The second metaphor was the harvest. The third metaphor was the grain of mustard seed. The fourth metaphor was the leaven. Now Jesus explains the second parable of the wheat and darnel.

Seed	Word of God
Tree	World power
Leaven	Evil
Wayside	Hearing but not understanding, Mt 13:19
Rocky places	Hearing and receiving but no root, Mt 13:20-21
Thorns	Root of all Evil, Mt 13:22
Good ground, Righteous	Fruitful, Mt 13:23, 43
Granary	Heaven, Mt 13:30, 43
Sower good seed	Son of Man, Mt 13:37
Field	World, Mt 13:38
Good seed	Sons of the kingdom, Mt 13:38
Darnel, practicing lawlessness	Sons of the evil one, Mt 13:38, 41
Sower darnel	Devil, Mt 13:39
Harvest	Completion of the age, Mt 13:39
Harvesters	Angels, Mt 13:39
Birds	Evil

VI. Galilean ministries, Mt 4:12-14:36

K. Parables, Mt 13:1-52

5. Explanation of the darnel of the field, Mt 13:34-43

34 Jesus spoke **all these things** (in) metaphors to the crowds, and He was not speaking to them without a metaphor; 35 so that which has been spoken (by) the prophet may be fulfilled, saying, I will open my mouth (in) metaphors: I will utter *things which* were hid (from) *the* foundation of *the* world. 36 **Then** Jesus dismissed the crowds, and went (into) the house; and His disciples came to Him, saying, expound to us the metaphor of the darnel of the field. 37 And that One Who has answered said to them, the Son of man is that One Who is sowing the good seed; 38 and the world is that field; and the sons of the kingdom are these, the good seed; but the sons of the evil *one* are that darnel; 39 and the devil is that enemy who sowed them; and *the* completion of the age is that harvest, and messengers are those harvest men. 40 Therefore **as** the darnel is being gathered, and is being burned in fire, thus it will be (in) the completion of this age. 41 The Son of man **will send forth** His messengers, and they will gather (out of) His kingdom all the offences and the ones who are practicing lawlessness, 42 and they will throw them (into) the furnace of the fire: there will be the weeping and the gnashing. 43 Then **the righteous** will shine forth as the sun *is shining* (in) the kingdom of their father. Let **the one** who is having ears keep hearing to be hearing.

All these things are the words of emphasis in this sentence. Jesus uttered all these sounds to the people as it sounded like babble unto them as he only explained these things apart to his disciples, Mr 4:34: "But He was not speaking **without** a metaphor to them; and He was explaining all things apart to His disciples."

Was not speaking is imperfect tense meaning Jesus was uttering only parables to them.

Matthew 13:35

May be fulfilled is past tense subjunctive meaning the prophecy of the Psalmist is fulfilled in the parables which resulted in the sense of that prophet Asaph, Ps 78:2,3: "I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us."

Were hid is perfect tense in passive voice participle translated with the use of substantive modifying "*things*." These parables were concealed and Jesus is now revealing them.

Matthew 13:36

Then is the word of emphasis in this sentence. This adverb modifies the verb "dismissed."

Dismissed is past tense participle translated with the use of attendant circumstance. All translations agree with this use except Garnier who translated with the use of time: "after giving the crowds leave."

Went is past tense meaning Jesus went back into the house of the healed blind and mute person, Mt 13:1.

Expound is past tense imperative meaning indicate plainly or explain the metaphor of the darnel of the field. These disciples received the explanation of the sower after complaining of this first parable, Mt 13:10, 18-23. The explanation of the sower helped them understand all other parables, Mr 4:13: "And He is saying to them, are ye not perceiving this metaphor? Yes! And how will ye know all the metaphors?" But they did not take heed to this explanation and the second parable still confused them. Then they heard the second, third and fourth parable, but only wanted to know about the second parable of the darnel. Maybe they understood the last two or the parable of the darnel intrigued them.

Matthew 13:37

That One is the word of emphasis in this sentence. This article is previous reference from the previous verse "Him."

That One is predicate nominative and previous reference to the "man," Mt 13:24. This man is the Son of man who is Jesus, Mt 8:20 9:6 10:23 11:19 12:8,32,40. Our Lord Jesus Christ is the sower of the good seed, Mt 13:24.

Matthew 13:38

That field, the article with this noun is previous reference from Mt 13:24. The parable said it was his field meaning that it is his world, Ro 1:20; but Jesus is not of this world, Joh 8:23; and his followers are not of the world, but were chosen out of the world, Joh 15:19 17:16. The Lamb of God is taking away the sin of the world, Joh 1:29; God loved the world, Joh 3:16; the true Light has come into the world, Joh 3:19 9:5 12:46; for judgment, Joh 9:39; the Christ is truly the Saviour of the world, Joh 4:42; bread of God is giving life to the world, Joh 6:33. This world has kingdoms, Mt 4:8. The wisdom of this world is

foolishness with God, 1Co 3:19. We were infants held in bondage under the elements of the world, Ga 4:3 Col 2:8. There is an article with both “field” and “world” meaning that the good seed and the darnel are sown in the world, not in the Kingdom, nor in the Church. The good seed is sent into the world, but the kingdom of heaven is not of this world, Joh 18:38: “Jesus answered, My kingdom is not (of) this world; if My kingdom were (of) this world, My attendants were possibility fighting in order that I may not be delivered up to the Jews; but now My kingdom is not from thence.” This is a spiritual kingdom, not the literal kingdom which the Jews waited to appear. This spiritual kingdom is a spiritual battle of keeping the pure gospel, Jude 1:3: “**Beloved**, *while* I was using for myself all diligence to be writing to you (concerning) the common salvation, I had necessity to write to you, exhorting *that* ye should be earnestly contending for the faith which was once delivered to the saints.”

Good seed is appositional to “these” which are the sons of the heavenly kingdom, Mt 5:9: “The peacemaking *ones are* **blessed**; for they themselves will be called sons of God;” as they loving their enemy who are the sons of the Highest, Lu 6:35: “But **keep loving** your enemies, and keep doing good, and keep lending, hoping for again nothing; and your reward will be great, and ye will be sons of Highest; for He Himself is good (to) the unthankful and wicked;” the sons of light, Lu 16:8 Joh 12:36 1Th 5:5; the sons of God, Ro 8:19 Ga 3:26 4:6; the sons of the living God, Ro 9:26; children of obedience, 1Pe 1:14.

That darnel, the article with this noun is previous reference to Mt 13:25. These are the sons of the evil who are the sons of the earthly kingdom meaning that they were unsaved, Mt 8:12: “but the sons of the kingdom will be thrown out (into) the outer darkness: the weeping and the gnashing of the teeth will be there;” which are sons of this age who are devoted to this world, Lu 16:8: “And the Lord **praised** the unrighteous steward because he did prudently. For **the sons** of this age are more prudent (than) the sons of the light (in) their own generation;” as they are the sons of disobedience, Eph 2:2 5:6 Col 3:6. These are bastards as they are illegitimate children, Heb 12:8: “But **if** ye are (without) discipline, of which all have become partakers, then ye are illegitimate and not sons.” 2Co 13:5: “keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected.”

Matthew 13:39

That enemy, the article with this noun is previous reference to Mt 13:25. It is the devil who came and sowed darnel.

That harvest, the article with this noun is previous reference to Mt 13:30. It is consummation of the age.

Those harvest men, the article with this noun is previous reference to Mt 13:30. These harvesters are angels, Mt 24:31: “And **He will send** His messengers (with) a great sound of a trumpet, and they will gather together His chosen ones (from) the four winds, (from) *the* extremities of *the* heavens (to) *the* extremities of them.”

Matthew 13:40

As is the word of emphasis in this sentence. This adverb of comparison modifies the verbs “is being gathered and is being burned.” The completion of this age will be like the continuous collecting and consuming by fire of the darnel.

Matthew 13:41

Will send forth is the word of emphasis in this sentence. This verb is future tense meaning Jesus will send off his angels.

Will gather is future tense meaning the angels will collect in order to carry off out of God's spiritual kingdom the scandalous persons who brought ruin by seducing sin. These become stumbling-blocks in the world. These are not part of the Kingdom of heaven as members of that Kingdom, but are simply mixed in the world with the true believers. Remember these darnel were in the field (the world), not in the kingdom of heaven. But what is possible with God is to change the darnel into wheat.

Are practicing is present tense participle translated with the use of substantive modifying "the ones." These ones are continuously producing wickedness. There are two classes: the leaders who cause others to stumble and their workers who have contempt for righteousness.

Matthew 13:42

Will be the weeping and the gnashing because they will thrown them into the furnace of the fire, Mt 13:50. This place will also be into the outer darkness, Mt 8:12 22:13.

Matthew 13:43

Then is the word of emphasis in this sentence. This adverb modifies the verb "will shine." At that time the righteous will shine as the sun.

The one is the word of emphasis in this sentence. This article is the subject of the verb "keep hearing," Mt 13:9.

Matthew 13:44

This is the series of seven parables given by our Lord. The first was the metaphor of the sower. The second metaphor was the harvest. The third metaphor was the grain of mustard seed. The fourth metaphor was the leaven. The fifth metaphor is the lost treasure.

VI. Galilean ministries, Mt 4:12-14:36

K. Parables, Mt 13:1-52

6. Lost treasure, Mt 13:44

44 **Again** the kingdom of the heavens is like to a treasure *which* been hid (in) the field, *after* a man has found it he hid *it*, and he is going out (for) the joy of it and is selling all things as many as he is having, and is buying that field.

Again is the word of emphasis in this sentence. This adverb modifies the verb "is." So from the explanation of the sower and the darnel, here is another parable. Jesus is telling this parable only to his disciples. Keeping this in mind, the first four parables were objects of things seen, but the believer has put his faith in things unseen. Jesus will proceed to teach them the value of the kingdom of heaven. Remember the field is the world, and the man is Jesus.

A treasure is Israel, Ex 19:5: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine." Some commentators say it is the type of salvation, but then the man would be a sinner. That is inconsistent with

the explanation of previous parables, Ps 135:4: "For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure."

Has found is past tense participle translated with the use of time. AV and Murdoch agree with this use. Most other translations have the use of attendant circumstance: "found and buried." Israel rejected our Lord as a nation, so Jesus hid them in the world until the time of their grafting back in, Ro 11:23: "And **these** also, if themselves should continue not in unbelief, will be grafted in; for God is able again to graft them in."

Hid is past tense meaning Israel is concealed until the completion of the times of the Gentiles, Lu 21:24: "And **they will fall** by *the* mouth of *the* sword, and will be led captive (into) all the nations; and Jerusalem will be trodden down (by) *the* nations (until) *the* time of *the* nations should be fulfilled." Today, Israel is buried throughout the world.

Is going out and is selling and is buying are all present tense meaning Jesus gave himself to redeem the nation. The present tense displays the on-going ministry of our Lord at the time this parable was spoken. Even though Israel rejected their Messiah, God is not through with Israel, Zec 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn." Jesus purchased Israel with his blood, Zec 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Php 2:7-8: "but emptied Himself, having taken form of a bondman, having become (in) the likeness of men; and having been found in figure as a man *is*, He humbled Himself, *and* have become obedient (unto) death, even *the* death of *the* cross." 1Pe 1:18-19: "*because* ye know that ye were redeemed not by corruptible things, silver or gold, (from) your vain manner of life *which* was handed down from *your* fathers, but by precious blood of Christ as a lamb without blemish and without spot."

Matthew 13:45

This is the series of seven parables given by our Lord. The first was the metaphor of the sower. The second metaphor was the harvest. The third metaphor was the grain of mustard seed. The fourth metaphor was the leaven. The fifth metaphor was the lost treasure. The sixth metaphor is the pearls.

VI. Galilean ministries, Mt 4:12-14:36

K. Parables, Mt 13:1-52

7. Pearls, Mt 13:45-46

45 **Again** the kingdom of the heavens is like to a man a merchant *who* is seeking beautiful pearls; 46 *who after* he has found one very precious pearl, has went away *and* has sold all things as many as he was having, and bought it.

Again is the word of emphasis in this sentence. This adverb modifies the verb "is." Jesus continued with another parable to explain the unseen things of the mystery of the kingdom of the heavens. In the previous parable, it was Israel who Jesus came and buried his treasure in the world until the completion of the times of the Gentiles. Now Jesus teaches us the value of each lost soul which makes up his church. Remember the man is our Lord Jesus. So the pearl is a saved soul.

Is seeking is present tense participle translated with the use of substantive modifying “man.” Merchant is appositional to the noun “man” as this participle and the two nouns are all in dative case. The present tense displays the ministry of Jesus going from village to village preaching the kingdom of the heavens. Notice Jesus is reasoning with the lost to find beautiful pearls (plural). The saved are beautiful because they are rare. Christ left his heavenly home and came to this earth to find a pearl of great price. He found lost sinners and died for them by shedding his precious blood, 2Co 8:9: “for we are knowing the grace of our LORD Jesus Christ, that *although* He was rich (for the sake of) you, He became poor, in order that ye yourselves may be enriched by His poverty.” Pearls were not valuable to the Hebrews, but to the Gentiles, they were of innocence and purity, fit only for kings.

Matthew 13:46

Has found is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Williams who translated with the use of attendant circumstance: “found a very costly pearl, and he went and sold.” Every obedient soul to the Gospel is very precious, 1Pe 2:7: “Therefore the preciousness **is to you** who are believing; but *to the ones who* are disobeying, *He is* a stone which the ones who are building rejected, this became (unto) head of *the* corner.”

Has went away is past tense participle translated with the use of attendant circumstance. All translations agree with this use.

Has sold is perfect tense meaning Jesus gave his life a ransom for many, Mt 20:28: “even as the Son of man came not to be served, but to serve, and to give His life a ransom (for) many.” 1Ti 2:6: “Who gave Himself a ransom (for) all, the testimony in its own times.” Notice the perfect tense meaning this has abiding results.

Was having is imperfect tense meaning Jesus was humbling himself and was becoming obedient unto death, Php 2:8: “and having been found in figure as a man *is*, He humbled Himself, *and* have become obedient (unto) death, even *the* death of *the* cross.”

Bought is past tense meaning Jesus bought us with a great price, 1Co 6:20: “For **ye were bought** with a price; glorify God indeed (in) your body, and (in) your spirit, which are God’s.” 7:23: “Ye were bought **with a price; stop becoming** bondmen of men.” This was purchased with his own blood, Ac 20:28: “Therefore **keep taking heed** to yourselves and to all the flock (in) which the Holy Spirit set you *as* overseers, to be shepherding the assembly of the LORD and God, which He purchased (with) His own blood.” Ga 3:13: “**Christ** ransomed us (from) the curse of the law, *by* having become a curse (for) us; for it has been written, cursed *is* everyone who is hanging (on) a tree;” Heb 9:12: “nor (by) blood of goats and calves, but (by) His own blood entered once for all (into) the holies, *and* found eternal redemption.” Notice the different tenses (present, perfect, imperfect and past tense) here to display a lively action of this merchant who is going out in his travels like a drummer.

Matthew 13:47

This is the series of seven parables given by our Lord. The first was the metaphor of the sower. The second metaphor was the harvest. The third metaphor was the grain of mustard seed. The fourth metaphor was the leaven. The fifth metaphor was the lost treasure. The sixth metaphor was the pearls. The seventh is the drag net.

VI. Galilean ministries, Mt 4:12-14:36

K. Parables, Mt 13:1-52

8. Drag net, Mt 13:47-52

47 **Again** the kingdom of the heavens is like to a drag net *which* was thrown (into) the sea, and gathered together (out of) every kind; 48 which when it was filled, they drew up (on) the shore, and sat down *and* collected the good (into) vessels, but they threw out the corrupt. 49 **Thus** it will be (in) the completion of the age: the messengers will go out, and will separate the wicked (from) *the* midst of the righteous; 50 and will throw them (into) the furnace of the fire: there will be the wailing and the gnashing of the teeth. 51 Jesus is saying to them, understand ye all these things? They are saying to Him, Yes! LORD. 52 And that One said to them, (because of) this every scribe *who* was discipled (into) the kingdom of the heavens is like to a man *who is* a master of a house, who is putting forth new and old *things* (out of) his treasure.

Again is the word of emphasis in this sentence. This adverb modifies the verb “is.” The kingdom of the heavens is now compared to a drag net. This net is lowered into the sea and left all night until the next day where the fishermen would drag it to shore and sort out their catch.

Was thrown is past tense in passive voice participle translated with the use of substantive modifying “drag net,” meaning this drag net was put into the sea.

Gathered together is past tense participle translated with the use of substantive modifying “drag net,” meaning the drag net collected every kind of value, some useful and some useless. The drag net was looking for fish, but worthless rubbish was drawn in the net. It is like having bad fruit, Mt 7:17. It is like the darnel in the field, Mt 13:40. Finally it is like the evil invited to the wedding feasts and did not have proper attire, Mt 22:10-11.

Matthew 13:48

It was filled is past tense in passive voice meaning when the drag net is filled to the brim. This means God will wait until the times of the Gentiles should be fulfilled, Lu 21:24: “And **they will fall** by *the* mouth of *the* sword, and will be led captive (into) all the nations; and Jerusalem will be trodden down (by) *the* nations (until) *the* time of *the* nations should be fulfilled.” Ro 11:25: “For I am **not** wishing *that* ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise (in) yourselves, that hardness has happened (in) part to Israel, (until) which the fullness of the nations should come.”

Drew up and sat down are past tense participles translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after drawing it up and sitting down.”

Collected is past tense meaning the angels gathered up the good ones into vessels.

Threw out is past tense meaning the angels cast out the worthless ones.

Matthew 13:49

Thus is the word of emphasis in this sentence. This adverb modifies the verb “will be.” This means in this manner at the completion of this age, the sorting will be of the good and worthless ones.

Will go out and will separate both are future tense meaning the angels will be sent by God to exclude the wicked as disreputable. This is lesson also to the saved that sanctification is exhorted with our divine calling, 2Co 6:17: “Wherefore **come out** (from) the midst of them and **be separated**, *the* LORD is saying, and **stop touching the unclean thing**; and I Myself will receive you.” The righteous have their names written in the Lamb’s book of life, Re 21:27: “And there shall **in no wise** enter (into) it: anything *which* is defiling, and abomination and a lie *which* is practising *will not occur*; if the ones who have not been written (in) the book of life of the Lamb *will not enter*.”

Matthew 13:50

Will throw is future tense meaning the angels will cast the wicked into the lake of fire, Re 20:15: “And **if** anyone was not found written (in) the book of life, he was thrown (into) the lake of fire.” 21:8: “but to the fearful and unbelieving, and sinners and abominable ones, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *is* (in) the lake which is burning with fire and brimstone; which is *the* second death.”

The wailing and the gnashing both are predicate nominate from the verb “will be,” Mt 8:12 22:13 24:51 25:30 Lu 13:28.

Matthew 13:51

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously directing to his disciples this question.

Understand is past tense meaning to comprehend God’s purpose in the kingdom of the heavens. Jesus has put together the main drift of his teaching. All these things are the system of teaching that God’s Word will be convert a few but the remainder will be imposters in the kingdom of God. This spiritual kingdom will have many false prophets and teachers to bring in damnable heresies, 2Pe 2:1: “**But there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction;” 1Jo 4:1: “**Beloved**, **stop believing every spirit**, **but keep proving the spirits**, if they are (of) God; because many false prophets have gone out (into) the world.” Peter and John understood what Jesus was teaching in these parables.

Matthew 13:52

That One is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse.

(Because of) this means on account of this. Because of their understanding, these disciples will be scribes, not in the way the scribes who rejected Jesus. These scribes followed tradition to protect the law, but in the end perverted the law. These disciples will unfold truths by comparing the old and the new.

Was disciplined is past tense in passive voice participle translated with the use of substantive modifying “scribe.” This verb means the disciples will instruct others for the kingdom of the heavens. The preposition “into: *eis*” can confuse those to establish doctrine on a preposition which could have several meanings. It is never wise to establish doctrine on prepositions or conjunctions. As in Ac 2:38, the church of Christ has used this passage to convey that baptism is essential for salvation. As this preposition can have two meanings, we are not instructing others into the kingdom of the heavens, because this spiritual

kingdom compromise of the righteous and the unrighteous. We are teaching others for what this spiritual kingdom consist so that they can contend for the faith, Jude 1:3.

Master of a house is the despot ruler of his household. Remember the man is our Lord Jesus and master of a house is appositional to “man.” Simeon addressed God as “*despotes*.” Also did the Christian group, Ac 4:24. Jude acknowledged Jesus as “*despotes*,” Jude 1:4. Peter understood this parable as he called Jesus “*despotes*,” 2Pe 2:1.

Is putting forth is present tense meaning Jesus is continuously sending out new and old out of his store-house. God flings out treasure from his heart, Lu 12:34. Nothing hid, Mr 4:22. The old are things which we learned before and need to be rehearsed as the good old story of the Gospel. And there are new things which God unveils to us that warm our hearts. We cannot get on a hobby-horse and try to search only for new things as this would not be humbling. Also we cannot be a one trick pony and stay with the milk of the Word.

Matthew 13:53

First rejection in Nazareth, Lu 4:16-30, was at the beginning of his Galilean ministry after Jesus selected his first two disciples from John the Dipper, Peter and Andrew, Joh 1:35-51. Then they went to the wedding in Cana, then they go back to Judea where his disciples dip many, Joh 3:22-24. They withdraw from Judea and continued towards Galilee, Lu 4:14-15. This first rejection was very confrontational that their indignation exploded to the point of throwing Jesus out of the city. But Jesus himself passed through their fury and went down to Capernaum where he settled as headquarters during his Galilean ministry. He found again Peter and Andrew. Now we see Christ come back to Nazareth for the second time and get rejected again.

VI. Galilean ministries, Mt 4:12-14:36

L. Prophet without honour, Mt 13:53-58

53 And **it came to pass** when Jesus finished these metaphors, He withdrew thence. 54 And *after* **He came** (into) His country, He was teaching them (in) their assembly, so that they were being astonished and are saying, whence *did* this wisdom and the works of power *come* to this *man*? 55 Is this **not** the son of the carpenter? Yes! Is **not** His mother being called Mary, and His brethren James and Joses and Simon and Judas? Yes! 56 And are not all **His sisters** (with) us? Yes! Therefore **whence** *did* all these things *come* to this *man*? 57 **And they were being offended** (in) Him. But Jesus said to them, a prophet is not without honor except (in) his *own* country and (in) his *own* house. 58 And He did **not** there many works of power (on account of) their unbelief.

Came to pass is the word of emphasis in this sentence. This verb is past tense meaning this happened.

Finished is past tense meaning when Jesus completed the discourse of the parables.

Withdrew is past tense meaning Jesus moved on from that place. Matthew does not follow chronologically his miracles, so after the discourses on our Lord's parables, Jesus performed many miracles, Mt 8:18-9:34.

Event	Matthew	Mark	Luke	John
Jesus in Jerusalem at the 2nd Passover	(A.D. 28)			5:1
Man healed at pools of Bethesda				5:2-15
Jesus challenged for healing on Sabbath				5:16-47
Disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Man's hand healed on the Sabbath	12:9-14	3:1-6	6:6-11	
Jesus withdraws to the sea	12:14-21	3:7		
Many follow Jesus to be healed		3:7-12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13-19	6:13-16	
Jesus descends and heals the multitude			6:17-19	
Sermon on the Plain			6:20-49	
Jesus heals a Centurion's servant	8:5-13		7:1-10	

Widow of Nain's son is raised			7:11-17	
John sends 2 disciples to question Jesus	11:2-6		7:18-23	
Jesus commends John the Baptist	11:7-19		7:24-35	
Jesus rebukes 3 cities	11:20-30			
Jesus dines with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals a demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	
Parables by the Sea	13:1-35	4:1-34	8:4-18	
Parables explained and told in private	13:36-53			
Orders to cross the Sea of Galilee	8:18-22	4:35	8:22	
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25	
Legion cast out of violent man	8:28-34	5:1-20	8:26-39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed by touching Jesus	9:20-22	5:24-34	8:42-48	
Daughter's death is reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
The 2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	
Death of John the Baptist	14:1-12			
Herod fears John the Baptist has risen		6:14-29	9:7-9	

Matthew 13:54

Came is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” AV and Garnier agree with this use. HCSB, Murdoch, NET, Tyndale and Williams translated with the use of attendant circumstance: “He went to his hometown and began.”

Was teaching is imperfect tense meaning Jesus was continuously instructing the Nazarenes in their synagogue.

Were being astonished is present tense in passive voice infinitive translated with the use of result because of the particle “so that.” The personal pronoun “they” in accusative case is used as accusative of general reference becoming the subject of the infinitive. This crowd was stricken by force. Today we say it blew their minds away. They could not understand how this one who had no educational training to be so wise. It is because they were too familiar with his childhood that they were struck with amazement.

Whence this wisdom and the works of power are two aspects they questioned our Lord’s ministry. They asked from where Jesus received such wisdom. They knew that Jesus did not attend any rabbinical school, and his parents were not priests. Notice this crowd did not question our Lord’s delivery as a great orator. Paul had the education, but was not a great speaker. Most churches today search for preachers who can entertain them. The second aspect is his works of power. They knew that Jesus could perform miracles, but questioned where he got this ability. The Pharisees says he received this power from the devil which is the unpardonable sin. So this unbelief is similar to those religious leaders.

Matthew 13:55

Not is the word of emphasis in this sentence. This negation “*ouch*” in a question is expected answer “yes!” Joseph is not mentioned because he had died, but the heritage of Jesus is in question. Since Jesus was a boy, he grew up in wisdom and stature, and favour with God and men, Lu 2:52. This crowd could only see Jesus as the son of this carpenter. The article with “carpenter” could mean that it was the only carpenter in town.

Not is the word of emphasis in this sentence. This negation again “*ouchi*” in a question is expected answer “yes!” Mary, James, Joses, Simon and Judas are all named as this crowd knew our Lord’s family very well. His brothers and his mother did not have any special talents which our Lord possessed. Notice these people did not look on Mary like the Roman Catholics do today. Also this shows that Mary had other children which mean that she was not a virgin anymore.

Matthew 13:56

His sisters are the words of emphasis in this sentence. Notice it is not the negation like the previous two sentence. Not “*ouchi*” is here to show the expected answer “yes!” Notice also that all his sisters were present with them. It does name our Lord’s sisters, but this is further proof that Jesus had a normal family.

Whence is the word of emphasis in this sentence. This is their stumblingblock, Isa 8:14: “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.” They could not see that Jesus is God in the flesh because he came from such a normal family.

Matthew 13:57

Were being offended is the word of emphasis in this sentence. This verb is imperfect tense in passive voice meaning this crowd was continuously being repelled at Jesus. The Greek word is “*skandalizo*” where we get the English word “scandalize.” Those who are well looked upon by God are not scandalized in Jesus, Mt 11:6: “and he is blessed, whoever should not be offended (in) Me.”

Jesus is the word of emphasis in this sentence. The focus now turns to our Lord. Jesus replied to this crowd. In his first visit, Jesus quoted this saying: “no prophet is acceptable in his own country,” Lu 4:24: “And He said, verily I am saying to you, “no prophet is acceptable (in) his *own* country.” Later, the unbelievers also questioned what Jesus said: “I have come down out of the heaven,” Joh 6:42: “And they

are saying, is not this Jesus the Son of Joseph, of Whom we ourselves know the father and the mother? Yes! Therefore how this One **is saying**, I have come down (out of) the heaven?"

Matthew 13:58

Not is the word of emphasis in this sentence. Jesus did not perform any miracles because of their unbelief except he laid his hand on a few infirm, Mr 6:5: "And He was **not** being able to do there not any work of power, except He laid *His* hands on a few infirm *and* He healed *them*." They noticed his wisdom and power, Mt 13:54. Jesus did not perform miracles to create belief. It was because of unbelief Jesus could not perform a miracle. Many today refuse the fame of Jesus in the same way as those from Nazareth. They say it is unscientific to be virgin born or to rise from the dead, so they say it is not possible, Ps 14:1: "The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good." But we say that there is no God like thee, 1Ki 8:23: "And he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart."

Matthew 14:1

Now the topical record of the miracles and the parables has been completed by Matthew, the remainder of his gospel is chorological in agreement with the rest of the Gospels. The other Gospels do fill in gaps of the life of our Lord as we can see in the following:

Third year which is now Christ's opposition (Mt 14-18)

Event	Matthew	Mark	Luke	John
Death of John the Baptist	14:1-12			
Herod fears John the Baptist has risen		6:14-29	9:7-9	
12 return and they withdraw (A.D. 29)	14:13	6:30-32	9:10	6:1
Jesus teaches and heals the multitude	14:14	6:33-34	9:11	6:2
Jesus feeds 5,000	14:15-21	6:35-44	9:12-17	6:3-14
Jesus prays alone	14:22-23	6:45-47		6:15
Jesus walks on water	14:24-27	6:48-52		6:16-21
Peter walks on water, then sinks	14:28-33			
Healings in Gennesaret	14:34-36	6:53-56		
Bread of Life discourse				6:22-7:1
Traditions of men rebuked	15:1-11	7:1-16		
Parable explained in private	15:12-20	7:17-23		
Gentile woman's faith	15:21-28	7:24-30		
Jesus heals a deaf man		7:31-37		
Many healed on a mountain	15:29-31			
Jesus feeds 4,000	15:32-39	8:1-10		
Pharisees seek a sign	16:1-4	8:11-13		
Leaven of the Pharisees	16:5-12	8:13-21		
Blind man cured in Bethsaida		8:22-26		
Peter confesses that Jesus is the Christ	16:13-20	8:27-30		
Jesus rebukes Peter	16:21-28	8:31-9:1	9:18-27	
The Transfiguration	17:1-8	9:2-8	9:28-36	
Elijah discussed while descending	17:9-13	9:9-13		
Demon is cast out of boy	17:14-18	9:14-27	9:37-43	
Disciples ask about the miracle	17:19-21	9:28-29		
Jesus discusses his death	17:22-23	9:30-32	9:44-45	
Jesus pays Temple tax with a miracle	17:24-27			
Disciples argue about who is the greatest	18:1-6	9:33-37	9:46-48	
John's zeal without understanding		9:38-42	9:49-50	
Warnings about stumbling blocks	18:7-11	9:43-50		
Parable about the lost sheep	18:12-14			
Instructions on church discipline	18:15-20			
Peter's question about forgiveness	18:21-35			
Feast of Booths at hand				7:2
Brothers advise Jesus to go to Judea				7:3-8
Jesus stays in Galilee				7:9
Jesus sets his face to go to Jerusalem			9:51	7:10
Messengers sent to Samaria to prepare way			9:52-53	
James and John rebuked for attitude			9:54-56	
Unfit followers			9:57-62	

Continued of third year (Joh 7-10)

Continued of third year (Lu 10-13)

Event	Matthew	Mark	Luke	John
Seventy sent out			10:1-16	
Seventy return			10:17-20	
Jesus rejoices			10:21-22	
Jesus privately blesses the 12			10:23-24	
Lawyer tests Jesus			10:25-28	
Parable of the Good Samaritan			10:29-37	
Martha prepares while Mary listens			10:38-42	
Jesus teaches the disciples how to pray			11:1-13	
Blasphemy and teachings on demons			11:14-26	
A woman blesses Mary			11:27-28	
Sign of Jonah			11:29-32	
The lamp of the body			11:33-36	
Lunch with a Pharisee			11:37	
Jesus does not wash his hands			11:38	
Jesus pronounces woes on the Pharisees			11:39-44	
Jesus pronounces woes on the Lawyers			11:45-52	
Jesus leaves, and they plot against him.			11:53-54	
Jesus teaches a great crowd			12:1-12	
Jesus warns against greed			12:13-15	
Parables about being ready			12:16-40	
Peter's question			12:41	
More parables			12:42-59	
Fate of Galileans reported to Jesus			13:1-5	
Parable of the fig tree			13:6-9	
Woman healed on the Sabbath			13:10-13	
Synagogue official opposes Jesus			13:14-17	
Parables of mustard seed and leaven			13:18-21	
Feast of Dedication in the temple				10:22-23
Jews confront Christ				10:24-39
Jesus goes to Aenon near Salim				10:40-42

Travel towards Jerusalem (Lu 13-18)

Event	Matthew	Mark	Luke	John
Jesus travels toward Jerusalem			13:22	
How many will be saved?			13:23-30	
Pharisees warn Jesus about Herod			13:31-35	
In a Pharisee's house on the Sabbath			14:1	
Man with dropsy healed			14:2-6	
Parable of the guests			14:7-11	
Parable to the host of the feast			14:12-14	
Parable of the dinner			14:15-24	
Great multitudes travel with Jesus			14:25	
The cost of discipleship			14:25-35	
Eats with tax collectors and sinners			15:1-2	
Lost sheep, coin, and son			15:3-32	
Parable of the unrighteous steward			16:1-13	
Pharisees scoff Teaching on divorce.			16:14-18	
The rich man and Lazarus			16:19-31	
Jesus instructs disciples (A.D. 30)			17:1-10	
Lazarus of Bethany reported sick				11:1-6
Jesus delays for 2 days				11:6
Jesus prepares 12 to go to Judea				11:7-16
Arrives near Bethany, 2 days later				11:17-18
Martha meets Jesus				11:19-29
Mary comes to Jesus				11:30-37
Jesus comes to the tomb				11:38
Jesus raises Lazarus from the dead				11:39-44
Unbelievers report to Pharisees				11:45-46
Conspiracy to kill Jesus				11:47-53
Jesus goes to Ephraim				11:54
Ten lepers are cleansed			17:11-14	
Samaritan returns to thank Jesus			17:15-19	
Pharisees ask about the Kingdom			17:20-21	
Jesus warns disciples about the future			17:22-37	
Parable of the unjust judge			18:1-8	
Parable of the Pharisee and tax collector			18:9-14	

Questions in Jerusalem (Mt 19-21)

Event	Matthew	Mark	Luke	John
Jesus goes to Judea by the Jordan	19:1	10:1		
Multitudes follow Jesus	19:2			
Pharisees question Jesus about divorce	19:3-9	10:2-9		
Disciples question Jesus about divorce	19:10-12	10:10-12		
Jesus blesses little children	19:13-15	10:13-16	18:15-17	
Rich young ruler	19:16-26	10:17-27	18:18-27	
Disciples reward	19:27-30	10:28-31	18:28-30	
First shall be last discourse	20:1-16			
Jesus predicts death on road to Jerusalem	20:17-19	10:32-34	18:31-34	
Request for James and John	20:20-24	10:35-41		
Relationship of disciples to each other	20:25-28	10:42-45		
Blind men healed near Jericho	20:29-34	10:46-52	18:35-43	
Zaccheus is converted near Jericho			19:1-10	
Jesus is near Jerusalem			19:11	
Blind men healed near Jericho			19:12-27	
Journey toward Jerusalem for Passover				11:54
Jesus discussed by Jews and Priests				11:55-57
Jesus in Bethany				12:1
Mary anoints Jesus in Simon's house				12:2-8
Mary's deed recounted	26:6-13	14:3-9		
Crowds come to see Jesus and Lazarus				12:9
Chief priests conspire to kill Lazarus				12:10-11
Jesus ascends toward Jerusalem	21:1	11:1	19:28	
Two disciples get a colt	21:1-7	11:1-7	19:29-35	
Triumphal entry into Jerusalem	21:8-11	11:7-10	19:35-38	12:12-18
Pharisees reaction			19:39-40	12:19
Jesus weeps for Jerusalem			19:41-44	
Jesus enters Jerusalem then goes to Bethany		11:11		
Jesus curses a fig tree		11:12-14		
The 2nd temple cleansing	21:12-13	11:15-17	19:45-46	
Jesus heals many in the temple	21:14			
Jewish leaders seek to destroy Jesus	21:15-16	11:18	19:47-48	
Jesus leaves Jerusalem	21:17	11:19		
The withered fig tree (next morning)	21:18-22	11:20-26		
Authority challenged in the Temple	21:23-27	11:27-33	20:1-8	
Parable of the two sons	21:28-32			
Parable of the vine growers	21:33-46	12:1-12	20:9-18	

Final week (Mt 22-26:30)

Event	Matthew	Mark	Luke	John
Parable of the wedding feast	22:1-14			
Jews question on paying taxes	22:15-22	12:13-17	20:19-26	
Sadducees question the resurrection	22:23-33	12:18-27	20:27-40	
Scribes and Pharisees question Jesus	22:34-40	12:28-34		
Jesus questions them about baptism	22:41-46	12:35-37	20:41-44	
Warnings about Scribes and Pharisees	23:1-39	12:38-40	20:45-47	
The widow's mite		12:41-44	21:1-4	
Disciples admire the temple	24:1-2	13:1-2	21:5-6	
4 fishermen question Jesus	24:3	13:3-4	21:7	
Jesus warns disciples of persecution	24:4-14	13:5-13	21:8-19	
Jesus predicts the fall of Jerusalem	24:15-28	13:14-23	21:20-24	
Jesus teaches about the 2nd coming	24:29-31	13:24-27	21:25-28	
Parable of the fig tree	24:32-33	13:28-29	21:29-31	
Warnings to be alert	24:34-51	13:30-37	21:32-36	
Parable of the 10 virgins	25:1-13			
Parable of the talents	25:14-30			
Warnings about the Judgment	25:31-46			
Jesus predicts day of crucifixion	26:1-2			
People come early to hear Jesus teach			21:37-38	
Greeks seek Jesus				12:20-22
Final public appeals to unbelievers				12:23-50
Plot to kill Jesus	26:3-5	14:1-2	22:1-2	
Judas bargains to betray Jesus	26:14-16	14:10-11	22:3-6	
Peter & John sent to prepare for Passover	26:17-19	14:12-16	22:7-13	
Fellowship in the upper room	26:20	14:17	22:14	
Jesus washes the disciples' feet				13:1-20
The Lord's Supper	26:26-29	14:22-25	22:14-20	I Cor 11:23-29
Jesus predicts his betrayal	26:21-25	14:18-21	22:21-23	13:21-26
Judas leaves				13:27-30
A new commandment				13:31-35
Dispute about the greatest disciple			22:24-30	

Arrest (Mt 26:31-26:68)

Event	Matthew	Mark	Luke	John
Jesus predicts the disciples' denial	26:31-32	14:27-28		
Jesus tells Simon he prayed for him			22:31-32	
Jesus predicts Peter's denials	26:33-35	14:29-31	22:33-34	13:36-38
Jesus warns the disciples to be prepared			22:35-38	
Jesus comforts the disciples				14:1-4
Jesus responds to Thomas				14:5-7
Jesus responds to Philip				14:8-21
Jesus responds to Judas not Iscariot				14:22-31
They sing a hymn and leave	26:30	14:26		14:31
The farewell discourse				15:1-16:33
Jesus prays for his disciples				17:1-26
The fellowship enters Gethsemane	26:36	14:32	22:39-40	18:1
Jesus prays in the Garden of Gethsemane	26:36-46	14:32-42	22:40-46	
Mob comes to arrest Jesus	26:47	14:43		18:2-3
Judas betrays Jesus with a kiss	26:48-50	14:44-45	22:47-48	
Jesus answers the mob with authority				18:4-9
Peter severs the ear of Malchus	26:50-54	14:46-47	22:49-50	18:10-11
Jesus heals the high priest's servant			22:51	
Jesus is arrested. The disciples flee.	26:55-56	14:48-52	22:52-54	18:12
Jesus lead to high priest's house	26:57	14:53	22:54	18:13-14
Peter follows at a distance	26:58	14:54	22:54	18:15-16
Peter's 1st denial - doorkeeping girl	26:69-70	14:66-68	22:55-57	18:17-18
Annas questions Jesus				18:19-24
Peter's 2nd denial - by the fire	26:71-72	14:69-70	22:58	18:25
Peter's 3rd denial - relative of Malchus	26:73-75	14:70-72	22:59-62	18:26-27
Guards beat Jesus			22:63-65	
False witnesses testify	26:59-61	14:55-59		
Caiaphas accuses Jesus (1 st meeting)	26:62-66	14:60-64		
Sanhedrin beats Jesus	26:67-68	14:65		
Caiaphas condemns Jesus (2 nd meeting)			22:66-71	
Jesus lead from Caiaphas to Praetorium				18:28

Trial and crucifixion (Mt 27:1-27:50)

Event	Matthew	Mark	Luke	John
Remorse of Judas	27:1-10		Acts 1:16-20	
Jesus before Pilate	27:1-14		23:1-7	18:29-38
Jesus before Herod			23:8-10	
Herod's soldiers mock Jesus		15:1-5	23:11-12	
Pilate releases Barabbas	27:15-26	15:6-15	23:13-25	18:38-40
Pilate's soldiers crown and mock Jesus	27:27-30	15:16-20		19:1-3
Pilate tries to release Jesus				19:4-7
Pilate questions Jesus again				19:8-11
Pilate tries to release Jesus again				19:12
Pilate sentences Jesus				19:13-15
Pilate delivers Jesus to be crucified				19:16
Jesus carries the cross				19:17
Simon of Cyrene bears the cross	27:31-32	15:20-21	23:26	
Jesus speaks to weeping women			23:27-32	
Jesus is brought to Golgotha	27:33	15:22	23:32-33	19:17
Soldiers offer Jesus sour wine mix	27:34	15:23		
He is crucified on the 3rd hour		15:25		
2 robbers are crucified with Jesus	27:38	15:27-28	23:33	19:18
Inscription written by Pilate	27:37	15:26	23:38	19:19-22
"Forgive them..."			23:34	
Soldiers divide the garments of Jesus	27:35-36	15:24	23:34	19:23-24
"Behold your mother."				19:25-27
Multitudes mock Jesus	27:39-43	15:29-32	23:35-37	
Robbers mock Jesus	27:44	15:32	23:39	
One robber rebukes the other			23:40-41	
"...you will be with me in Paradise."			23:43	
Darkness from 6th to 9th hour	27:45	15:33	23:44-45	
"Eloi, Eloi, Lamma, Sabachthani"	27:46	15:34		
"I thirst."				19:28
Jesus is offered sour wine on a reed.	27:47-49	15:35-36		19:29-30
"It is finished."				19:30
Jesus cries out	27:50	15:37	23:46	
"Into Thy hands I commit my spirit."			23:46	
Jesus bows his head and dies	27:50	15:37	23:46	19:30

Resurrection and commission (Mt 27:52-28:20)

Event	Matthew	Mark	Luke	John
Temple veil torn from top to bottom	27:51	15:38	23:45	
Earthquake	27:51			
Saints rise, after Christ's resurrection	27:52-53			
Centurion glorifies God	27:54	15:39	23:47	
Multitude leaves grieving			23:48	
Women watch from a distance	27:55-56	15:40-41	23:49	
Request that legs be broken				19:31-32
Soldier pierces Jesus' side				19:33-34
Fulfillment of prophecy				19:35-37
Joseph requests body from Pilate	27:57-58	15:42-43	23:50-52	19:38
Centurion reports that Jesus is dead		15:44-45		
Joseph takes the body		15:45		19:38
Nicodemus and Joseph prepare the body				19:39-40
Body placed in new garden tomb	27:59-60	15:46	23:53	19:41-42
Two Mary's watch the burial	27:61	15:47	23:54-55	
Roman soldiers guard the tomb	27:62-66			
Two Mary's prepare spices and then rest			23:56	
Angel rolls stone	28:2-4			
Women bring spices to tomb at dawn	28:1	16:1-4	24:1-3	20:1
Angels appear to women	28:5-7	16:5-7	24:4-8	
Women run to tell disciples	28:8	16:8	24:9-11	20:2
Peter and John inspect the empty tomb			24:12	20:3-9
Peter and John go home			24:12	20:10
Mary Magdalene stands weeping				20:11
Mary sees two angels				20:12-13
Jesus appears to Mary Magdalene		16:9		20:14-17
Jesus appears to other women	28:9-10			
Women report to the disciples		16:10-11		20:18
Guards report to the priests	28:11-15			
Jesus meets 2 on road to Emmaus		16:12-13	24:13-32	
Jesus appears to Simon Peter	1st Cor 15:5		24:34	
Two report to disciples in Jerusalem			24:33-35	
Jesus appears to disciples without Thomas			24:36-46	20:19-24
Disciples report to Thomas				20:25
Jesus appears to disciples and Thomas		16:14		20:26-29
Jesus appears to seven by the sea				21:1-14
Jesus questions Peter 3 times				21:15-23
Jesus appears to 500 brethren	1st Cor 15:6			
Jesus appears to James	1st Cor 15:7			
Jesus commissions the apostles	28:16-20	16:15-18	24:44-49	
Jesus is received into Heaven		16:19-20	24:50-53	
John's first testimony				20:30-31
John's second testimony				21:24-25
Luke summarizes the 40 day appearances			Acts 1:4-11	

VI. Galilean ministries, Mt 4:12-14:36

M. Beheading of John the Baptist, Mt 14:1-12

1 (At) that time Herod the tetrarch heard the fame of Jesus, 2 and he said to his boys, this is John the Dipper: he himself was risen (from) the dead, and (on account of) this the works of power is operating (in) him. 3 For Herod seized John and bound him and put him (in) prison, (on account of) Herodias the wife of Philip his brother. 4 For John was saying to him, it is not lawful for thee to be having her. 5 And while he was wishing to kill him, he feared the multitude, because they were holding him as a prophet. 6 But while a birthday of Herod was being celebrated, the daughter of Herodias danced (in) the midst, and she pleased Herod; 7 whereupon he promised (with) oath to her to give whatever she should ask for herself. 8 But that one who was urged on (by) her mother, is saying, give to me! here the head of John the Dipper (upon) a dish. 9 And the king was grieved; but he commanded to be given (on account of) the oaths and the ones who were reclining with him at table; 10 and he sent and beheaded John (in) the prison. 11 And his head was brought (on) a dish, and was given to the damsel, and she brought it to her mother. 12 And his disciples came and took the body, and buried it; and they came and told it to Jesus.

(At) **that time** are the words of emphasis in this sentence. This refers to the season when rumours finally reached Herod. This was after the death of John the Dipper as the public saying was that John raised from among the dead, Mr 6:14: “And Herod the King **heard** of Him, for His name became public, and was saying, John the Dipper rose (from among) *the* dead, and (because of) this the works of power are operating (in) Him.”

Heard is past tense meaning Herod perceived the rumour of Jesus. This hearsay is cognate as it has the same root as the verb. Mark says “His name became public,” Mr 6:14 This Herod is not the same person who welcomed the magi. That one was his father who died during Jesus’ family escape into Egypt. This was Herod the Great and after his death, his kingdom was divided among his sons. Achealaus became tetrarch of Judea, Samaria and Iclumea, Philip of Trachonitis and Herod Antipas of Galilee and Peraea, Lu 3:1: “Now (in) the **fifteenth year** of the government of Tiberius Caesar, *while* Pontius Pilate was being governor of Judea, and *while* Herod was being tetrarch of Galilee, and *while* Philip his brother was being tetrarch of Ituraea and *the* region of Trachonitis, and *while* Lysanias was being tetrarch of Abilene.” This Herod Antipas married the daughter of King Aretas of Arabia, but lived in open adultery with Herodias, the wife of his brother Philip. John the Dipper spoke out against Herod that he was imprisoned. Jesus put the wickedness of Herod in the same breath with the Pharisees, Mr 8:15: “And **He was charging them**, saying, keep seeing, keep seeing (of) the leaven of the Pharisees and the leaven of Herod.” It is surprising that Herod the tetrarch had not heard of Jesus before since he was ruler of Galilee. Tetrarch denotes one who rules over a fourth part of any country. Jesus had engaged in his ministry in Galilee over two and half years, but this did not bring attention to Herod as he did not think of it as a matter of importance.

Matthew 14:2

Said is past tense meaning Herod asked his servants if this Jesus was John the Dipper.

Was risen is past tense in passive voice meaning John himself (notice the emphasis) aroused from the grave. Herod is reinstating what the rumours of Jesus were, Mr 6:14. Others are saying it is Elijah or another prophet, Mr 6:15. “And Herod the tetrarch heard of all the things which were being done (by) him, and he was being perplexed, (because) it was said (by) some, John has been raised (from among) the dead; also (by) some, Elijah appeared; also by others, a prophet one of the ancients arose. And Herod said, I myself beheaded John, but who is this One (concerning) whom I myself am hearing such things? And he was seeking to see him.” Lu 9:7-9 Because of these statements, Herod heard this and asked if it was John whom I myself beheaded, Mr 6:16. Later, Herod was not only seeking to see Jesus, but wanted to kill him, Lu 13:31: “(In) the same day **certain Pharisees came to Him**, saying to Him, go out and keep proceeding hence, for Herod is desiring to kill Thee.”

Is operating is present tense meaning the activity of power which Jesus is continuously displaying. Herod did finally met Jesus hoping to see some sign, Lu 23:8: “And **Herod** saw Jesus *and* rejoiced greatly, for he was wishing (out of) sufficiency to see Him, (because) he heard many things (concerning) Him, and he was hoping to see some sign *which* is coming to pass (by) Him.”

Matthew 14:3

Herod is the word of emphasis in this sentence. The conjunction “for” rehearsed what took place between Herod and John the Dipper.

Seized is past tense participle translated with the use of attendant circumstance. All translations agree with this use. The verb means Herod arrested or took by force John the Dipper. It is the same verb when Jesus' family tried to seize Jesus, Mr 3:21: "And after those ones **have heard** of it they went out to lay hold of Him; for they were saying, He is beside Himself." Mark says that Herod himself sent and seized John, Mr 6:17: "For Herod **himself** sent *and* seized John, and bound him (in) *the* prison, (account of) Herodias the wife of Philip his brother, because he married her."

Bound and put both are past tense meaning Herod put in chains and placed John the Dipper in prison. The reason is because John the Dipper spoke out against Herod marrying Herodias the wife of Philip his brother, Mr 6:17. Jesus knew about John's imprisonment that he withdrew into Galilee, Mt 4:12: "But after Jesus **has heard** that John was delivered up, He withdrew (into) Galilee."

Matthew 14:4

Was saying is the word of emphasis in this sentence. This verb is imperfect tense meaning John the Dipper was continuously affirming that it is not proper to be married to her, Lu 3:19-20: "But Herod the Tetrarch *who* was being reproved (by) him (concerning) Herodias the wife His brother, and (concerning) all the evils which Herod did, added also this (to) all and he shut up John (in) prison." The conjunction "for" gives the reason for his imprisonment, Mr 6:18: "For John **was saying** to Herod, it is not lawful for thee to be having the wife of thy brother."

Matthew 14:5

Was wishing is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time "*while*." ASV, AV, Garnier, Tyndale and WEB agree with this use. AMP, EMTV, HCSB, NET, RSV, TWENTY and Williams translated with the use of concession: "Although he wished." Mark says it was Herodias wishing to kill John the Dipper but was not being able, Mr 6:19: "But **Herodias** was holding *it* against him, and was wishing to kill him; and was not being able."

To kill is past tense infinitive with the use of completing the verb "was wishing."

Feared is past tense meaning Herod had reverence for John because he knew that he is a just and holy man and he was keeping him safe, Mr 6:20: "For **Herod** was fearing John, *because* he knew *that* he *is* a just and holy man, and he was keeping him safe; and *after* he has heard him, he did many things *for him*, and heard him gladly." Herod had a personal impression of John as he stood in awe, but he also feared the people just as the Pharisees feared the multitude, Mt 21:26: "But if **we should say**, (from) men, we are fearing the multitude; for all are holding John as a prophet."

Were holding is imperfect tense meaning the multitude was considering John as a prophet, Mt 21:26: "But if **we should say**, (from) men, we are fearing the multitude; for all are holding John as a prophet." Mr 11:32: "But **we should say**, (from) men, they were fearing the people; for all were holding John that he was indeed a prophet." Lu 20:6: "But **if** we should say (from) men, all the people will stone us; for they are persuaded *that* John was a prophet."

Matthew 14:6

Birthday is the word of emphasis in this sentence. Mark says that Herod was enjoying his birthday supper, Mr 6:21: "And after an opportune day **has become**, when Herod was making a supper on his

birthday to his great men and to the chief captains and to the first *men* of Galilee.” This noun is in genitive case with the use of genitive absolute which makes it as subject of the genitive participle.

Was being celebrated is present tense participle translated with the use of genitive absolute with reference to time “*while*.” Mark says it was with his great men, chief captains and first men of Galilee, Mr 6:21.

Danced is past tense meaning Salome, the daughter of Herodias and Herod Philip, leaped in the middle. Robertson says: “It was a shameful exhibition of lewd dancing prearranged by Herodias to compass her purpose for John’s death.”

Pleased is past tense meaning Salome brought a pleasant attitude towards Herod and the ones who were dining with him, Mr 6:22: “and *after* the daughter herself of Herodias has come in, and has danced, and pleased Herod and the ones who were reclining *at table* with *him*, the King said to the damsel, ask me whatever thou should be wishing, and I will give to thee.”

Matthew 14:7

Promised is past tense meaning Herod declared openly with a pledge to give her anything up half of his kingdom, Mr 6:22,23: “and *after* the daughter herself of Herodias has come in, and has danced, and pleased Herod and the ones who were reclining *at table* with *him*, the King said to the damsel, ask me whatever thou should be wishing, and I will give to thee; and he swore to her, whatever thou should ask me, I will give to thee, half of my kingdom.”

Should ask is past tense in middle voice subjunctive meaning the condition of the oath is based upon her request. Mark says it is based upon her desires, Mr 6:22.

Matthew 14:8

That one is the word of emphasis in this sentence. This article is previous reference to “her” in the previous verse.

Was urged on is past tense in passive voice participle translated with the use of substantive modifying “that one.” This verb means Salome was induced by persuasion of her mother. Mark says it was Salome who asked her mother what to ask for herself, Mr 6:24: “And that one who has gone out said to her mother, what will I ask for myself? And that one said, the head of John the Dipper.”

Is saying is present tense meaning Salome is declaring to Herod. Mark says Salome entered immediately with haste to Herod, Mr 6:25: “And she entered immediately (with) haste (to) the king, and asked for herself, saying, I am desiring in order that thou may give to me at once the head of John the Dipper (upon) a dish.”

Give is past tense imperative meaning Salome requested Herod to fulfill his promise. This obligation is to deliver the head of John the Dipper upon a platter.

Matthew 14:9

Was grieved is the word of emphasis in this sentence. This verb is past tense in passive voice meaning Herod was made sorrowful because he held John the Dipper in awe, Mr 6:20: “For **Herod** was fearing John, *because* he knew *that* he *is* a just and holy man, and he was keeping him safe; and *after* he has

heard him, he did many things *for him*, and heard him gladly.” Herod feared the multitude, but feared more the nobles in his presence.

To be given is past tense in passive voice infinitive translated with the use of purpose.

Were reclining is present tense participle translated with the use of substantive modifying the article “the ones.” Mark says that the King wished not to reject her, Mr 6:26: “And although the King has become **very sorrowful**, (on account of) the oaths and the ones who were reclining *at table* with *him* wished not to reject her.”

Matthew 14:10

Sent is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After sending he decapitated.” Mark says the King sent immediately a guardsman and ordered that his head be brought, Mr 6:27: “And the King sent **immediately** a guardsman *and* ordered *that* his head be brought.”

Matthew 14:11

Was brought is the word of emphasis in this sentence. This verb is past tense in passive voice meaning the guard carried John’s head on a platter.

Was given is past tense in passive voice meaning this guard gave the platter to Salome.

Brought is past tense meaning Salome carried the platter to her mother Herodias, Mr 6:28: “And that one who has gone beheaded him (in) the prison, and brought his head (upon) a dish, and gave it to the damsel; and the damsel gave it to her mother.”

Matthew 14:12

Came is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “When his adherents had approached they lifted.” Mark added: “after his disciples have heard.” Mr 6:29.

Took and buried both are past tense meaning the disciples of John the Dipper carried off and buried the corpse by laying it in the tomb, Mr 6:29: “And after his disciples have heard *it* they came, and took up his corpse, and laid it (in) *the* tomb.”

Told is past tense meaning these disciples declared the death of John the Dipper to Jesus. These disciples of John the Dipper were now followers of Jesus. John is the first Christian martyr which is usually given unto Stephen.

Matthew 14:13

In A.D. 27, Jesus began his ministry with the introduction to John the Dipper, Mt 3:13-17. Now three years later, A.D. 30, Jesus hears of the death of his forerunner, Mt 14:12. Jesus withdrew and a great crowd followed him, and this next section deals with his compassion of feeding 5,000.

VI. Galilean ministries, Mt 4:12-14:36

N. Feeding of 5,000, Mt 14:13-21

13 And *after* **Jesus has heard** He withdrew thence (by) boat (into) a desert place apart. And *after* the crowds **have heard** of it, they followed Him by land (from) the cities. 14 And *after* **Jesus has gone out**, He saw a great crowd, and was moved with compassion (towards) them, and healed their infirmities. 15 And *after* **evening** has come, His disciples came to Him, saying, the place is desert, and the time went by: dismiss the crowds, in order that they may go (into) the villages *and* may buy for themselves meat. 16 But **Jesus said** to them, they are having no need to go away: yourselves give to them to eat. 17 But **these ones** are saying to Him, we are not having *food* here except five loaves and two fishes. 18 And **that One** said, keep bringing them here to me. 19 And *after* **He has commanded** the crowds to recline (on) the grass, He took the five loaves, and the two fishes, and blessed it, *after* He has looked up (to) the heavens; and has broken *it* He gave to the disciples the loaves, and the disciples gave to the crowds. 20 And all ate and were satisfied; and they took up that which was being over and above of the fragments, twelve hand-baskets full. 21 And **these ones** who are eating were about five thousand, besides women and children.

Has heard is past tense participle translated with the use of time “*after*.” All translations agree with this use. It does not say what Jesus heard since Matthew does follow chronologically, so it could be the report of John’s disciples or the report from the twelve, Mt 11:1: “And **it came to pass** when Jesus finished commanding His twelve disciples, He departed thence to be teaching and to be preaching (in) their cities.” The other synoptic gospels confirmed that twelve apostles related all things from their journeys, Mr 6:30: “And the messengers are gathering together (to) Jesus, and they related all things to Him, and what they did and what they taught.” Lu 9:10: “And the sent ones returned and related to Him whatsoever they did. And He took them and retired apart (into) a desert place of a city *which* is being called Bethsaida.”

Withdrew is past tense meaning Jesus withdraw from that place by boat into a desert place. Some commentators say that it was from fear of Herod, but Mark explains it was for the resting of his apostles from their journeys, Mr 6:31: “And He said to them, come ye yourselves apart (into) a desert place, and keep resting for yourselves a little. For the ones who are coming and the ones are going **are** many, and they were not even having opportunity to eat.” John says that they went over the sea of Galilee, Joh 6:1: “**(After) these things** Jesus went away over the sea of Galilee of Tiberias.” This desert is called Bethsaida, Lu 9:10.



Have heard is past tense participle translated with the use of time “*after*.” All translations agree with this use. The crowds have understood that Jesus left by boat, Lu 9:11: “But because **the crowds** have known it they followed Him; and after He received them He was speaking to them (concerning) the kingdom of God, and He was curing the ones who are having need of healing.”

Followed is past tense meaning these crowds travelled by land to find Jesus. Land is an adverb which is in contrast by a ship in which Jesus travelled. The reason why translators used “on foot” is because Mark says the crowds ran together there on foot, Mr 6:33: “And they saw them who were going, and many recognized Him, and they ran together there on foot (from) all the cities, and they went before them, and they came together (to) Him.” John mentioned why they followed our Lord, it is because of the miracles, Joh 6:2: “and a great crowd followed Him, because they were seeing of Him the signs which He was doing (upon) the ones who were being sick.”

Matthew 14:14

Has gone out is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” AMP, Garnier, HCSB, Moffatt, Murdoch, NET, RSV and Williams agree with this use. ASV, AV, Tyndale and WEB translated with the use of attendant circumstance: “he came forth, and saw.” This means Jesus disembarked the boat and noticed the multitude.

Saw, was moved and healed are all passive tense meaning Jesus does not turned away those who are having need. Mark adds that these needy folks are like sheep without a shepherd, Mr 6:34: “And after Jesus has gone out He saw a great crowd, and He was moved with compassion (towards) them, because they were as Sheep who are not having a shepherd is.” Luke adds that Jesus welcomed them and was teaching them many things concerning the Kingdom of God, Lu 9:11: “But because **the crowds** have known it they followed Him; and after He received them He was speaking to them (concerning) the kingdom of God, and He was curing the ones who are having need of healing.”

Matthew 14:15

Evening is the word of emphasis in this sentence. This noun is in genitive case and used as genitive absolute of the genitive participle making it subject of the participle. Evening in Hebrew custom is the early or latter evening. The early evening is around 3 P.M., and the latter evening is around 6 P.M. As this

was near the Passover, Joh 6:3; and it was a late hour, it must have been the late evening, Mr 6:35. Luke says the day began to be declining, Lu 9:12.

Came is past tense meaning the apostles approached Jesus. Mark has this in the present tense “are coming,” Mr 6:35. Luke has it in the past tense participle “having come,” Lu 9:12. John says that Jesus noticed this before, and asked Philip if there is a place to buy some food. Jesus asked this to try him, Joh 6:5-7.

Went by is past tense meaning it is already a late hour, Mr 6:35: “And *while* a late hour is becoming **already**, His disciples are coming to Him *and* are saying, “the place is desert, and *it is* already a late hour.”

Dismiss is past tense imperative meaning bid the crowds to depart. This same word and tense is used as well by Mark and Luke, Mr 6:36: “dismiss them, in order that they may go in a circuit (into) the county and villages, *and* may buy bread for themselves; for they are not having something to be eating.” Lu 9:12: “**But the day began** to be declining, and the twelve came *and* said to Him, dismiss the crowd, in order that they may go (into) the villages and the country around *and* may lodge, and may find provisions; for we are here (in) a desert place.”

May go is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Mark and Luke have the same word and tense, Mr 6:36 Lu 9:12.

May buy is past tense subjunctive meaning the purpose of sending away the crowd is that they may purchase food for themselves, Mr 6:36. Luke adds that they may lodge and may find provisions, Lu 9:12. The reason these disciples said that is that Andrew only found a boy with five barley loaves and two small fishes, Joh 6:8-9 Mt 14:17.

Matthew 14:16

Jesus is the word of emphasis in this sentence. The focus now is on Jesus’ reply.

To go away is past tense infinitive with the use of explaining the noun “need.” It is not necessary for the crowd to depart.

Give is past tense imperative meaning supply the provisions the crowd needs. Mark and here have the emphasis on the disciples with the address as vocative “yourselves,” Mr 6:37: “**But that One** who has answered said to them, give yourselves to them to eat. And they are saying to Him, shall we go *and* buy two hundred bread for a denarii, and give to them to eat?”

Matthew 14:17

These ones, is the word of emphasis in this sentence. This article is previous reference to “yourselves” in the previous verse.

Are not having is present tense meaning the disciples are not possessing food except five barley loaves and two small fishes. Mark added “shall we go and buy two hundred bread for a denarii,” Mr 6:37: “**But that One** who has answered said to them, give yourselves to them to eat. And they are saying to Him, shall we go *and* buy two hundred bread for a denarii, and give to them to eat?” Luke says “there are not more than five loaves and two fishes, unless indeed we ourselves should go and buy victuals,” Lu

9:13: “But **He said** (to) them, ye give to them to eat. But **they said**, there are not more than five loaves to us and two fishes, unless indeed we ourselves should go *and* buy victuals (for) all this people.”

Matthew 14:18

That One is the word of emphasis in this sentence. This article is previous reference to “Him” in the previous verse.

Keep bringing is present tense imperative meaning keep bringing forward the five barley loaves and the two small fishes.

Matthew 14:19

Has commanded is past tense participle translated with the use of time “*after*.” Williams agrees with this use while all other translations have the use of attendant circumstance: “he ordered and blessed.” Mark says “he ordered them.” Mr 6:39. Luke and John have “make them,” Lu 9:14 Joh 6:10.

To recline is past tense infinitive with the use of purpose. Mark adds “by companies,” Mr 6:39. Luke adds even further, “in companies by fifties,” Lu 9:14. But Mark says “in ranks by hundreds and by fifties,” Mr 6:40.

Took is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after taking.”

Has looked up and has broken both are past tense participle translated with the use of time “*after*.” Garnier agrees with this use. Murdoch, RSV, TWENTY and Tyndale translated with the use of attendant circumstance: “and he looked towards heaven, and blessed.” All other translations do not attempt to put a use to this participle. Mark adds “broke the loaves; and he divided the two fishes among all,” Mr 6:41. John says “he distributed to the disciples,” Joh 6:11.

Matthew 14:20

Ate is the word of emphasis in this sentence. This verb is past tense meaning all consumed the food given unto them. All synopses agree that they not only ate, but were also satisfied, Mr 6:42 Lu 9:17. John says “they were filled as much as they wished,” Joh 6:11-12.

Was being over and above is present tense participle translated with the use of substantive modifying the article “that which.” There was abundance of food leftover that they had twelve hard-baskets full from the five barley loaves. Mark adds “and of the fishes,” Mr 6:42. John added “gather together fragments which were over and above, in order that not a thing may be lost,” Joh 6:12.

Matthew 14:21

These ones is the word of emphasis in this sentence. This article is previous reference to “all” in the previous verse.

Are eating is present tense translated with the use of substantive modifying “these ones.” These ones were about five thousand besides women and children. John adds: “Therefore after the men saw what sign Jesus did, they were saying, this is truly the Prophet who is coming (into) the world,” Joh 6:14.

Matthew 14:22

In A.D. 27, Jesus began his ministry with the introduction to John the Dipper, Mt 3:13-17. Now three years later, A.D. 30, Jesus heard of the death of his forerunner, Mt 14:12. Jesus withdrew and a great crowd followed him, and Jesus fed 5,000. Jesus withdrew again to pray while the disciples continued their journey by boat. Jesus joins his apostles by walking on the sea.

VI. Galilean ministries, Mt 4:12-14:36

O. Jesus walking on the sea, Mt 14:22-33

22 And immediately Jesus **compelled** the disciples to enter (into) the boat and to be going before Him (to) the other side, until He should dismiss the crowds. 23 And *after* He **has dismissed** the crowds, He went up (into) the mountain apart to pray. And *after* evening came He was there alone. 24 But **the boat** was now in *the* midst of the sea, being tossed (by) the waves, for the wind was contrary. 25 But Jesus went (to) them **in the fourth watch** of the night, walking (on) the sea. 26 And *after* the disciples have seen Him Who was walking (on) the sea they were troubled, saying, "it is an apparition;" and they cried out (from) fear. 27 But **immediately** Jesus spoke to them, saying, keep being of good courage, I Myself am *He*, stop fearing. 28 And Peter answered and said, LORD, if Thou Thyself are *Thee*, bid me to come (to) Thee (upon) the waters. 29 And **that One said**, come. And *after* Peter has descended (from) the boat he walked (upon) the waters, to go (to) Jesus. 30 But *because* **he was seeing** the strong wind he was affrighted, and *because* he has begun to be sinking he cried out, saying, LORD, save me. 31 And immediately **Jesus** stretched out the hand *and took hold of him*, *and He is saying* to him, O *thou* of little faith, why doubted thou? 32 And *after* they **have entered** (into) the boat the wind ceased; 33 and these ones who were (in) the boat came *and* worshipped Him, saying, truly Thou are Son of God!

Compelled is the word of emphasis in this sentence. This verb is past tense meaning Jesus felt the necessity to send away his disciples immediately because the crowd was coming to be seizing Jesus to make him King, Joh 6:15. Satan offered Jesus the kingdoms, and now this great crowd was urging him the same. It is possible that his disciples felt the same for the hope of a political kingdom and it would be easier to handle the crowd with his apostles out of the way.

To be going before is present tense infinitive with the use of purpose. This verb means the disciples are preceding Jesus to the other side to Bethsaida, Mr 6:45. John says the disciples were going over the sea to Capernaum, Joh 6:17.

Should dismiss is past tense subjunctive meaning Jesus should in time bid the crowds to depart. The purpose is to send them away but "*eos ou: until*" idiom demonstrates it is not yet realized. It will take time for the evacuation of such a large crowd.

Matthew 14:23

Has dismissed is past tense participle translated with the use of time "*after*." Most translations agree with this use. This verb means Jesus detained no longer the crowds. Mark says "he has taken leave of them," Mr 6:46.

Went up is past tense meaning Jesus ascended towards the mountain. Mark says "he departed," Mr 6:46.

To pray is past tense infinitive with the use of purpose, Lu 6:12 Joh 6:15.

Came is past tense participle translated with the use of genitive absolute. The noun “evening” is also in genitive case translated the same as genitive absolute making it the subject of the genitive participle. The feeding of the 5,000 was at the beginning of evening, now evening has past.

Was is imperfect tense meaning Jesus was continuously praying into the night and John adds “they were going over the sea to Capernaum. And it was already becoming dark, and Jesus had not come to them,” Joh 6:17.

Matthew 14:24

The boat is the word of emphasis in this sentence. Mark adds “the boat was in the midst of the sea, and he himself was alone upon the land,” Mr 6:47.

Being tossed is present tense participle translated with the use of periphrastic modifying the verb “was,” meaning the waves distressed the boat because it was struggling with a head wind “contrary.” John says “the sea was being agitated by a strong wind which is blowing,” Joh 6:18. Mark says “He (Jesus) saw them who were laboring in the rowing, for the wind was contrary to them,” Mr 6:48. John continues to add “therefore after they have rowed about twenty-five or thirty furlongs,” Joh 6:19.

Matthew 14:25

In fourth watch is the word of emphasis in this sentence. This would be between three and six in the morning.

Went is past tense meaning Jesus departed from the land to where they were which was in the middle of the sea. Mark says “he is coming to them,” Mr 6:48.

Walking is present tense participle with the use of manner. Mark adds “and he was wishing to pass by them,” Mr 6:48. The head wind controlled the boat but it did not stop the trajectory of Jesus.

Matthew 14:26

Have seen is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance “saw and they were perturbed.” This verb means the disciples perceived with their eyes Jesus. Mark says “the ones who have seen him,” Mr 6:49. John says “they are seeing Jesus,” Joh 6:19.

Was walking is present tense participle translated with the use of substantive modifying “him.” The article makes it “who.” John adds “and is coming near the boat,” Joh 6:19.

Saying is present tense participle with the use of manner. The word “*oti*: that” after the verb of saying is translated as quotation marks. This apparition means as Mark explains: “they thought *that it* was an apparition,” Mr 6:49.

Cried out is past tense meaning the disciples spoke with a loud voice as John explains “they were frightened,” Joh 6:19. Mark says “for all saw him, and were troubled,” Mr 6:50.

Matthew 14:27

Immediately is the word of emphasis in this sentence. It is wonderful how forthwith Jesus answered their fears.

Keep being of good courage is present tense imperative meaning let this be of continuous comfort, Mr 6:50.

I myself AM meaning I am the great I AM, Ex 3:14: “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

Stop fearing is present tense imperative meaning stop being startled by this event, Mr 6:50 Joh 6:20.

Matthew 14:28

Answered is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner “By way of responding.” Some translations used the main verb “said” as quotation marks. Only Matthew has this dialogue between Peter and Jesus.

Bid is past tense imperative meaning give commandment by urging on.

To come is past tense infinitive with the use of purpose meaning to come forth to Jesus upon the waters. His words do not doubt that Jesus could perform such a miracle. Jesus is walking on water, why not Peter also. Peter had this bold impulse to do anything which others are doing. Later after the resurrection, Peter thought that he could walk on water again but plunged himself into the sea, Joh 21:7: “Therefore that disciple whom Jesus was loving **is saying** to Peter, it is the LORD. Therefore Simon Peter, *who* has heard that it is the LORD, girded on the upper garment; for he was naked; and he threw himself (into) the sea.” Notice Jesus did not rebuke Peter for asking.

Matthew 14:29

That One is the word of emphasis in this sentence. This article is previous reference to “thee” in the previous verse.

Come is past tense imperative meaning embrace this journey.

Has descended is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” AV, Garnier and Tyndale agree with this use while most other translations have the use of attendant circumstance: “Peter got out of the boat and walked.”

To go is past tense infinitive with the use of purpose. The perfect reason to do a tremendous thing of God is towards Jesus. If we are to go into danger, it better be steadfastly towards Jesus, 1Pe 3:17: “For *it is better*, if the will of God should be willing, *that ye who* are doing good, than doing evil are suffering.”

Matthew 14:30

Was seeing is present tense participle translated with the use of cause “*because*.” Most translations have the use of time: “when he perceived.” It could very well be as during the time Peter was noticing the strong wind. It was more than seeing as strong winds is something you feel. His senses came off Jesus and went about his surroundings.

Was affrighted is past tense in passive voice meaning Peter was terrified of the current storm.

Has begun is past tense participle translated with the use of cause “*because*.” Some translations have the use of time: “as he began.” Most translations have this participle in the present tense “beginning” which should be “having begun.”

To be sinking is present tense in passive voice infinitive with the use of completing the verb “has begun.” Most translations have this infinitive in the past tense: “to sink.” The present tense displays the continuous plunging into the sea. Peter was going down but had time to yell to Jesus.

Save is past tense imperative meaning rescue from drowning.

Matthew 14:31

Jesus is the word of emphasis in this sentence. The focus is now on our Lord.

Stretched out is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Notice Jesus gave his hand immediately. When we call for God’s help, it is only a helping hand away.

Took hold is past tense meaning Jesus rescued Peter from peril.

Doubted is past tense meaning the question to Peter of why he waived. The reason is that he had little faith. We do the same about our daily worries, Mt 6:30. The disciples were the same when Jesus had to rebuke the winds, Mt 8:26: “And **He is saying** to them, why are ye fearful, O of little faith? Then, **He has arisen** and rebuked the winds and the sea, and there was a great calm.” Peter just witnessed the feeding of 5,000, and the walking on water, and doubted still the power of his Lord. After all what these eleven disciples will go through, some will still doubt, Mt 28:17: “And after they have seen Him, they worshipped Him; but some doubted.”

Matthew 14:32

Have entered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time “*after*.” The personal pronoun “they” in genitive case is translated with the use also of genitive absolute making it the subject of the genitive participle. Mark says “he went up to them into the boat,” Mr 6:51. John says “therefore they were willing to receive him into the boat,” Joh 6:21.

Ceased is past tense meaning the wind ceased raging. Mark says “the wind fell.” Mr 6:51.

Matthew 14:33

Came is past tense participle translated with the use of attendant circumstance. Most translations agree with the use except Garnier who translated with the use of time: “after coming.” John adds “Therefore they were willing to receive him into the boat,” Joh 6:21.

Worshipped is past tense meaning the disciples showed homage to Christ.

Son of God is the confession of the disciples meaning the acknowledgment of Jesus’ deity. There is no article with “son” to show the essence of the relationship with God. This is the first time man has called our Lord with this identification. The devils have pronounced Jesus as Son of God, Mt 8:29. God declared

Jesus as his beloved Son, Mt 3:17. This is a strong feeling of reverence but also amazement as their heart was hardened, Mr 6:51.

Matthew 14:34

In A.D. 27, Jesus began his ministry with the introduction to John the Dipper, Mt 3:13-17. Now three years later, A.D. 30, Jesus heard of the death of his forerunner, Mt 14:12. Jesus withdrew and a great crowd followed him, and Jesus fed 5,000. Jesus withdrew again to pray while the disciples continued their journey by boat. Jesus joined his apostles by walking on the sea. Now Jesus concludes his Galilean ministries with healings in Gennesaret.

VI. Galilean ministries, Mt 4:12-14:36

P. Healings in Gennesaret, Mt 14:34-36

34 And after they have passed over they came (into) the land of Gennesaret. 35 And after the men of that place **have recognized** Him they sent (to) all that country round, and brought to Him all the ones who were having ill; 36 and **they were beseeching Him** in order that they may only touch the border of His garment; and as many as touched they were cured.

Have passed over is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Murdoch and Williams who translated with the use of attendant circumstance: “they rowed on, and came.” They crossed over to the other side.

Came is past tense meaning they arrived to the land of Gennesaret. This is the fertile crescent-shaped plain on the western shore of the lake of Gennesaret. Mark adds “and they drew to shore,” Mr 6:53.

Matthew 14:35

Have recognized is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Moffatt, Murdoch and Williams who translated with the use of attendant circumstance: “recognized him and sent.” These men of this area understood it was Jesus. Mark adds: “and after they have come out of the boat,” Mr 6:54. Mark also says that this crowd “immediately recognized him,” Mr 6:54.

Sent and brought both are past tenses meaning those people ordered others to find and to lead all the sick ones to Jesus. Mark adds “they ran through all that country and they began to carry about the ones who were having ill on the couches,” Mr 6:55.

Matthew 14:36

Were beseeching is imperfect tense meaning these crowds were continuously begging Jesus. Mark adds: “and wherever he was entering into the villages or cities or fields, they laid who were sick in the marketplaces,” Mr 6:56.

May touch is past tense subjunctive meaning these crowds learned from the previous miracles, that just touching Jesus, it may heal them, Mt 9:20.

Were cured is past tense in passive voice meaning they were brought back to safety from their illness. Mark says: “they were being healed,” Mr 6:56.

Matthew 15:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years "going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people," Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders.

V. Traditions of the elders, Mt 15:1-20

1 Then the scribes and Pharisees (from) Jerusalem **are coming to Jesus**, saying, 2 why are Thy disciples transgressing the tradition of the elders? For they are **not** washing for themselves their hands whenever they should be eating bread. 3 But **that One** Who has answered said to them, why are also ye yourselves transgressing the commandment of God (on account of) your traditions? 4 For **God** commanded, saying, keep honoring the father and the mother; and let the one who is speaking evil of father or mother, keep dying by death. 5 But **ye** yourselves are saying, whoever should say to father or mother, *it is* a gift, whatever thou should profit (out of) me, and thou shall in no wise honor his father or his mother: 6 and ye made void the commandment of God (on account of) your tradition. 7 **Pretenders**, Essias prophesied well (concerning) you, saying, 8 this people is drawing near to Me with their mouth, and is honoring Me with the lips, but their heart is being far away (from) Me. 9 But they are worshipping Me **in vain**, teaching teachings injunctions of men. 10 And **He called to Himself** the crowd *and said* to them, keep hearing and keep understanding! 11 **Not** that which is entering (into) the mouth is defiling the man; but that which is going forth (out of) the mouth, this is defiling the man. 12 Then His disciples came to Him and said to Him, know Thou that *after* the Pharisees have heard the saying they were offended? 13 But **that One** Who has answered said, every plant will be rooted up, which My Father planted not. 14 **Leave** them; they are blind leaders of *the* blind; and if *the* blind should be leading the blind, both will fall (into) a pit. 15 And Peter answered and said to Him, expound to us this metaphor. 16 But **Jesus said**, are ye yourselves still also without understanding? 17 Are ye **not yet** perceiving that everything which is entering (into) the mouth is going (into) the belly, and is being thrown forth (into) *the* draught? Yes! 18 But **the things** which are going forth (out of) the mouth are coming forth (out of) the heart, and these are defiling the man. 19 For evil reasonings, murders, adulteries, fornications, thefts, false-witnessings, blasphemies are coming forth (**out of**) **the heart**. 20 **These things** are the things which are defiling the man; but to be eating with unwashed hands is not defiling the man.

Are coming is present tense meaning the religious leaders are continuously approaching Jesus. Mark has the verb: “were being gathered together,” Mr 7:1. The article with “scribes” but not with “Pharisees” joined by “and: *kai*” means Matthew saw both groups as one (Grandville and Sharp rule). Mark puts distinction between both groups: “the Pharisees and some of the scribes,” Mr 7:1. Mark shows: “after they came from Jerusalem,” Mr 7:1.

Matthew 15:2

Are transgressing is present tense meaning the disciples are continuously violating the precepts of the ancients. This tradition takes the form of a hypocritical exposition that fails to subordinate ceremonial matters to the law of love.

Not is the word of emphasis in this sentence.

Are washing is present tense meaning the disciples of Jesus are not continuously cleansing their hands. Mark says: “after they have seen some of his disciples with defiled hands, unwashed that is,” Mt 7:2. This sounds great for hygienic purposes (sanitary reasons), but these religious leaders were referring to religious cleansing. The Roman Catholic Church and its affiliates hold today that the tradition of the Church is equal to the Holy Scriptures. Paul holds that the traditions of the apostles and his letters are to be kept, but these are part of the Canon of Scriptures (Mt-Jude), 2Th 2:15 3:6 1Co 11:2. Mark says: “and eating bread, they found fault. for the Pharisees and all the Jews, unless they should wash the hands with the fist, because they are holding the tradition of the elders; and from the market, unless they should wash themselves they are not eating; and there are many other things which they received to be holding, washings of cups and vessels and brazen utensils and couches: then the Pharisees and the scribes were questioning him, why are thy disciples not walking according to the tradition of the elders, but are eating bread with unwashed hands? Yes!” Mr 7:2-5.

Should be eating is present tense subjunctive meaning every time the disciples are consuming food.

Matthew 15:3

That one is the word of emphasis in this sentence. The article is previous reference to “thy” in the previous verse and “Jesus” in the previous to that.

Has answered is past tense participle translated with the use of substantive modifying “that one.” Jesus’ reply was one of authority as they thought all are bound to obey their traditions. These traditions are invented by men. Men are always dictating the way to appease God when in fact they are violating the commandments of God. It is foolish to think the manner to please God is overstepping what God required. This is Satan’s way of distorting the truth. Satan questioned God’s commandment of not eating the forbidden tree, “hath God said.” Ge 3:1. His subtlety changed from a question to an outward lie, “ye shall not surely die,” Ge 3:4. Then the devil offered the kingdoms unto Eve like he offered unto Christ, “ye shall be as gods,” Ge 3:5. The customs of our religious institutions are traditions of their father the devil, “and ye are desiring to be doing the lusts of your father. He himself was a murderer from the beginning, and he has stood not in the truth because there is no truth in him. Whenever he should be speaking falsehood, he is speaking out of his own; because his is a liar and he is the father of it,” Joh 8:44.

Are transgressing is present tense meaning these religious rulers are continuously violating the commandment of God. Notice Jesus was being very personal with these religious leaders as making it emphatic in this accusation “ye yourselves.” The commandment which Jesus is referring to honour thy father and thy mother, Ex 20:12.

Matthew 15:4

God is the word of emphasis in this sentence. What God commanded is superior to what man has to say, De 5:16 Pr 23:22 Eph 6:1. When the traditions overstep the teaching of Scripture, let us reply like Jesus: “keep going away behind me, Satan,” Mt 4:10. “They speak not according to this word, it is because there is no light in them,” Isa 8:20.

Keep dying is present tense imperative meaning this is the only commandment with a promise: “that thy days may be long upon the land which the LORD thy God giveth thee,” Ex 20:12. But on the other hand, “whoso curseth his father or his mother, his lamp shall be put out in obscure darkness,” Pr 20:20. And “the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it,” Pr 30:17.

Matthew 15:5

Ye, is the word of emphasis in this sentence. The focus is not shifting from God to these religious leaders as they are emphatically continuously gathering this false teaching. This is their “logos: word” in contrast to the “Logos: Word.”

Should say is past tense subjunctive meaning the condition of putting forth the vow as a gift would be released from his responsibilities of his parents. They can dodge this command of God about the penalty for dishonouring one’s father or mother by the gift (Corban: *korban*), “but ye yourselves are saying, if a man should say to father or mother, corban which is, a gift, whatever thou should be profited by from me: and ye are suffering him no longer to do anything for his father or his mother,” Mr 7:11-12.

Matthew 15:6

Made void is past tense meaning these religious leaders deprived of force and authority the commandment of God by reason of their tradition. Mark says: “making void the word of God by your tradition which ye delivered; and ye are doing many such like things,” Mr 7:13.

Matthew 15:7

Pretenders, is the word of emphasis in this sentence. This noun is used as vocative which is direct address of the Greek word “*hupokrites*” where we get our English word “hypocrite.” These religious leaders are actors or stage players which we call “self-righteous.”

Prophesied well is past tense with the adverb “beautifully.” Isaiah declared commendably by divine revelation concerning their traditions.

Matthew 15:8

Is drawing near and is honoring both are present tense meaning this great part of the population is continuously approaching God with their piety and is continuously revering God with their strict ceremonial observances, as Isaiah said: “wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men,” Isa 29:13.

Is being far away is present tense with the adverb “far” which means at a distance or a great way off. These religious leaders’ hearts are being held back by rationalizing. It is like parents who make sure their

children wash their hands before they come to the table, but pay no attention what their children are watching on television that is damaging their heart, Mr 7:6.

Matthew 15:9

In vain is the word of emphasis in this sentence. This adverb means fruitlessly. It is pointless and empty reverence to God which they do not know or respect.

Teaching is present tense participle with the use of means or cause as translated in Mark: “But they are worshipping me in vain, because they are teaching teachings for injunctions of men,” Mr 7:7. Notice the noun “teachings” is cognate as the same root word of the verb “teaching.” Injunctions, is appositional to teachings which means men’s precepts instead of God’s. Mark added: “For although ye left the commandment of God, ye are holding the tradition of men, as the washings of vessels and cups, and ye are doing many such other like things. And he was saying to them, ye are setting aside well the commandment of God, in order that ye may observe your tradition,” Mr 7:8-9.

Matthew 15:10

Called to himself is past tense in middle voice participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After summoning the crowd he professed.” Mark was translated in this manner: “And after he called to himself all the crowd, he was saying to them, keep hearing all, from me and keep understanding,” Mr 7:14. Notice Mark says “all” the crowd.

Keep hearing and keep understanding both are present tense imperative meaning keep listening and keep putting in perspective this teaching, Mr 7:14.

Matthew 15:11

Not is the word of emphasis in this sentence. Mark calls it: “nothing from without,” Mr 7:15.

Is defiling is present tense meaning there is nothing which is continuously declaring unclean in any religious sense. We put a lot of stock of smoking, drinking, gluttony, and chewing gum which are all bad habits, but they are only making these persons socially unacceptable within Christian circles. We have put the burden of conforming to our taste in edictal behavior. Food goes to the stomach and out again in a bowel movement, Mt 15:17. “For evil reasonings, murders, adulteries, fornications, thefts, false-witnessings, blasphemies are coming forth out of the heart,” Mt 15:19. Mark adds: “If anyone is having ears to be hearing, let him keep hearing,” Mr 7:16.

Matthew 15:12

Came to is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with this use. The disciples approached Jesus and spoke to our Lord.

Know is perfect tense translated because it is “*oida*” verb to have it in the present tense without linear. This verb means to know intellectually.

Have heard is past tense participle translated with the use of time “*after*.”

Were offended is past tense in passive voice meaning the Pharisees were scandalized. These disciples were shocked that Jesus would offend these religious leaders. These disciples were uneasy to see the discontented glowing countenances of the Pharisees.

Matthew 15:13

That One is the word of emphasis in this sentence. This article is previous reference to “Him” in the previous verse.

Will be rooted up is future tense in passive voice meaning every (inclusive) plant which refer to the Pharisees and all those who follow their doctrine will be plucked up by the roots, Mt 3:10 Lu 13:7 Joh 15:2. Israel as God’s plant is threatened with complete destruction if she does not repent, Mt 4:1. We are not to give up on fallen Israel, Ro 11:16. In a figurative sense, the root of bitterness, Heb 12:15 starts towards the love of money, 1Ti 6:10. This bitter root springs to a defiling conflict unto apostasy.

Matthew 15:14

Leave is the word of emphasis in this sentence. This verb is past tense imperative meaning disregard these religious leaders as go away from the darnel. We need not concern ourselves with them further because we must not try to please those who are displeasing to God, 1Th 2:15.

Should be leading is present tense subjunctive meaning the condition of the blind continuously guiding the blind will result in both falling down into the judgment of God, Isa 24:22. Christians can be forgetful of their new birth and become also blind. This backslidden state corrupts their sanctification by worldly associations, 1Co 15:33: “Stop being mislead: evil companionships are corrupting good manners.” So “wake up righteously, and stop sinning; for some are having ignorance of God: I am speaking to your shame,” 1Co 15:34.

Matthew 15:15

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.”

Expound is past tense imperative meaning declare this parable unto us, Mr 7:17: “And when he went into a house from the crowd, his disciples were asking him concerning the metaphor.” Peter has not comprehended this lesson yet, Mt 15:11.

Matthew 15:16

Jesus is the word of emphasis in this sentence. The focus turned from Peter to Jesus.

Are still is present tense with the adverb “still” meaning at the present time, Peter himself is continuously being unlearned. Notice Jesus is not expecting an answer here, but is challenging Peter to pay attention to the play on words. Remember Peter lived with these traditions and even though Jesus was defending his disciples, Peter could not understand why these customs were inoperative. We have many traditions in our churches today such as having the Lord’s Table on the first Sunday of every month. If someone suggested having it on another occasion, it would blasphemous. We must not allow our habits to become fundamental doctrines of Christian heritage. “Yea, and all that will live godly in Christ Jesus shall suffer persecution,” 2Ti 3:12. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren,” Ro 8:29. “For even hereunto were

ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps,” 1Pe 2:21.

Matthew 15:17

Not yet is the word of emphasis in this sentence. This adverb “even” with the particle “*ou*: no” in a question is expected answer: yes!

Are perceiving is present tense meaning Peter is not grasping that the germs being carried into the belly will eventually digest into a bowel movement. Jesus is not condoning unhealthy eating, smoking, and drinking, but the germs from unwashed hands are not sanitary only. These germs will not affect the mind which cannot affect the soul. God is concerned about sin and impurities of the heart, not the stomach. We should not make personal hygiene our spiritual cleansing. “Do not handle, taste not, touch not; which things are all unto corruption in the using; according to the injunctions and teachings of men; which are having an appearance indeed of wisdom in voluntary worship and humility and unsparing treatment of the body, not in a certain honor for satisfaction of the flesh,” Col 2:21-23.

Matthew 15:18

The things, is the word of emphasis in this sentence. The things are listed in the next verse.

Are going forth is present tense participle translated with the use of substantive modifying the article “the things.” Religion thinks that they can control the tongue but James says: “But the tongue can no man tame; it is an unruly evil, full of deadly poison,” Jas 3:8. These self-righteous folks are being deceived: “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain,” Jas 1:26.

Are coming forth is present tense meaning the problem is not with the tongue, but with the heart as Jeremiah says: “The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” Jer 17:9,10.

Are defiling is present tense meaning the impurities from the heart are breaking fellowship with the light. These profane actions are from the darkness as John says: “the light shineth in darkness; and the darkness comprehended it not,” Joh 1:5. “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil,” Joh 3:19. “I am come a light into the world, that whosoever believeth on me should not abide in darkness,” Joh 12:46.

Matthew 15:19

(Out of) the heart are the words of emphasis in this sentence. The source is an unrepentant heart. “The pure ones in heart are blessed; for they themselves will see God,” Mr 5:8. “For where your treasure is, there your heart will be also,” Mt 6:21. “This people is drawing near to me with their mouth, and is honoring me with the lips, but their heart is being far away (from) me,” Mt 15:8.

Are coming forth is present tense meaning the wicked heart are continuously emitting questions about the truths, pains or annoyances with Christian faith, murders, adulteries, fornications, thefts, false-witnessings, and slanders. There is no article with each grouping showing that they are distinct. Paul says the works of the flesh are manifest “which are adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, enmities, strifes, jealousies, indignations, contentions, divisions, sects, envyings, murders, drunkennesses, revels, and things like these as to which I am telling you beforehand, even as also I said

before, the ones who are doing such things will not inherit kingdom of God,” Ga 5:19-21. The lists here are only general examples based on the Ten Commandments.

Matthew 15:20

These things, is the word of emphasis in this sentence. This pronoun is the subject of the present tense verb “are.”

To be eating is present tense infinitive with the use of subject of the verb “is not defiling.” Our consumption of food with unwashed hands is not making us unclean.

Matthew 15:21

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. Then next we see as opposition rises, Jesus moves his ministry to Tyre and Sidon.

VII. Ministry in Tyre and Sidon, Mt 15:21-28

21 And after Jesus has gone forth thence He withdrew (to) the parts of Tyre and Sidon. 22 And behold, a Cananaean woman (from) those borders came out and cried to Him, saying, have pity on me, LORD, Son of David; my daughter is miserably being possessed by a demon. 23 But that One answered her not a word. And after His disciples came to Him they were asking Him, saying, dismiss her, for she is crying (after) us; 24 but that One Who has answered said, I was not sent to them except (to) the lost sheep of the house of Israel. 25 But that one who came was worshipping Him, saying, LORD, keep helping me! 26 But that One Who has answered said, it is not good to take the bread of the children, and to throw it to the little dogs. 27 But that one said, yea, LORD: for even the little dogs are eating (of) the crumbs which are falling (from) the table of their masters. 28 Then Jesus answered and said to her, O woman, thy faith is great: let it be to thee as thou are desiring. And her daughter was healed (from) that hour.

Has gone forth is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Garnier, HCSB and NET agree with this use and most other translations have the use of attendant circumstance: “Jesus went out thence, and withdrew.” Jesus was in Gennesaret, Mt 14:34; and was met by the religious rulers from Jerusalem to question his faithfulness to the traditions of the elders, Mt 15:1-20. Now Jesus is on the move again but not back into Galilee, but now northward.

Withdrew is past tense meaning Jesus retired to the parts of Tyre and Sidon. Mark says: “He arose and went away (into) the borders,” Mr 7:24. See image 77. This area was sea-coast of the Mediterranean. Jesus mentioned this area in his woes, Mt 11:21-22.

Matthew 15:22

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Came out is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Mark adds: “and after he entered (into) the house, and he was wishing to know it, and he was not able to hid,” Mr 7:24.

Cried is past tense meaning this Canaanite woman shouted to Jesus. Have pity on is past tense imperative meaning please help the afflicted. This mercy and compassion is requested by a Gentile even though she addresses Jesus as LORD, Son of David.

Is miserably being possessed by a demon is present tense meaning this woman is requesting on behalf of her demon-possessed daughter. Mark adds: “For a woman who has heard about him, of whom her little daughter was having an unclean spirit, who has come fell at his feet; now the woman was a Greek, Syropho. The woman was a Greek, a Syrophoenician by nation; and she besought him that he would cast forth the devil out of her daughter; Mr 7:25-26.

Matthew 15:23

That One is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse.

Answered not is past tense meaning Jesus ignored her request.

Came to is past tense participle translated with the use of time “*after*.” Garnier agrees with this use, and all other translations have the use of attendant circumstance: “came and implored.”

Were asking is present tense meaning these disciples were continuously begging Jesus.

Dismiss is past tense imperative meaning send her away she was bothering them as she is continuously crying with a loud voice after them. These disciples felt that she was annoying them.

Matthew 15:24

That One is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse.

Was not sent is past tense in passive voice meaning God appointed Jesus only to the lost sheep of Israel. The Israelites are sheep without a shepherd, Mt 9:36. The twelve disciples were sent to the sheep that have been lost of the house of Israel, Mt 10:6. The word of God was first necessary be spoken to Israel,

but since they thrust it away, and they are not judging worthy themselves of eternal life, behold, Paul and Barnabas are being turned to the Gentiles, Ac 13:46.

Matthew 15:25

That one is the word of emphasis in this sentence. This article is previous reference to “Cananaean woman” in Mt 15:22.

Was worshipping is imperfect tense meaning this woman was continuously paying reverence to Jesus calling him again LORD!

Keep helping is present tense imperative meaning this woman recognised every breath is coming from God Almighty and she acknowledged that Jesus is already succouring her needs already but wants one more thing, the healing of her daughter.

Matthew 15:26

That One is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse.

To take and to throw both are past tense infinitives with the use of explaining the adjective “good.” Mark adds: “suffer first that the children be satisfied,” Mr 7:27. Little dogs were recognised as Gentiles. This was not an offensive assault because they were accustomed to this expression. Mohammedans call Christians infidel dogs.

Matthew 15:27

That one is the word of emphasis in this sentence. This article is previous reference to “me” in Mt 15:25. Notice the dialogue of back and forth reasoning to help this woman. The focus keeps changing from our Lord to this woman.

Are eating is present tense meaning the Gentiles are devouring the Messianic blessing by humbly sharing the left-overs which was first meant for Israel, Mr 7:28. God’s chosen people are blessed with the riches of God’s covenants, which even Lazarus begged for the crumbs from the rich man’s table, Lu 16:20-21. This analogy shows that Jesus came to fulfill the promises made to Israel, but the Gospel will include the Jew and Gentile alike, Ro 2:10. This woman was willing to accept this reproach before the Apostleship of Paul because she believed in the Lord Jesus.

Matthew 15:28

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with this use of manner: “by way of responding.”

Let it be is past tense imperative meaning let this happen. Her request was granted because her faith was great. Mark adds: “keep going; the demon has gone forth (out of) thy daughter,” Mr 7:29.

Was healed is the word of emphasis in this sentence. This verb is past tense in passive voice. Notice this making whole was done that hour. Mark adds: “And after she has gone away to her house, she found the demon which had gone forth, and the daughter which had been laid on the bed,” Mr 7:30. This is the

second healing from a distance, “and Jesus said to the centurion, keep going, and as thou believed let it be to thee. And his servant was healed in that hour,” Mt 8:13.

Matthew 15:29

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30 and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37.

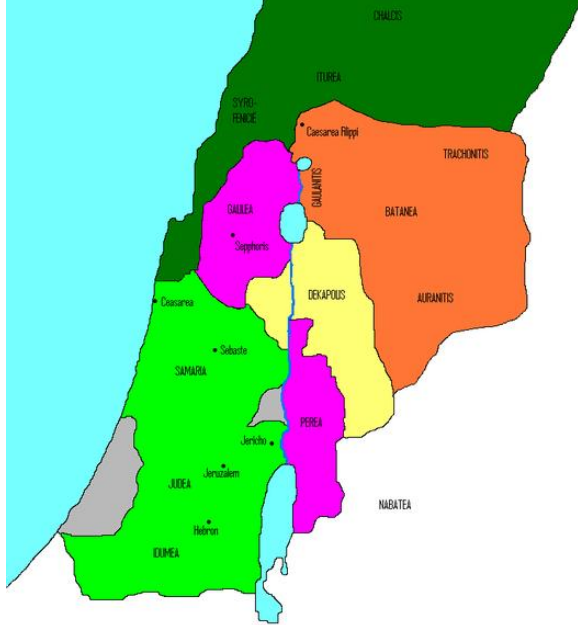
VIII. Ministry near the Sea of Galilee, Mt 15:29-16:12

A. Feeding of 4,000, Mt 15:29-38

29 And after Jesus has departed thence He came (towards) the sea of Galilee; and after He went up (into) the mountain, He was sitting there. 30 And great crowds came to Him, having (with) them lame, blind, dumb, maimed, and many others, and they threw them down (at) the feet of Jesus; and He healed them; 31 so that the crowds wondered, *because* they were seeing *the* dumb speaking, *the* maimed sound, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel. 32 But Jesus *Who* has called to Himself His disciples said, I am being moved with compassion (towards) the crowd, because already they are continuing with Me three days, and are having not what shall they eat; and I am not willing to send them away fasting, lest they should faint (in) the way. 33 And His disciples are saying to Him, whence are so many loaves for us (in) a desert so that to satisfy a so great crowd? 34 And Jesus is saying to them, how many loaves are ye having? And these ones said, seven, and a few small fishes. 35 And He commanded the crowds to sit down (on) the ground; 36 and after He has taken the seven loaves and the fishes, He gave thanks and broke and gave to His disciples, and the disciples to the crowd. 37 And all ate, and were satisfied and they took up that which was being over and above of the fragments seven baskets full. 38 And these ones who are eating were four thousand men, besides women and children.

Has departed is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Garnier and NET agree with this use and most other translations have the use of

attendant circumstance: “went on from there and passed.” Jesus travelled from Tyre and Sidon towards the Sea of Galilee. This was in the region of Decapolis where the population was also mostly Gentile.



Went up is past tense participle translated with the use of time “*after*.” Most translations have the use of attendant circumstance: “went up into the mountain, and sat there.” Jesus normally ascended the mountain side when he wished to be alone to pray, Mt 5:1 14:23 Mr 6:46 Lu 6:12.

Was sitting is imperfect tense meaning Jesus was continuously relaxing in a seated position.

Matthew 15:30

Came to is the word of emphasis in this sentence. This verb is past tense meaning these great crowds approached Jesus with those who could not walk, see, hear, speak, or mutilated. Notice all these sick folks, even our doctors today could do nothing for them. These are all miracles.

Threw down is past tense meaning the crowds flung down the disabled at the feet of Jesus. They did this in haste as so many were coming.

Healed is past tense meaning Jesus restored each one of their disabilities.

Matthew 15:31

Wondered is past tense infinitive translated with the use of result because of the particle “so that.” The crowds marvelled in admiration of this extraordinary healings.

Were seeing is present tense participle translated with the use of cause “*because*.” Most translations have the use of time: “while seeing.”

Speaking, walking, and seeing all are present tense participle translated with the use of simple adjective modifying “dumb,” “lame,” and “blind.”

Glorified is past tense meaning the crowds praised God. These Gentiles knew that Jesus was this Messiah of Israel and gave honor to this fact, Joh 5:43.

Matthew 15:32

Jesus is the word of emphasis in this sentence. The focus moves from the crowds to Jesus. Mark adds: “In those days while a crowd is being very great, and is not having what they should eat,” Mr 8:1.

Has called to Himself is past tense participle translated with the use of substantive modifying “Jesus.” Jesus summoned his disciples. Mark adds: “Jesus who called to himself his disciples is saying to them,” Mr 8:1.

Am being moved with compassion is present tense meaning Jesus is having tender affections towards the crowd. Jesus felt the same towards the ones with leprosy, Mr 1:41; widow of Nain, Lu 7:13; with the great harvest, Mt 9:36; towards the 5,000, Mt 14:14; and towards the blind ones, Mt 20:34. Mark adds: “I am being moved with compassion (on) the crowd,” Mr 8:2.

Fasting is present tense participle with the use of manner. Mark adds: “and if I should send them away fasting (to) their home,” Mr 8:3.

Should faint is past tense in passive voice subjunctive meaning the hungry crowd perhaps should grow weak or weary along the way. Mark adds: “for some of them are coming from afar,” Mr 8:3.

Matthew 15:33

Are saying is the word of emphasis in this sentence. This verb is present tense meaning these disciples are continuously affirming over and over again.

Could satisfy is past tense infinitive translated with the use of result because of the particle “so that,” like the infinitive in Mt 15:31. These disciples have already forgotten what Jesus did in feeding the 5,000, Mt 14:15-21. Mark adds: “whence will anyone be able to satisfy here these with bread in a desert?” Mr 8:4.

Matthew 15:34

I saying, is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously advising them. Mark uses the imperfect tense: “And he was asking them,” Mr 8:5.

Are having is present tense meaning they are continuously possessing how many loaves of bread. God always looks at what you possess, and not what you lack.

These ones is the word of emphasis in this sentence. The focus now changes to the disciples reply. This article is previous reference to “them” in this verse.

Seven and a few small fishes. Feeding the 5,000, they had five loaves and two small fishes.

Matthew 15:35

Commanded is the word of emphasis in this sentence. This verb (*keleuo*) is past tense meaning Jesus urged the people to sit on the ground. Mark used a different word (*paragello*) which means he charged the crowd: “He ordered the crowd to recline,” Mr 8:6.

To sit down is past tense infinitive with the use of purpose.

Matthew 15:36

Has taken is past tense participle translated with the use of time “*after*.” Most translations have the use of attendant circumstance: “he took the seven loaves and the fishes; and gave thanks, and brake.”

Gave thanks is past tense participle translated with the use of attendant circumstance. AMP, Garnier, Moffatt, NET, TWENTY translated with the use of time: “when he had given thanks.”

Broke and gave both are past tense meaning Jesus initiated this sharing of the main course which pictured the Lord’s Supper, Mr 14:22. Mark adds: “was giving to his disciples, in order that they may set before them, and they set it before the crowd. And they were having a few small fishes; and he blessed and desired to set before them also these,” Mr 8:6-7.

Matthew 15:37

Ate is the word of emphasis in this sentence. This verb is past tense meaning the crowd consumed the bread and fishes and were satisfied with the food.

Took up is past tense meaning the disciples carried off with seven full baskets. The baskets here are *spuris* which we consider a large hamper. This is large enough to fit a human body as Paul was let down in such a basket from the wall of Damascus, Ac 9:25. Imagine starting with seven loaves and finishing with seven large baskets!

Was being over and above is present tense participle translated with the use of substantive modifying the article “which.” This article refers to the “baskets.”

Matthew 15:38

These ones, is the word of emphasis in this sentence. This article is previous reference to “all” in the previous verse.

Matthew 15:39

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness

among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus feeds 4,000 and then sailed near Magdala.

VIII. Ministry near the Sea of Galilee, Mt 15:29-16:12

B. Near Magdala, Mt 15:39-16:12

39 And He **dismissed** the crowds *and entered* (into) the boat, and came (into) the borders of Magdala. 16:1 And the Pharisees and Sadducees **came to Him** tempting *Him and asked a sign* (out of) the heavens *that* He would show *it* to them. 2 But that One Who has answered said to them, *after* evening came ye are saying, fine weather; for the heaven is being red. 3 And **at morning**, today a storm; for the heaven is being red lowering. **Pretenders!** Ye are knowing *how* to be discerning indeed the face of the heaven, but are ye not being able to discern the signs of the times? Yes! 4 A wicked and adulterous **generation** is seeking a sign, there will be no sign given to it, except the sign of Jonas the prophet. And He **left** them *and went away*. 5 And after His disciples **have come** (to) the other side they forgot to take *the* loaves. 6 And Jesus **said** to them, keep seeing and keep bewareing (of) the leaven of the Pharisees and Sadducees. 7 And these ones **were reasoning** (among) themselves, saying, "we took not *the* loaves!" 8 and after Jesus has known *this* He said to them, why are ye reasoning (among) yourselves, O ye of little faith, because ye took not *the* loaves? 9 Are ye **not yet** perceiving, nor remembering the five loaves of the five thousand, and how many hand-baskets ye took *up*, 10 nor the seven loaves of the four thousand, and how many baskets ye took *up*? Yes! 11 How are ye **not** perceiving that I spoke not (concerning) *the* bread to you *that ye* are bewareing (of) the leaven of the Pharisees and Sadducees? Yes! 12 **Then** they understood that He said not to be bewareing (of) the leaven of bread, but (of) the teaching of the Pharisees and Sadducees.

Dismissed is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Garnier, HCSB, Murdoch, NET and TWENTY translated with the use of time: "After releasing the crowds he embarked." Jesus bid them to depart. Mark has: "and he sent them away," Mr 8:9.

Entered is past tense meaning Jesus stepped into the boat. Mark adds: "with his disciples."

Came is past tense meaning Jesus arrived into the border of Magdala. Mark has: "the parts of Dalmanutha," Mr 8:10. Magdala is a city on the western shore of the Sea of Galilee. A certain Mary who was demon possessed came from this region, Lu 8:2 Mt 27:56. While Dalmanutha was near Magdala. Since each Gospel has a different town, it could be that they were twin towns and Jesus was in the center of both.

Matthew 16:1

Came to is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. Most translations agree with this use except Garnier and NET who translated with the use of time: "After approaching." The article with "Pharisees" and not with "Sadducees" means they are looked by Matthew as one group. He does not see the distinction even though he names them both (Grandville and Sharp rule). Mark only saw them as Pharisees. The Pharisees were the ritualists, while the Sadducees were the rationalists. Pharisees kept the traditions of men, while the Sadducees denied the supernatural. Today in our Christian churches, we have the orthodox churches that hold to religious rites

who observe the same primary rituals as the Roman Catholics. Their baptism is the same as Roman Catholics that it will cleanse away original sin and inaugurate the baptized person as a member of the Church. Confirmation is also equivalent in their ceremony as the Roman Catholic Church. Greek Orthodox Church believes that with the conclusion of the Eucharistic prayer, bread and wine are actually transformed into Christ's body and blood. So this is no different than the teaching of transubstantiation of the Roman Catholics. Orthodox Christian priests hear confessions in the church or some other appropriate place. The penitent, or sinner, stands with the priest face-to-face, not behind a screen. So this is not much different from the Roman Catholic teachings. The Sadducees in our Christian Churches today are liberal teachers who hold that the teachings of the Bible are symbolic and contest the inspiration of Scriptures. They believe not the miracles found in the Bible and they deny the deity of Christ. The Church of England which are Episcopalians; the United Church which are Congregationalists; Unitarian which are Universalists; Evangelical Lutheran Church which are Synod Lutherans to name a few are liberal in their theology. This is not viewing their social issues agenda, but their stand against the fundamental doctrines of faith.

Tempting is present tense translated with the use of purpose. The purpose these religious leaders came and asked for a sign is to trick up our Lord. These were continuously soliciting or enticement Jesus to sin. They are like their father, the devil, "to be tempted by the devil," Mt 4:1. Mark says: "And the Pharisees went out and began to dispute with him, seeking from him a sign from the heaven, because they were tempting him," Mr 8:11. Later "others, who are tempting him, were seeking a sign from heaven from him," Lu 11:16. Also later concerning the one who was caught in the act of adultery: "But they were saying this tempting him in order that they might be having an accusation concerning him," Joh 8:6.

Would show is past tense infinitive translated with the use of indirect discourse and the personal pronoun "he" is accusative of general reference being subject of the infinitive. AV and Tyndale agree with this use. Most translations have the pronoun as direct object of the verb "ask" and the use of the infinitive as purpose for asking: "asked him to show them." This is the most likely use, but wanted to show another possible use of the infinitive. Notice, before they asked for a sign from Him personally, and now these troublemakers are seeking a sign from heaven. Even if Jesus opened the heavens and brought back someone from the dead, they would still not believe as signs from heaven because the Pharisees would believe that they came from Satan.

Matthew 16:2

That One is the word of emphasis in this sentence. The article is previous reference to "he" or "him" in the previous verse.

Answered is past tense participle translated with the use of substantive modifying the article "that One." Jesus replied the religious leaders with a simile of their everyday talk of the day. Mark adds: "And after he groaned in his spirit he is saying, why this generation is seeking a sign?" Mr 8:12.

Came is past tense participle translated with the use of genitive absolute and the genitive noun "evening" becomes the subject of the genitive participle as also used as genitive absolute. This is reference to time "after." They are discerning the weather conditions based upon the observations of the sky. Our saying today is: "red sky at night, morning delight, but red sky in the morning, sailors take warning."

Matthew 16:3

At morning is the word of emphasis in this sentence. Their meteorology account of a red sky at sunrise is predicting pouring rain.

Pretenders is the word of emphasis in this sentence. This direct address is used as vocative. The Greek word is “*hupokrites*” where we get our English word “hypocrites.”

Are knowing is present tense meaning these religious rulers are continuously experiencing the knowledge of reading the weather forecast.

To be discerning is present tense infinitive with the use of explaining the verb “are knowing.”

Are not being able is present tense meaning these religious rulers are not continuously capable. The “not: *ou*” with the question makes the expected answer: yes!

To discern is past tense infinitive with the use of completing the verb “are being able.” The signs of the times or seasons mean the kingdom of heavens is at hand. The fulfillment of several prophecies is foretelling the arrival of their Messiah, but they recognized not because they are spiritually blind. They received the prophetic weeks of Daniel to the exact date that the Messiah be cut off, Da 9:26. Isaiah prophesied the virgin birth, Isa 9:6 as he was to be a seed of a woman, Ge 3:15; born in Bethlehem, Mic 5:2; the suffering servant, Isa 53 Ps 69; preceded by a forerunner, Isa 40:3-5 Mal 3:1; and would bring a new covenant Jer 31:31 and much more.

	Prophecies of Jesus	Old Testament Scripture	New Testament Fulfillment
1	Messiah would be born of a woman.	Genesis 3:15	Matthew 1:20 Galatians 4:4
2	Messiah would be born in Bethlehem .	Micah 5:2	Matthew 2:1 Luke 2:4-6
3	Messiah would be born of a virgin.	Isaiah 7:14	Matthew 1:22-23 Luke 1:26-31
4	Messiah would come from the line of Abraham.	Genesis 12:3 Genesis 22:18	Matthew 1:1 Romans 9:5
5	Messiah would be a descendant of Isaac.	Genesis 17:19 Genesis 21:12	Luke 3:34
6	Messiah would be a descendant of Jacob.	Numbers 24:17	Matthew 1:2
7	Messiah would come from the tribe of Judah.	Genesis 49:10	Luke 3:33 Hebrews 7:14
8	Messiah would be heir to King David's throne .	2 Samuel 7:12-13 Isaiah 9:7	Luke 1:32-33 Romans 1:3
9	Messiah's throne will be anointed and eternal.	Psalms 45:6-7 Daniel 2:44	Luke 1:33 Hebrews 1:8-12
10	Messiah would be called Immanuel.	Isaiah 7:14	Matthew 1:23
11	Messiah would spend a season in Egypt .	Hosea 11:1	Matthew 2:14-15
12	A massacre of children would happen at Messiah's birthplace.	Jeremiah 31:15	Matthew 2:16-18
13	A messenger would prepare the way for Messiah.	Isaiah 40:3-5	Luke 3:3-6
14	Messiah would be rejected by his own people.	Psalms 69:8 Isaiah 53:3	John 1:11 John 7:5
15	Messiah would be a prophet.	Deuteronomy 18:15	Acts 3:20-22
16	Messiah would be preceded by Elijah.	Malachi 4:5-6	Matthew 11:13-14
17	Messiah would be declared the Son of God.	Psalms 2:7	Matthew 3:16-17
18	Messiah would be called a Nazarene.	Isaiah 11:1	Matthew 2:23
19	Messiah would bring light to Galilee .	Isaiah 9:1-2	Matthew 4:13-16
20	Messiah would speak in parables.	Psalms 78:2-4 Isaiah 6:9-10	Matthew 13:10-15, 34-35
21	Messiah would be sent to heal the brokenhearted.	Isaiah 61:1-2	Luke 4:18-19
22	Messiah would be a priest after the order of Melchizedek.	Psalms 110:4	Hebrews 5:5-6

23	Messiah would be called King.	Psaln 2:6 Zechariah 9:9	Matthew 27:37 Mark 11:7-11
24	Messiah would be praised by little children.	Psaln 8:2	Matthew 21:16
25	Messiah would be betrayed.	Psaln 41:9 Zechariah 11:12-13	Luke 22:47-48 Matthew 26:14-16
26	Messiah's price money would be used to buy a potter's field.	Zechariah 11:12-13	Matthew 27:9-10
27	Messiah would be falsely accused.	Psaln 35:11	Mark 14:57-58
28	Messiah would be silent before his accusers.	Isaiah 53:7	Mark 15:4-5
29	Messiah would be spat upon and struck.	Isaiah 50:6	Matthew 26:67
30	Messiah would be hated without cause.	Psaln 35:19 Psaln 69:4	John 15:24-25
31	Messiah would be <u>crucified</u> with criminals.	Isaiah 53:12	Matthew 27:38 Mark 15:27-28
32	Messiah would be given vinegar to drink.	Psaln 69:21	Matthew 27:34 John 19:28-30
33	Messiah's hands and feet would be pierced.	Psaln 22:16 Zechariah 12:10	John 20:25-27
34	Messiah would be mocked and ridiculed.	Psaln 22:7-8	Luke 23:35
35	Soldiers would gamble for Messiah's garments.	Psaln 22:18	Luke 23:34 Matthew 27:35-36
36	Messiah's bones would not be broken.	Exodus 12:46 Psaln 34:20	John 19:33-36
37	Messiah would be forsaken by God.	Psaln 22:1	Matthew 27:46
38	Messiah would pray for his enemies.	Psaln 109:4	Luke 23:34
39	Soldiers would pierce Messiah's side.	Zechariah 12:10	John 19:34
40	Messiah would be buried with the rich.	Isaiah 53:9	Matthew 27:57-60
41	Messiah would <u>resurrect from the dead</u> .	Psaln 16:10 Psaln 49:15	Matthew 28:2-7 Acts 2:22-32
42	Messiah would <u>ascend to heaven</u> .	Psaln 24:7-10	Mark 16:19 Luke 24:51
43	Messiah would be seated at God's right hand.	Psaln 68:18 Psaln 110:1	Mark 16:19 Matthew 22:44
44	Messiah would be a <u>sacrifice for sin</u> .	Isaiah 53:5-12	Romans 5:6-8

There are traditionalists and liberals mocking the second return of Christ of where is his coming? “And are saying, where is the promise of his coming? For since the fathers fell asleep, all things thus are continuing from the beginning of the creation.” 2Pe 3:4.

Matthew 16:4

Generation is the word of emphasis in this sentence. This perverse nation is bad in an ethical sense and unfaithful to God as these religious rulers play the spiritual harlot, Eze 16:38 Ho 3:1. This is Israel’s spiritual prostitution.

Is seeking is present tense meaning this unbelieving and perverted people *(Mt 17:17)* are continuously craving for wonders. The faith healers of today have entertained those same people. Other religious leaders were seeking earlier for a sign and Jesus gave them the same answer: “Then some of the scribes and Pharisees answered, saying, Teacher, we are wishing to see a sign from thee. But that One who has answered said to them, a wicked and adulterous generation is seeking for a sign, there will be no sign

given to it. For even as Jonah was in the belly of the great fish three days and three nights, thus the Son of man will be in the heart of the earth three days and three nights,” Mt 12:38-40. Later the crowds were seeking a sign and Jesus gave the same answer: “But while the crowds were being gathered together he began to be saying, this is a wicked generation; it is seeking after a sign, and it will not be given a sign except the sign of Jonah the prophet,” Lu 11:29. Jesus keeps on repeating the same thing regardless who they are. The sign of Jonah is explained earlier that Jesus would rise from the grave after three days and three nights. The Jews believed this sign as they requested Pilate to guard the grave: “Now on the morrow, which is after the preparation, the chief priests and the Pharisees were gathered together to Pilate, saying, Sir, we were called to mind that that deceiver said while he was yet living, after three days I am arising,” Mt 27:62-63.

Left is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After abandoning.” This compound verb means “according to” and “to forsake.” So Jesus left this lacking people behind because they were spiritually blind. These seekers would not accept an extraordinary token from Jesus as those during the Great Tribulation did not repent from the judgments from God, “and they repented not of their works,” Re 16:11.

Went away is past tense meaning Jesus departed. Mark adds: “And after he has left them, he entered again into the boat and went away to the other side,” Mr 8:13. They travelled from Magadan to the other side which is the other side of the Sea of Galilee. Then after the discourse of the leaven of the Pharisees, they travelled to Bethsaida, Mr 8:22. Finally, they moved on to Caesarea Philippi, Mt 16:13.



Matthew 16:5

Have come is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Most translations agree with this use but ASV, HCSB, TWENTY and WEB translated with the use of attendant circumstance: “came to the other side and forgot.” Mark has Jesus going to the other side, but Matthew here has the disciples. From both readings, they all went to the other side of the Sea of Galilee.

Forgot is past tense meaning the disciples neglected to bring the loaves of bread. Mark adds: “and they were not having any except one loaf with them in the boat,” Mr 8:14.

Matthew 16:6

Jesus is the word of emphasis in this sentence. The focus changes from the disciples to Jesus’ reply.

Keep seeing and keep beware both are present tense imperatives. Jesus is continuously exhorting the disciples to continuously perceiving and paying attention to the deception of the religious leaders. Leaven is portrayed in Scripture as teachings which permeates evil. Paul says: “Purge out the old leaven, in order that ye might be a new lump, according as ye are unleavened; for also Christ our Passover was sacrificed for us,” 1Co 5:7. Jesus warns his disciples not to be misled by these teachings, but keep these deceitful ways of thinking away from them. Mark adds: “And he was charging them, saying, keep beholding, keep discerning of the leaven of the Pharisees and the leaven of Herod,” Mr 8:15. The article with “Pharisees” and none with “Sadducees” means Matthew saw this as one group who joined forces (Grandville & Sharp rule). Whether it is tradition of men or denying the miraculous power of God, it is all corrupt.

Matthew 16:7

These ones is the word of emphasis in this sentence. The focus is back on the disciples. This article is previous reference to “them” in the previous verse.

Were reasoning is imperfect tense meaning these disciples were continuously deliberating among themselves by saying this quote. The conjunction “*oti*: that” after a verb of saying is translated as quotation marks.

Took not is past tense meaning they forgot to take the loaves of bread, Mt 16:5.

Matthew 16:8

Has known is past tense participle translated with the use of time “*after*.” AV, Moffatt, NET, and Tyndale agree with this use. Murdoch and Williams translated with the use of attendant circumstance: “knew it and said.” This verb means Jesus knew this by experiencing their dialogue.

O of little faith is direct address to these disciples as used as vocative. Jesus used this scolding concerning their daily needs: “will he not clothe much rather you,” Mt 6:30; their fears: “why are ye fearful,” Mt 8:26; and Peter’s faith: “why doubted thou?” Mt 14:31. Now these disciples have intellectual dullness to the fact Jesus fed 5,000 and then 4,000. Jesus is not speaking of the bread but the teachings of the Pharisees. What patience Jesus had with his disciples! Mark has a stronger rebuke: “Are ye not yet perceiving or understanding? Yes! Are ye yet having your hearts hardened? Although ye are having eyes are ye not seeing? Yes! And although ye are having ears, are ye not hearing? Yes! And are ye not remembering? Yes!” Mr 8:17-18.

Matthew 16:9

Not yet is the word of emphasis in this sentence. This negation “*ou*: not” with a question translates with an expected answer “yes!” This is also a compound adverb meaning: “not yet.”

Are perceiving, nor remembering both are present tenses meaning these disciples are not considering or recalling that they started with five loaves for 5,000; and the twelve hand-baskets leftover, Mt 14:20.

Matthew 16:10

Seven loaves of the four thousand, they took up seven baskets, Mr 8:8. If it was a matter of physical bread, these disciples should have remembered these two miracles.

Matthew 16:11

Not is the word of emphasis in this sentence. The negation “*ou*: not” with a question is expected answer: “yes!”

Are perceiving is present tense meaning these disciples are not understanding that Jesus spoke not about the physical bread.

Are bewareing is present tense infinitive translated with the use of indirect discourse. AV and Murdoch agree with this use. Most other translations have the use of imperative: “beware.” This is rare to have this use, but it is possible. The article with “Pharisees” and none with “Sadducees” again refer to these two names as one group (Grandville & Sharp rule).

Matthew 16:12

Then is the word of emphasis in this sentence. This adverb modifies “understood.”

Understood is past tense meaning the disciples finally put in perception what Jesus was referring with leaven. Leaven is the teaching of these religious leaders. Mark adds: “And he was saying to them, how are ye not understanding? Yes!” Mr 8:21. Again there is an article with “Pharisees” and none with “Sadducees” making them in Matthew’s mind one group.

Matthew 16:13

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus feeds 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus now continues his ministry near Caesarea Philippi.

IX. Ministry near Caesarea Philippi, Mt 16:13-17:21

A. Identity of Jesus, Mt 16:13-28

13 And after Jesus came (into) the parts of Caesarea Philippi He was questioning His disciples, saying, whom are the men saying *that* I Myself the Son of man am? 14 And these ones said, some *are saying that thou are* John the Dipper; others Elias and others Jeremias, or one of the prophets. 15 He is saying to them, but Whom are ye yourselves saying *that* I Myself am? 16 And Simon Peter answered and said, Thou Thyself are the Christ, the Son of the Living God. 17 And Jesus answered and said to him, thou are blessed, Simon Bar-Jonas, for flesh and blood revealed *it* not to thee, but My Father Who *is* (in) the heavens. 18 And I Myself also am saying to thee, "thou thyself are Peter, and I will build My assembly (on) this rock, and gates of Hades will not prevail against it. 19 And **I will give** to thee the keys of the kingdom of the heavens: and whatever thou should bind (on) the earth, and will be bound (in) the heavens; whatever thou should loose (on) the earth, will be loosed (in) the heavens." 20 Then He charged His disciples in order that they may say to no one that He Himself is Jesus the Christ. 21 Jesus began to be showing **(from) that time** to His disciples, that it is necessary for Him to go away (to) Jerusalem, and to suffer many things (from) the elders and chief priests and scribes, and to be killed, and to be raised the third day. 22 And Peter took for himself Him and began to be rebuking Him, saying, *may God be favourable to Thee*, LORD: this will in no wise be to Thee. 23 But that One who has turned said to Peter, keep getting (behind) Me, Satan, thou are an offence to Me, for thou are not setting *thy* thoughts upon the things of God, but the things of men. 24 Then Jesus said to His disciples, if anyone is desiring to come (after) Me, let him deny himself, and let him take up his cross, and let him keep following Me. 25 For **whoever** should be desiring to save his life, he will lose it; but whoever should lose his life (on account of) Me, he will find it. 26 For **what** is a man profiting, if he should gain the whole world, and should lose his soul? Or **what** will a man give (in exchange for) his soul? 27 For the Son of man **is being about** to be coming (in) the glory of His Father (with) His messengers; and then He will render to each (according to) his doing. 28 **Verily** I am saying to you, there are some *who* stood here, who shall in no wise taste death until they should see the Son of man *Who* was coming (in) His kingdom.

Came is past tense participle translated with the use of time "*after.*" Most translations agree with this use. Jesus came into the region of Caesarea Philippi. Mark has: "And Jesus and his disciples went forth into the villages of Caesarea of Philippi," Mr 8:27.



Was questioning is imperfect tense meaning Jesus was continuously entreating his disciples by asking these questions. Mark adds: "by the way," Mr 8:27.

Are saying is present tense meaning the multitudes are continuously advising about Jesus. Notice in this question is not what these disciples are thinking, but what the crowds are saying.

Am, is present tense infinitive translated with the use of indirect discourse. Most translations agree with this use. The personal pronoun “me” in accusative case is used as accusative of general reference which becomes the subject of the infinitive as “I myself.” The “son” is appositional to this personal pronoun.

Matthew 16:14

These ones are the words of emphasis in this sentence. The focus changes from Jesus to his disciples. This article is previous reference to “disciples” in the previous verse.

Said is past tense meaning these disciples spoke this answer. Mark has: “And these ones answered,” Mr 8:28. Notice some are professing that Jesus is John the Dipper; others Elijah and others Jeremiah or another prophet. Luke says: “some prophet of the ancients has arisen,” Lu 9:19. The opinion of the crowds is various. This is the same answer that Herod received, Mr 6:14-15. Luke says: “And it came to pass while he was praying alone, the disciples were with him, and he questioned them, saying, who the crowds are pronouncing that I am? And these ones who have answered said, John the Dipper; and others, Elijah; and others, some prophet of the ancients has arisen,” Lu 9:18-19. Notice these disciples only gave Jesus the public perception concerning him. They did not give personal feelings towards their Lord such he is beside himself, or he is doing the work of the devil. They answered the specific question of which the crowds are perceiving our Lord to be: “He is a prophet,” Joh 9:17.

Matthew 16:15

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is asking another question.

Ye yourselves, is personal pronoun and emphatic to the question involved. Jesus wanted to know specifically what his disciples perceive who Jesus is. These disciples are given to know the hidden things, Mt 13:11. Jesus was not only asking for the faith in their hearts, but also the confession with their mouth, Ro 10:10.

Am is present tense infinitive translated with the use of indirect discourse. The personal pronoun is used as accusative of general reference becoming the subject of the infinitive “I myself.”

Matthew 16:16

Answered is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.”

Thou thyself are the Christ. This profession of faith brings regeneration. “That if thou should confess with thy mouth the LORD Jesus, and should believe in thy heart that God raised him from among the dead, thou will be saved,” Ro 10:9. Peter made this profession earlier, and acknowledged that this conversion was done earlier: “and we ourselves have believed and have known that thou thyself are the Christ the Son of the living God,” Joh 6:69. This confession was given in spite of the defection of many followers, Joh 6:66. Peter, being a Jew, understood very well what the word “Christ” meant. This is the Messiah whom is the fulfiller of all the expectations of the Hebrew people; the One by whom our hopes are to be realised. Since the fall of Adam and Eve, the prophets and the Psalmists had all looked for this

coming One. Mark quotes Peter saying which is the same as Matthew: "Thou thyself are the Christ," Mr 8:29. Luke says: "the Christ of God," Lu 9:20.

The Son of the Living God. This is appositional to Christ. Living is present tense participle translated with the use of simple adjective modifying "God." The other Gospels do not include this statement. Peter is making the distinction between the dead idols and the true "Living" God, Ac 14:15.

Matthew 16:17

Answered is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. Most translated agree with this use except Garnier who translated with the use of manner: "By way of responding."

Revealed is past tense meaning only God can disclose this truth. We are born again from God: "But as many as received him he gave to them authority to become children of God, to the ones who were believing on his name; the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God," Joh 1:12-13.

Matthew 16:18

I, is the word of emphasis in this sentence. This personal pronoun is also emphatic with the verb "am saying." This is a compound word "*kai*: also" and "*egw*: I."

Peter means "stone." Notice the emphatic: "thou thyself." John writes: "And Jesus looked at him and said, thou thyself are Simon the son of Jonah; thou thyself will be called Cephas, which is being interpreted stone," Joh 1:42. The Greek word is: "*petros*." Simon, the son of Jona, probably comes from Bethsaida: "Now Philip was from Bethsaida, of the city of Andrew and Peter." Joh 1:44. He is a fisherman and uneducated by rabbinic standards: "But while they are seeing the boldness of Peter and of John, and perceived that they are unlettered and uninstructed men, they were wondering, and were recognizing them that they were with Jesus," Ac 4:13. He is a married man: "Are we not having no authority to be taking about a sister a wife, as also the other sent ones, and the brethren of the LORD, and Cephas are having? No!" 1Co 9:5. Simon Peter was a follower of John the Dipper along with Andrew his brother: "On the morrow again John had stood, and two of his disciples," Joh 1:35. Simon Peter was always the outspoken one among the disciples: "Then Peter came to him and said, LORD, how often will my brother sin against me and I will forgive him?" Mt 18:21. He was part of the inner circle: "Jesus is taking with him Peter and James and John, and is bringing them up into a high mountain apart alone," Mr 9:2. His name stands first in the lists, Mr 3:16. Jesus foretold Simon's death and exhorted to follow him: "Verily verily I am saying to thee, when thou was younger thou was girding thyself, and thou was walking where thou was desiring; but whenever thou should be old thou will stretch forth thy hands, and another will gird thee, and will bring thee where thou are not desiring. But he said this signifying by what death he will glorify God. And after he said this he is saying to him, keep following me." Joh 20:18-19. The nickname given to Simon was to represent his mission as disciple and apostle of Jesus. Peter is a "little stone" as we are lively stones: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," 1Pe 2:5.

Will build is future tense meaning Jesus is the rock "*petra*" where we put our faith: "for no one is being able to lay other foundation which is being laid, which is Jesus the Christ," 1Co 3:11. Jesus is our chief cornerstone: "built up on the foundation of the sent ones and prophets, although Jesus Christ himself is the cornerstone," Eph 2:20. Peter is not the leader of the Church: "For every house is being built by someone: but that One who built all things is God." Heb 3:4. It is God who adds to the Church: "praising God, and having favor with the whole people. The LORD was adding the ones who were being saved

daily to the assembly,” Ac 2:27. This verse and the next is only found in Matthew. Notice Jesus did not refuse this confession, but took it as true. According to Paul, it was not Peter to be the leader to the world, but Paul himself: “But when God was pleased, who has selected me from my mother’s womb, and called me by his grace, to reveal his Son in me, in order that I might be announcing for myself him as the glad tidings among the nations; I conferred not for myself immediately with flesh and blood,” Ga 1:15-16. Notice this “flesh and blood” from the previous verse, Mt 16:17.

My assembly is where we translate our English word “Church.” Jesus is not talking about buildings, but a company of Christians who are hoping for eternal salvation through Jesus Christ. Jesus will (notice this is future at Pentecost) establish his building of believers: “This is the stone which was despised by you who are building, which became to head of the corner,” Ac 4:11.

Will not prevail is future tense meaning Satan and his underworld will attack the foundation of belief system by adding traditions, denying the truths concerning Jesus and having other gospels, but they will not succeed in destroying it, “and the Living One, and I became dead, and behold I am alive to the ages of the ages; amen; and I am having the keys of the Hades and of the death,” Re 1:18.

Matthew 16:19

Will give is the word of emphasis in this sentence. This verb is future tense meaning Jesus will give to Peter and all those who profess this statement of faith the power and authority of the kingdom of the heavens. This is not only given to Peter as Jesus later said the same thing to all the disciples: “Verily I am saying to you, whatsoever ye should bind on the earth, ye will be bound in the heaven; and whatsoever ye should loose on the earth, ye will be loosed in the heaven,” Mt 18:18. “Of whomsoever ye should remit the sins, they are being remitted to them; of whomsoever ye should retain, they have been retained,” Joh 20:23. The keys are to the kingdom of the heavens and no individual or church has the keys, they are exclusively to all brethren. Later, most disciples dispute over who is the greatest in the kingdom of heavens, Mt 18:1 20:21. A key is to open a door from the outside, as Jesus, the Risen Lord, has the keys of death and of Hades, Re 1:18 3:7. These keys are supreme authority in the kingdom of the heavens. Knowledge is power, and if we understand that the spiritual kingdom will consist of true believers and false believers (wheat and tares), then we can be good stewards of the responsibilities God gives us. True believers have been given a great responsibility as gatekeepers. We are to protect the integrity of the Gospel and the truths concerning our Lord Jesus Christ: “should be earnestly contending for the faith which was once delivered to the saints,” Jude 1:3.

Should bind is past tense subjunctive meaning the condition of prohibiting on our sojourn in this spiritual kingdom depends on what we are retaining, Joh 20:23 Mt 18:18. This is the same as judge not, because what standards we believe others should live by, we must first abide by them to the fullest. We cannot expect to be forgiven, if we cannot forgive others. If we withhold the Word, we bind this truth on earth.

Bound is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb “will be.” This means as believers, we can have orderly process: “But if he should fail to listen to them, tell it to the assembly; and if also he should fail to listen to the assembly, let him keep being to thee as the heathen and the taxgatherer are,” Mt 18:17.

Loosed is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb “will be.” This means as believers, we can also let minute misunderstandings go but remember: “Therefore whosoever should break one of these least commandments, and should teach men so, he will be called least in the kingdom of the heavens; but whosoever should practice and should teach them, this one will be called great in the kingdom of the heavens,” Mt 5:19. Let us battle only what is important! “And every spirit which is confessing not Jesus Christ who has come in the flesh is not of God: and this is

that spirit of the antichrist, which ye heard that it is coming, and now it is already in the world,” 1Jo 4:3. There was a man whose wife left him and his local assembly wanted to discipline him even though he tried to make his wife stay. This assembly put bondage on this man when Paul said: “Has thou been bound to a wife? Stop seeking to be loosed. Has thou been loosed from a wife? Stop seeking a wife,” 1Co 7:27. The word “loosed” here is the same as found in this verse. At that time, if this man was seeking to be remarried, then it would be a time for binding (discipline).

Matthew 16:20

Then is the word of emphasis in this sentence. This adverb modifies the verb “charged.” This word means “at that time.”

Charged is past tense meaning Jesus admonished his disciples. Mark says: “And he strictly charged them,” Mr 8:30. Luke says: “And that One who has admonished them charged,” Lu 9:21. We can see the severity from Matthew to Mark to Luke: Mark is more direct and Luke is a greater order as what Luke is saying that Jesus rebuked and declared.

May say is past tense subjunctive meaning the purpose of this admonishment is that the disciples will not speak to anyone concerning the identity of our Lord. Mark has: “they might be telling no one concerning him,” Mr 8:30.

Matthew 16:21

(From) that time are the words of emphasis in this sentence. That time is the same word as “then” in the previous verse meaning since that moment of strong admonishment to conceal our Lord’s identity, Jesus is preparing his disciples for their Messiah must suffer as Isaiah foretold, Isa 52:13-53:12. The Psalmist says: “The stone which the builders refused is become the head stone of the corner,” Ps 118:22.

To be showing is present tense infinitive with the use of completing the verb “began.” Jesus was exposing to their eyes with teachings of how he must be the paschal lamb: “the Lamb of God is coming, who is taking away the sin of the world,” Joh 1:29. Mark says: “And he began to be teaching them,” Mr 8:31. Jesus declared this message several times: “And while they were abiding in Galilee, Jesus said to them, the Son of man is being about to be delivering up into the hands of men, and they will kill him, and he will be raised up the third day. And they were grieved greatly,” Mt 17:22-23. “And they will mock him, and will scourge him, and will spit upon him, and will kill him; and he will rise again on the third day,” Mr 10:34. “And while Jesus was going up to Jerusalem, he took the twelve disciples apart in the way, and said to them, behold, we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death, and they will deliver him up to the Gentiles to mock and to scourge and to crucify, and he will rise again the third day,” Mt 20:17-19. “Ye know that after two days the Passover is taking place, and the Son of man is being delivered up for to be crucified,” Mt 26:2. Mark adds: “And he was speaking openly that saying,” Mr 8:32.

To go away and to suffer and to be killed and to be raised are past tense infinitives with the use of subject of the impersonal verb “it is necessary.” These four parts of our Lord’s mission are crucial to the Gospel. Jesus came for this purpose: “For I delivered to you in the first place, what also I received, that Christ died for our sins, according to the scriptures; and that he was buried, and that he has been raised the third day, according to the scriptures,” 1Co 15:3-4. David spoke of this: “I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore,” Ps 16:8-11. “Also I will make him my firstborn, higher

than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven,” Ps 89:27-28. “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath,” Ps 110:1-5. “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption,” Ps 16:10. Peter gave this same message at Pentecost, Ac 2:23-32.

The elders and chief priests and scribes are seen as one group as the first noun has an article while the other two have not (Grandville and Sharp rule).

Matthew 16:22

Took for himself is the word of emphasis in this sentence. This is past tense in middle voice participle translated with the use of attendant circumstance. Most translations agree with this use. The middle voice displays that Peter took our Lord aside and apart for his own benefit.

To be rebuking is present tense with the use of completing the past tense verb “began.” Peter was continuously reproving our Lord. Did Peter learn from this? No! Peter refused to foot washing: “Peter is saying to him, thou shall in no wise wash my feet for ever. Jesus answered him, unless I should wash thee, thou are not having part with me.” Joh 13:8. Peter also tried to stop the arrest: “And behold, one of the ones with Jesus stretched out his hand and drew his sword, and smote the bondman of the high priest and took off his ear,” Mt 26:51. Peter here thinks what Jesus is proposing is absurd just as his relatives thought that Jesus was beside himself, Mr 3:21: “And after those ones have heard of it they went out to lay hold of him; for they were saying, he is beside himself.” Peter did not fully understand the “it is necessary” in the previous verse. This is further proof that Peter did not come up with the understanding that Jesus is the Messiah on his own. Further, this demonstrates that Peter or any Pope cannot pronounce “ex cathedra” as Simon was a man with faults like all other.

Favourable is predicate adjective meaning Peter expected that God will be merciful to his beloved Master. Peter had good intentions but understood not the mission of our Lord. Our love must be “abounding in knowledge and all intelligence,” Php 1:9.

Will be in no wise is future tense with double negation. We do not permit double negation in English, but in Greek, it demonstrates the emphatic and strong objection to this cause, Mt 16:28 Joh 6:37. The cross was not in the plans of the apostles, and Peter spoke on their behalf. McGee says: “You are the Messiah; you are the Son of God. You must not; you cannot go to the cross!”

Matthew 16:23

That One is the word of emphasis in this sentence. This article is previous reference to “Him” or “Thee” in the previous verse.

Keep getting is present tense imperative meaning Jesus is commanding continuously Satan to depart. James said: “Therefore submit yourselves to God. Resist the devil, and he will flee from you;” Jas 4:7. Notice that Jesus was speaking to Peter but was addressing Satan. Peter became a vehicle for Satan by thinking that he could rebuke our Lord. Satan tempted our Lord in the wilderness and now is using Peter by tempting him not to go on to the cross. Paul understood this battle: “because the wrestling is not to us

against blood and flesh, but against principalities, against authorities, against the world-rulers of the darkness of this age, against the spiritual powers of wickedness in the heavenlies,” Eph 6:12.

Offence is predicate nominative modifying the verb “are.” This word means “scandal” where the Greek word is “*skandalon*.” This temptation is for the purpose of placing a stumbling block as it is for most Jews: “But we ourselves are proclaiming Christ who has been crucified, to the Jews indeed a cause of offence, and to Greeks foolishness;” 1Co 1:23. “According as it has been written, behold I am placing in Sion a stone of stumbling and a rock of offence: and everyone who is believing on him will not be ashamed,” Ro 9:33. “And a stone of stumbling and a rock of offence; who are stumbling at the word, because they are disobeying, unto which also they were appointed;” 1Pe 2:8. This is why we to stop judging one another: “but judge ye this rather, to be not putting an occasion of stumbling to the brother or a cause of offence,” Ro 14:13. But at the same time: “But I am exhorting you, brethren, keep considering the ones who are making the divisions and the causes of offence contrary to the teaching which ye yourselves learned and turn away from them,” Ro 16:17. “The one who is loving his brother, is abiding in that Light, and there is not cause of offense in him,” 1Jo 2:10.

Are not setting thought upon is present tense meaning Peter is not thinking on heavenly things as he can only grasp human thoughts with a focus on earthly life, Mr 8:33. Earthly thoughts bring destruction: “whose end is destruction, whose God is the belly, and the glory in their shame, who is minding earthy things,” Php 3:19. Fleshly thoughts are not humbling: “stop being high-minded above what it is necessary to be minding, but to be minding so as to being sober-minded to each as God divided measure of faith,” Ro 12:3.

Matthew 16:24

Then is the word of emphasis in this sentence. This adverb means “at that time,” as in “then he charged his disciples,” Mt 16:20. Matthew is addressing his disciples, but Mark: “And after he has called to the crowd with his disciples he said to them,” Mr 8:34. Luke says: “And he was saying to all,” Lu 9:23.

Is desiring is present tense meaning the condition on following Jesus is first to continuously determining the next two exhortations.

Let deny and take up both are past tense imperative. Notice these are not present tense meaning a habitual self-denial and self-sacrificing lifestyle as the monks. This is a one-time decision to repentance which is a change of mind. We need to deny ourselves, then we will not deny our Saviour: “But ye yourselves denied the Holy and Righteous One, and requested a man a murderer to be granted to you,” Ac 3:14. We need to take up our cross, then we will associate with our Lord: “and whosoever is not carrying his cross, and is coming after me, he is not able to be my disciple,” Lu 14:27. Carrying our own cross is taking our burdens to the Lord instead of sacrificing to idols who cannot hear. Luke adds: “through the day,” Lu 9:23. This means every day, we will face adversity of our own cross and need to bear it: “for each will bear his own load,” Ga 6:5. After salvation, our cross can be heavy, even unto death for our Lord, Mr 8:34 Lu 9:23.

Let keep following is present tense imperative. This is the third exhortation. The first is negatively: deny; second: positively; and the third: our path. This path is continuously joining our Lord by his side in his sufferings and exaltations, “Therefore since Christ suffered in the flesh for us, also arm ye yourselves with the same mind, for the one who has suffered in the flesh has ceased from sin; so as he has no longer live the remaining time in the flesh to the lusts of men but to the will of God,” 1Pe 4:1-2.

Matthew 16:25

Whoever is the word of emphasis in this sentence. This is an article with the conjunction “*ean*: if.” This is making the subjunctive verb a conditional statement.

Should be desiring is present tense subjunctive meaning the condition of anyone wishing to rescue his soul by their own selfish way will not attain this task, Lu 9:24.

Will lose is future tense meaning this one who determined to secure eternal life on their own merit will in the future face the second death, Re 20:14.

Should lose is past tense subjunctive meaning the play on words “lose and find” life. Spiritual life is death to self and obtains life through Jesus Christ. “Leave the dead to bury their own dead,” Mt 8:22. “Stop working the food which is perishing, but the food which is abiding unto eternal life, which the Son of man will give to you; for him the Father sealed,” Joh 6:27. Notice the past tense here to show that the new birth is a life-changing effect. While the present tense of “desiring” is live long struggle to appease God through their own selfish desires. This new birth only comes from Jesus and Mark adds: “and of the glad tidings,” Mr 8:35.

Matthew 16:26

What is the word of emphasis in this sentence. This pronoun in the neuter case renders it a question of things.

Should gain and should lose both are past tense (first in active voice and second passive voice) subjunctives meaning the condition of punctiliar action but undetermined with the prospect of determination. We are supposing here that someone achieves all their moral standards but in the end, their verdict is eternal damnation. “But if thy right eye is causing to offend thee, pluck it out and throw it from thee: for it is being profitable for thee in order that one of thy members may perish, and thy body may not be thrown whole into Gehenna,” Mt 5:29. Since the desire for security is mankind’s goal (winning the lottery): “and I will say to my soul, soul, thou are having many good things which are being laid by for many years; keep taking thy rest, eat, drink, keep being merry. But God said to him, fool, they are requiring thy soul from thee this night; and what prepared thou to whom it will be?” Lu 12:19-20.

What is the word of emphasis in this sentence. Again the pronoun is in the neuter case showing the question of things. Cain offered things of the earth, but Abel offered a better sacrifice. This displeased Cain because he thought that he could appease God through his own works.

Will give is future tense meaning man cannot give anything to please God, Mr 8:37. There is no market price on our soul. We must surrender our soul to God. The devil has deceived the world again that we can purchase our soul through works. The Psalmist says: “None of them can by any means redeem his brother, nor give to God a ransom for him,” Ps 49:7. The Roman Catholics are lighting candles and extorting money from their followers to redeem those out of their so-called purgatory.

Matthew 16:27

Is being about is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously intending to be appearing with his angels for future judgment: “And then the sign of the Son of man will appear in the heaven; and then all the tribes of the land will wait, and they will see the Son of man, who is coming on the clouds of heaven with power and great glory,” Mt 24:30 Lu 21:27. “Also whenever the Son of man should come in his glory, and all the holy messengers should come with him, then he will sit upon the throne of his glory,” Mt 25:31.

Will render is future tense meaning Jesus will discharge what is due. Mark and Luke adds: "For whoever should be ashamed of me and my words in this adulterous and sinful generation, also the Son of man will be ashamed of him when he should come in the glory of his Father with the holy messengers," Mr 8:38 Lu 9:26. Sitting on the right hand of power displays authority to discharge this judgment: "Ye will see the Son of man who is sitting at the right hand of power and who is coming on the clouds of heaven," Mt 26:64 Mr 14:62 Lu 22:69. This judgment is because they have not converted as they love darkness rather than light: "And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil," Joh 3:19. "The Son of man will send forth his messengers, and they will gather out of his kingdom all the offences and the ones who are practicing lawlessness," Mt 13:41. "Thus it will be in the completion of the age: the messengers will go out, and will separate the wicked from the midst of the righteous," Mt 13:49. "and to you who are being oppressed repose with us, at the revelation of the LORD Jesus from heaven with his mighty messengers, in a fire of flame, while he is awarding vengeance on the ones who know not God, and the ones who are not obeying the glad tidings of our LORD Jesus; who will suffer the penalty, eternal destruction, from the presence of the LORD, and from the glory of his strength," 2Th 1:7-9. John was the forerunner and saw Jesus and said: "See! the Lamb of God is coming, who is taking away the sin of the world," Joh 1:29. John also said: "keep repenting; for the kingdom of the heavens has drawn near," Mt 3:2. Then Jesus also said: "keep repenting; for the kingdom of the heavens has drawn near," Mt 4:17. John was the first martyr as he saw the Messiah as the suffering servant. The second martyr Stephen saw Jesus as the reigning king: "I am beholding the heavens which are opening, and the Son of man who has stood at the right hand of God," Ac 7:56.

Matthew 16:28

Verily is the word of emphasis in this sentence. This oath means this is a truthful saying. This stresses to the truth and validity of his sayings so they can acknowledge it, Mr 9:1. Luke says: "And I am saying of a truth to you," Lu 9:27.

Stood is past tense participle translated with the use of substantive modifying "some." TR has perfect tense "*estekoton*" instead of past tense "*estotes*," as "*steko*" is the perfect of "*histemi*." Mark and Luke have perfect tense, Mr 9:1 Lu 9:27. The "some" is referring to the crowd: "And after he has called to the crowd with his disciples," Mr 8:34.

Shall in no wise taste is past tense subjunctive with double negation. This hortatory with emphasis displays some of the crowd will not experience physical death. Some commentators say it is the fall of Jerusalem in A.D. 70. But this gives no visible promotion of our Lord's kingdom. The kingdom of the heavens began with John the Dipper, but as John and Jesus both preached that the kingdom of the heavens is near or is approaching. This means this kingdom was not in power as Jesus was not sitting on the right hand of power: "Now from this the Son of man will be sitting at the right hand of the power of God," Lu 22:69. This will occur when our Lord ascends on high and sends the anointing from among high at Pentecost, Ac 2:2-4. Some commentators have explained this with the Transfiguration that follows. Some argue that this gives no authority within a couple of days to make this prophecy effective. On the other hand, Peter does give his view of that event: "For because we have not followed out cleverly-imagined fables, we made known to you the power and coming of our LORD Jesus Christ, but because we have become eye-witnesses of His majesty. For because we have received from God the Father honor and glory, after such a voice have been brought to Him by the very excellent glory, this is my Son, the beloved, in whom I Myself have found delight. And we ourselves heard this voice which was brought from heaven, after we were with Him on the holy mount," 2Pe 1:16-18. With these facts before us, the last two would be the most reasonable as the Transfiguration is the portrait of His glory, while His ascension and the power through the Holy Spirit is the evidence of Jesus establishing His church

explained to Peter. Notice “they will see” are the three witnesses who did not taste death before the Transfiguration and again at Pentecost.

Should see is past tense subjunctive meaning the condition of this event is based upon some of this crowd will experience Jesus through the Holy Spirit descending in this spiritual kingdom at Pentecost.

Matthew 17:1

After Jesus fed 4,000 and sailed near Magdala, he crossed the sea, where Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus now continues his ministry near Caesarea Philippi. While there, Peter identifies Jesus as the Messiah, the Son of God and then rebukes our Lord to complete His mission. Peter’s plea is rejected and Jesus brings Peter, James and John up a mountain so that He can pray.

IX. Ministry near Caesarea Philippi, Mt 16:13-17:21

B. Transfiguration, Mt 17:1-13

1 And **(after) six days** Jesus is taking with them Peter and James and John his brother, and is bringing them up (into) a high mountain apart. 2 **And He was transfigured** (before) them, and His face shined as the sun *is*, and His garments became white as the light *is*. 3 **And behold**, Moses and Elijah appeared to them, *while* they were talking (with) Him. 4 **And Peter answered and said** to Jesus, LORD, it is good *that* we are here; if thou are willing, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. 5 *While* he was **yet** speaking, behold, a bright cloud overshadowed them; and behold, a Voice (out of) the cloud *Which* was saying, This is My Beloved Son, (in) Whom I found delight: keep hearing Him. 6 **And after** the disciples have heard it they fell (upon) their face, and were terrified greatly. 7 **And after Jesus has come to them** He touched them, and said, rise up, and stop being terrified. 8 **And after they have lifted up** their eyes they saw no one except Jesus alone. 9 **And while they were descending** (out of) the mountain Jesus charged them, saying, tell to no one the vision, until the Son of man should be risen (from among) *the* dead. 10 **And His disciples asked Him**, saying, why then are the scribes saying "it is necessary for Elias to come first?" 11 **And Jesus answered and said** to them, Elias indeed is coming first and will restore all things; 12 but I am saying to you "Elias came already, and they knew him not, but did to him whatever they desired: thus also the Son of man is being about to be suffering (from) them." 13 **Then the disciples understood** that He spoke (concerning) John the Dipper to them.

(After) six days are the words of emphasis in this sentence. This focus is that it is immediately a week after the necessity to foreclose his departure, suffering, death and resurrection: “from that time,” Mt 16:21. Notice it a week for Matthew and Mark said “after” while Luke “about eight days” which is not exactly eight days yet.

Is taking is present tense meaning Jesus is continuously taking beside himself Peter, James and John. The first four disciples were Andrew and Peter, Joh 1:37 Mt 4:18; then James and his brother John, the sons of Zebedee (of Thunder), Mt 4:21. Andrew is the first disciple of Jesus, and then he brought his brother Simon Peter to the Master. It was Andrew who found the lad with a small lunch to feed 5,000. It was Philip and Andrew who brought the Greeks to Jesus, Joh 12:20-22. But Andrew was only part of the question concerning the temple, Mr 13:3; but was not part of the close knit threesome which Jesus entrusted in the raising of Jairus’ daughter back to life, Mr 5:37-43 Lu 8:51; and in the garden of Gethsemane, Mr 14:33.

Is bringing up is present tense meaning the four are continuously leading up into a high mountain apart from the other disciples. This mountain was near Caesarea Philippi. This could not be one of the highest mountains in this Hebron region as it would be too cold to be there at night. It is a common saying to go up into the mountain meaning they followed the ranges of the mountain. Mark adds: “apart alone,” Mr 9:2. Luke adds: “went up into the mountain to pray,” Lu 9:28.

Matthew 17:2

Was transfigured is the word of emphasis in this sentence. This verb is past tense in passive voice meaning God changed Jesus’ appearance with divine brightness, Mr 9:2. The Greek word is *metamorphoo* where we get our English word “metamorphosis.” We have noticed this in biology where a maggot changes into an adult fly; a tadpole into an adult frog; and a caterpillar into a beautiful butterfly. All these transformation are not like Christ as Jesus goes back to his originally state after this event. Jesus did change into another form. This form was supraterrrestrial.

Shined is past tense meaning Jesus’ face gave light as this verb in Greek is “*lamp*,” where we get our noun “lamp.” Dr. Luke has it: “while he was praying the appearance of his face became altered,” Lu 9:29. This means our Lord’s face was not of the same nature. The brilliance of his face was like looking into the sun.

Became is past tense meaning the clothes of our Lord appeared a bright white. Matthew compares it to light while Mark compares it to: “exceedingly white as snow is, such as a fuller is not being able to whiten on the earth,” Mr 9:3. Luke has: “His clothing became effulgent white,” Lu 9:29. This means dazzling brightness which indicates the splendour of this radiant heavenly body. This glory of this radiancy was from within our Lord because of the metamorphosis. TDNT: “It shows that the glory of consummation is the goal of his way of suffering and death. As regards believers, transformation begins already in this life. Seeing the glory of the Lord in the Spirit, they are changed into the image of him whose glory they see, 2Co 3:18. This is not mystical deification but a reattainment of the divine likeness. It does not take place by rituals but by the ministry of the Spirit. It is not for an elite few but for all Christians. It is not just a hope for the future, 1Co 15:44; but begins already with the coming of the Spirit as a deposit. It carries with it an imperative, Ro 12:2. Set in the new aeon, Christians must reshape their conduct in accordance with it. This takes place as their minds and wills are renewed by the Spirit. They are thus to become what they are.”

Matthew 17:3

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Appeared is past tense meaning Moses and Elijah became visible to Peter, James and John. Luke says: “two men who were Moses and Elijah, these ones who appeared in glory were speaking of his departure which he was being about to be accomplishing in Jerusalem,” Lu 9:30-31.

Were talking is present tense participle translated with the use of time “*while*.” AMP & Moffatt translated with the use of substantive: “who kept talking with.” Murdoch translated with the use of manner: “in conversation.” Williams translated with the use of attendant circumstance: “and kept talking with.” All other translations did not put a use to this participle. This verb means Moses and Elijah were continuously uttering articulate sounds with Jesus. They were using words to declare the mindset of our Lord’s death in Jerusalem, Lu 9:31. As Matthew and Mark, Mr 9:4 used the compound verb “*sullaleo*” which means “with” and “to utter;” Luke used the verb “*lego*” which is pointing out with words intending to teach and exhort. Matthew having the preposition “with” makes it emphatic with the compound verb. Moses represented the law, while Elijah represented the prophets. Jesus came to fulfill the law and the prophets: “Do not think that I came to abolish the law or the prophets: I came not to abolish, but to fulfill,” Mt 5:17. “The law and the prophets were until John: from then the kingdom of God is being announced, and everyone is being forced into it,” Lu 16:16. Moses is a figure of Israel, not making it into

the promised land: “So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD,” De 34:5; and Elijah is a figure of the Church: “Elijah went up by a whirlwind into heaven,” 2Ki 2:11 and the Church: “then we ourselves the living ones who are remaining, will be caught away together with them in the clouds for the meeting of the LORD in the air, and thus we will be always with the LORD,” 1Th 4:17. The subject that these men spoke was the departure of Jesus at Jerusalem, Lu 9:31. This word departure is “*exodos*” which is the way out or death of our Lord. This exit is discussed among the two greats of the Old Testament. God planned the great exodus of his people out of Egypt. Now the scenario of our Lord’s going away is expounded by two great prophets. Moses spoke of Jesus: “For if ye believed Moses, ye possibility were believing me; for this one wrote concerning me,” Joh 5:46; “and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up;” Joh 3:14.

Matthew 17:4

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” It could also be time as the translation in Mark: “And after Peter answered,” Mr 9:5. This verb means to reply to what has been spoken. This means Peter heard the discussion of our Lord’s departure between the three but did not understand.

Lord is direct address used as vocative. Matthew used “*kurios*,” while Mark used “*rhabbi*” which means Teacher, Mr 9:5; and Luke used “*epistates*” which means Master as overseer, Lu 9:33.

Are is present tense infinitive translated with the use of indirect discourse and the pronoun “us” is used as accusative of general reference making it the subject of the infinitive. AMP, Moffatt and RSV agree with this use. Most other translations have not put a use to this infinitive as explaining the adjective “good;” “for us to be here.” Peter could be excused because of his fatigue: “But Peter and the ones with him were being oppressed with sleep and after they have awoke fully they saw his glory, and the two men who had stood with him,” Lu 9:32. Peter found this situation precious (**good**) as it adapted his carnal desire on a present earthly kingdom. Luke mentions that Moses and Elijah were leaving: “And it came to pass while they have departed from him,” Lu 9:33.

Are willing is present tense meaning the condition of our Lord’s permission is at stake here. This continuous intention is being asked. Peter was very outspoken, but at times he has put his foot in his mouth.

Let make here is past tense subjunctive with the adverb “in this place.” This hortatory is to express a strong exhortation. MSS has this verb as future tense which would make it all Peter’s idea: “I will erect.” Some commentators say the plural includes Peter, Moses and Elijah; but this could be the three witnesses as Peter spoke on behalf of James and John. Peter wanted to construct three tents for overnight protection, Mr 9:5. This brilliance of our Lord’s face and clothing shows that it was evening. Peter had indiscretion in what he was saying as Luke adds: “because he knew not what he is saying,” Lu 9:33. Mark adds: “for they were greatly afraid,” Mr 9:6. All three were with great fear: “Stop fearing, little flock, for your Father took delight to give to you the kingdom,” Lu 12:32. Peter wanted this prolonged experience by hosting these glorious guests with hospitality. Peter rebuked the Lord earlier and is still wrong. It also seemed that Peter was proposing some kind of equality for Jesus with Moses and Elijah. Christ did not rebuke Peter but God himself.

Matthew 17:5

Yet is the word of emphasis in this sentence. This adverb means as Peter was speaking which continues at present: even, now.

Was speaking is present tense participle translated with the use of genitive absolute with reference to time “*while*.” The personal pronoun “his” in genitive case becomes the subject of the participle: “he.” This verb means to utter a voice or emit a sound. While Peter was uttering articulate sounds, God responded to him.

Overshadowed is past tense meaning a bright vaporous cloud casted a shadow over the three witnesses. These three disciples “feared while those entered into the cloud,” Lu 9:34. The “those” are Jesus, Moses and Elijah. Peter wanted to set up three tents, but God provided a dwelling place within the cloud.

Behold is past tense imperative meaning take notice! Mark says: “and there came,” Mr 9:7. Luke says: “And a voice came out of the cloud,” Lu 9:35. This shows that the disciples were outside the cloud.

Found delight is past tense meaning God is well pleased with his Beloved Son. At our Lord’s baptism or dipping: “And behold, a voice out of the heavens, which is saying, this is my beloved Son, in whom I took preference,” Mt 3:17. “And a voice came out of the heavens, thou thyself are my Son the Beloved, in whom I found delight,” Mr 1:11. “And that the Holy Spirit descended in a bodily form as a dove upon him, and that a voice out of heaven came, saying, thou thyself are my Son the Beloved, I found delight in thee,” Lu 3:22.

Keep hearing is present tense imperative meaning keep continuously learning from Jesus. “And he was saying to them, keep seeing what ye are hearing. In what measure ye are measuring it will be measured to you, and it will be added to you who is hearing,” Mr 4:24.

Matthew 17:6

Have heard is past tense participle translated with the use of time “*after*.” All translations agree with this use. This is only found in Matthew.

Fell is past tense meaning the three disciples prostrated to the ground.

Were terrified greatly is past tense with the adverb meaning exceedingly. This verb means these three disciples displayed reverential obedience as they were seized with alarm that they were in the presence of God Almighty.

Matthew 17:7

Has come to is past tense participle translated with the use of time “*after*.” Most translations have the use of attendant circumstance: “came and touched.”

Touched and said are past tenses meaning Jesus touched their backs as they were in a prostrated position (face to the ground) and spoke words of comfort.

Rise up is past tense in passive voice imperative meaning get up from the ground.

Stop being terrified is present tense imperative meaning these three disciples can stop seizing with alarm.

Matthew 17:8

Have lifted up is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Murdoch, Tyndale and Williams who translated with the use of attendant circumstance: “raised their eyes, and they saw.” These three disciples raised their heads from being prostrated on the ground.

Saw is past tense meaning these disciples noticed only Jesus as the two visitors were taken up in the cloud. Mark says: “And after they have looked around suddenly they saw no one any longer,” Mr 9:8. Luke says: “And while the voice has occurred Jesus was found alone, and they themselves were silent,” Lu 9:36-37. This will be the perception of the unsaved when: “we ourselves the living ones who are remaining, will be caught away together with them in the clouds for the meeting of the LORD in the air, and thus we will be always with the LORD,” 1Th 4:17. They will notice that we are missing, “and on account of this God will send to them a working of error, for that they believed the false lie,” 2Th 2:11. Some speculate that aliens have taken all the true believers of the world. Or the world may be in denial that we are missing at all. Now the four who started up the mountain are back in the original state before Jesus started praying.

Matthew 17:9

Were descending is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute and the personal pronoun “them” is translated with the use of genitive absolute being the subject of the genitive participle. This genitive participle is used with reference to time “*time*.”

Charged is past tense meaning Jesus commanded these three disciples.

Tell is past tense subjunctive meaning this hortatory of not sharing this spectacle with the rest of the disciples or other followers. Mark put this as purpose clause: “in order that they may relate to no one what they saw,” Mr 9:9. Luke declares that these disciples obeyed Jesus’ command: “and they told to no one in those days anything of what they have seen,” Lu 9:36.

Should be risen is past tense in passive voice subjunctive meaning the condition of sharing this great experience will only occur after Jesus is risen from among the dead. By not sharing this event, these disciples have some idea now of the resurrection, but at the same time they still did not understand what he meant: “And they kept that saying among themselves, although they were disputing what is the saying to rise from among the dead,” Mr 9:10. Broadus says: “They were familiar with the idea of a general resurrection, but could not see how the Messiah was to be killed and come to life again,” This teaching was given a week before, Mt 16:21-28. Jesus retold to all his disciples this teaching later: “and they will kill him, and he will be raised up the third day. And they were grieved greatly,” Mt 17:23. “And they will deliver him up to the Gentiles to mock and to scourge and to crucify, and he will rise again the third day,” Mt 20:19. The religious rulers heard of this, and they took it literally which they endeavoured to prevent it: “Sir, we were called to mind that that deceiver said while he was yet living, after three days I am arising,” Mt 27:63.

Matthew 17:10

Asked is the word of emphasis in this sentence. This verb is past tense meaning these three disciples interrogated Jesus. Mark put this verb “*ererotao*” in imperfect tense meaning they continuously were enquiring Jesus concerning Elijah, Mr 9:11. These disciples were not trying to trick up their Lord as the religious leaders, Mt 12:10 16:1 22:23,35 27:11 Mr 7:5 Lu 23:9. This enquiry can have good intentions: “His disciples were asking him concerning the metaphor,” Mr 7:17.

Are saying is present tense meaning these disciples are questioning why the prophecies which the scribes are declaring. The conjunction after a verb of saying or speaking is translated as quotation marks. Mark puts it if the scribes are correct: “are the scribes saying that Elias must come first?” Mr 9:11. We know that the scribes have not rendered the Scriptures correctly, so these disciples wanted to understand the coming of Elijah: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD,” Mal 4:5. Elijah is supposed to precede the coming of the Messiah. But they had just seen the Messiah had come before Elijah. Now they were puzzled. Peter, James and John were introduced to Moses and Elijah by Jesus or Peter recognised these two celestial guests by their glorious forms from the Holy Spirit (the same way Peter recognised that Jesus is the Christ, the Son of God). If this is so, we will recognise Adam, Abraham, David, and all other men of faith when we get to heaven. We will not need name tags in heaven as we will know him as he is: “but we know that if he should be manifested, we will be like him, for we will see him as he is,” 1Jo 3:2.

Matthew 17:11

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “by way of responding.” Some translations have put this participle and the main verb “said” together: “replied.”

Is coming first is present tense and the adverb meaning “first in time.” The present tense shows Elijah is continuously finding a place or influence. The mission of John the Dipper was to prepare the way for the Lord. John denied being the real Elijah in the flesh: “And they asked him, therefore what? Are thou thyself Elijah? And he is saying, I am not. Are thou thyself the prophet? And he answered, No,” Joh 1:21. So then, John the Dipper was in the spirit and power of Elijah and the concluding fulfillments of Malachi’s prophecy are found during the middle of the Great Tribulation.

Will restore is future tense meaning in the future God will send again these two witnesses from the Transfiguration to prepare for Jacob’s trouble: “And I will give power to my two witnesses, and they will prophesy a thousand two hundred sixty days, who have been clothed in sackcloth,” Re 11:3. “Whom it is necessary to indeed receive heaven until times of restoration of all things, of which God spoke by mouth of all his holy prophets from old,” Ac 3:21. The spiritual and moral restoration began with John the Dipper: “And that One who has answered said to them, Elias who indeed came first, is restoring all things; and how it has been written of the Son of Man in order that he may suffer many things and may be considered as nothing,” Mr 9:12. Because this began with John, but his disciples wanted to know if the kingdom will be restore: “Therefore after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom (at) this time to Israel?” Ac 1:6. But Jesus did promised them power from the Holy Spirit: “but ye will receive power, after the Holy Spirit came (upon) you, and ye will be witnesses,” Ac 1:8. The final physical restoration: “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no longer,” Re 21:1.

Matthew 17:12

Am saying is present tense meaning Jesus is continuously affirming with the conjunction “*oti*: that,” quotation marks are part of the translation.

Came already is past tense with the adverb meaning “now.” John the Dipper appeared in the spirit and power of Elijah: “And he himself will go forth before him in the spirit and power of Elijah, to turn hearts of fathers to children, and the disobedient to the wisdom of the righteous, to make ready for the LORD a people who have been prepared,” Lu 1:17. This was given by an angel to John’s father Zacharias.

Knew not is past tense meaning the world did not recognise this forerunner otherwise they would have believed him that the Messiah is in their midst. The people did not have personal knowledge as they do not know Jesus now: “John answered them saying, I myself am dipping with water; but One in the midst of you has stood whom ye yourselves knows not,” Joh 1:26.

Did whatever they desired both are past tense meaning they killed John, and they will do the same with Jesus. Mark says: “Elias also has come, and they did to him whatever they desired, as it has been written of him,” Mr 9:13.

To be suffering is present tense infinitive with the use of completing the verb “is being about.” Mark shows this as the purpose of this restoration: “and how it has been written of the Son of Man in order that he may suffer many things and may be considered as nothing,” Mr 9:12.

Matthew 17:13

Then is the word of emphasis in this sentence. This adverb means “at that time.”

Understood is past tense meaning these three disciples finally put it all together in their perception. They obtained a satisfactory answer to their question.

Spoke is past tense meaning Jesus told them this truth that it was John the Dipper.

Matthew 17:14

After Jesus fed 4,000 and sailed near Magdala, he crossed the sea, where Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus now continues his ministry near Caesarea Philippi. While there, Peter identifies Jesus as the Messiah, the Son of God and then rebukes our Lord to complete His mission. Peter’s plea is rejected and Jesus brings Peter, James and John up a mountain so that He can pray. Then Jesus is transformed and meets with Moses and Elijah. After Peter is rebuked again for trying to make this glorious meeting a lengthy stay, they descend the mountain and the next day they meet a crowd.

IX. Ministry near Caesarea Philippi, Mt 16:13-17:21

C. Man with lunatic Son, Mt 17:14-21

14 And after they **have come** (to) the crowd a man came to Him kneeling down to Him, 15 and saying, LORD, have pity on my son, for he is being a lunatic and is suffering miserably: for he is falling often (into) the fire, and often (into) the water. 16 And **I brought** him to Thy disciples, and they were not being able to heal him. 17 And Jesus answered and said, O unbelieving and perverted generation, until when will I be (with) you? **Until when** will I bear with you? **Keep bringing** him to Me here. 18 And Jesus rebuked him, and the demon went out (from) him, and the boy was healed (from) that hour. 19 **Then** the disciples came to Jesus apart and said, why were we ourselves not capable to throw him out? Yes! 20 And Jesus said to them, *it is* (because of) your want of faith. For **verily** I am saying to you, if ye should be having faith as a grain of mustard, ye will say to this mountain, remove hence thither, and it will remove; and nothing will be impossible to you. 21 But **this kind** is not going out except (by) prayer and fasting.

Have come is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute along with the personal pronoun in genitive case “of them” translated also as genitive absolute becoming the subject of the genitive participle “they.” This genitive participle normally

has reference to time “*after*.” Luke says it was the next day: “And it came to pass on the next day, after they have come down from the mountain, a great crowd met him,” Lu 9:37. Mark has Jesus coming to the disciples and saw a great crowd and “scribes who were discussing with them,” Mr 9:14. Mark further adds: “And after all the crowd immediately has seen him they were greatly amazed, and they were running to him and were saluting him. And he asked the scribes, what are ye discussing with them? And one out of the crowd answered and said,” Mr 9:15-17.

Came to is past tense meaning a man approached Jesus in the manner of reverence and honour. This was an act of imploring aid. Luke says: “And behold, a man cried out from the crowd,” Lu 9:38.

Matthew 17:15

Have pity on is past tense imperative meaning have mercy on my son. Luke adds: “I am beseeching thee look upon my son, for he is an only begotten child to me,” Lu 9:38. Most translations have the direct address as “Lord,” but Garnier, TWENTY and Tyndale translated it as “Master.” Moffatt has translated it as “Sir.” Mark and Luke have “Teacher.” The context and the cross references show that according to Barnes: “this man was showing Jesus a title of civility, not implying Divinity.” But actually, Broadus says: “it is not clear what amount of reverence the word here expresses.”

Is being a lunatic is present tense meaning this son is continuously having epileptic seizures. Mark says: “who is having a dumb spirit. And wheresoever should seize him it is dashing him down; and he is foaming and is grinding his teeth, and he is being withered away,” Mr 9:17-18.

Is suffering miserably is present tense with the adverb meaning “to be ill.” This son is being affected with this terrible illness.

Is falling often is present tense meaning this son is continuously being thrown down into the fire and into the water frequently. Luke adds: “a spirit is taking him and he is suddenly crying out, and it is throwing him into convulsions with foaming, and it is departing with difficulty from him, bruising him,” Lu 9:39.

Matthew 17:16

Brought is the word of emphasis in this sentence. This verb is past tense meaning this man of this demon possessed son lead him to the nine remaining disciples. Mark says: “I spoke to thy disciples in order that they may throw it out,” Mr 9:18. Luke adds: “I besought thy disciples in order that they might be casting it out.” Lu 9:50.

To heal is past tense infinitive with the use of completing the present tense verb “were being able.” These nine disciples were not capable to cure this sick person. Mark says: “they were not strong,” Mr 9:18.

Matthew 17:17

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Jesus replied concerning the ineffective power of the nine disciples.

Perverted is perfect tense participle translated with the use of simple adjective modifying “generation.” This means that this generation has turned aside or has twisted by the warped human nature: “in order that ye may be faultless and simple, children of God unblamable in the midst of a crooked and perverted generation, among whom ye are appearing as luminaries are in the world,” Php 2:15. Mark only refers to

unbelieving as this age is faithless, Mr 9:19; as the same as our generation who puts their trust in insurances companies and the government: “But if God is thus arraying the grass of the field, which is today and is being thrown tomorrow into an oven, will he not clothe much rather you, oh ye of little faith? Yes!” Mt 6:30. These disciples were no different: “And he is saying to them, why are ye fearful, oh of little faith? Then, he has arisen and rebuked the winds and the sea, and there was a great calm,” Mt 8:26. This does not mean that everyone in that generation did not believe, but the disciples had little faith, Mt 17:20.

Until when are the words of emphasis in this sentence. This conjunction and the adverb are put together for the second time in this verse. This first with the future tense of the verb “to be.” Now with the future tense of the verb “to endure.”

Keep bringing is the word of emphasis in this sentence. This verb is present tense imperative meaning keep bringing forward this devil possessed boy. Jesus the Great Physician will take this case.

Matthew 17:18

Rebuked is the word of emphasis in this sentence. This verb is past tense meaning Jesus charged sharply the demon. Mark adds: “And they brought him to him; and after the spirit has immediately seen him it threw him into convulsions, and after he fell upon the earth he was being rolled foaming. And he asked his father, how long time is it that this has become to him? And that one said, from childhood. And often it threw him both into fire and into waters, in order that it may destroy him; but if thou are being able to do anything, help us, have pity on us. And Jesus said to him, if thou are being able to believe, all things are possible to the one who is believing. And the father of the child immediately was crying out with tears and was saying, I am believing, LORD, keep helping my unbelief. But after Jesus has seen that a crowd was running together, he rebuked the unclean spirit, saying to it, dumb and deaf spirit, I myself am commanding thee, come out of him, and thou should no more enter into him,” Mr 9:20-25. Luke says: “But while he was yet coming near the demon dashed him down and threw him into convulsions. And Jesus rebuked the unclean spirit,” Lu 9:42.

Went out is past tense meaning the demon came forth out this boy. Mark adds: “And it cried out and threw him into much convulsions, and came out; and he became as if dead, so that many said that he was dead,” Mr 9:26.

Was healed is past tense in passive voice meaning Jesus restored to health the boy at that moment. Luke says: “and healed the child, and gave him back to his father. And all were being astonished at the majesty of God. And while all were wondering at all which Jesus did,” Lu 9:42-43. Mark says: “But Jesus took him by the hand and rose him up, and he arose,” Mr 9:27.

Matthew 17:19

Then is the word of emphasis in this sentence. This is an adverb modifying “said.”

Came to is past tense participle translated with the use of attendant circumstance. All translations agree with this use. This verb means the disciples approached Jesus. Mark adds: “And after he entered into a house his disciples asked him apart.” Mr 9:28.

Were not capable is past tense in passive voice with negation meaning the disciples themselves (notice the emphatic pronoun) not strong and powerful enough to cast out the demon. The negation “*ouk*: not” with a question is expected answer: Yes!

To throw out is past tense infinitive with the use of completing the verb “were capable.” This verb means to drive out or compel this demon to depart from this boy.

Matthew 17:20

Jesus is the word of emphasis in this sentence. The focus changed from the inability of the disciples to our Lord’s explanation of their lack of faith. They did not have unbelief but rather weakness of faith “*apistos*.” MSS has “*oligopistos*” which means “little faith.”

Should be having is present tense subjunctive meaning the condition of great faith is continuously possessing trust with lowly, meek and unobtrusive obeisance to the power of the Holy Spirit, Mt 13:31. Mankind has built great religions with many unbelievers in their midst. God is greater than that. These disciples had no healing faith. This saying of moving a mountain is a parable. We always have mountains in our path, and God can move them. Jesus most likely pointed to the mountain that he just descended. All things are possible with God: “And Jesus said to him, if thou are being able to believe, all things are possible to the one who is believing,” Mr 9:23. “But that One said, the impossible things with men are possible with God,” Lu 18:27. The healing of this demon possessed boy seemed impossible, but with God all things are possible.

Matthew 17:21

This kind, are the words of emphasis in this sentence. This type or sort is referring to the intense demon possession this boy demonstrated.

Is not going out is present tense meaning is not continuously departing. Mark used this as infinitive: “And he said to them, this kind is being able to go out by nothing except by prayer and fasting,” Mr 9:29. Remember at that time, the disciples were not fasting because their Master was with them: “Then the disciples of John are coming near to him, saying, why are we and the Pharisees fasting many times, but thy disciples are not fasting? And Jesus said to them, are the sons of the bridechamber being able to be mourning while the bridegroom is with them? No! But the days will come whenever the bridegroom should be taken away from them, and then they will fast,” Mt 9:14-15.

Matthew 17:22

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his

ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus feeds 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Now Jesus goes back to the Sea of Galilee and tells his disciples again about his forthcoming death.

X. Back to Galilee, Mt 17:22-18:35

A. Revelation of Christ's death, Mt 17:22-23

22 And while they **were abiding** (in) Galilee, Jesus said to them, the Son of man is being about to be delivering up (into) *the* hands of men, 23 and they will kill Him, and He will be raised up the third day. And they were grieved greatly.

Were abiding is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute and the personal pronoun in genitive case is also translated with the use of genitive absolute becoming the subject of the genitive participle. This participle has reference to the use of time "*while*." Mark adds: "And after they went forth from thence they were going through Galilee; and he was not wishing in order that anyone may know it," Mr 9:30. Mark is saying they left the Mount of Transfiguration and Jesus still desired that no one may know about it. Then they were travelling throughout Galilee. Matthew is saying Jesus and his disciples were sojourning (*anastepho*) in Galilee. MSS has they were gathering themselves together (*sustrepho*) in Galilee. The difference between the two compound verbs is the preposition "*ana*: among" and "*sun*: with" which makes the first "as returning" while the second "as assembling." This first is most likely as they spent most of their journeys earlier in Galilee. The second implies they assembled in Galilee by a different route. Broadus agrees with the second by saying: "this is seen to agree exactly with Mark's statement that Jesus 'wished no one to know' of the journey through Galilee, for a natural expedient to this end would be the separation of the Twelve into several parties, taking different routes. We then understand that at the rendezvous, as they were assembling, Jesus made the statement that follows."

Said is past tense meaning Jesus spoke while they were sojourning into Galilee. Alford says: "Mark's 'for' perhaps indicates that he wished to pass on unnoticed, because he was engaged in privately teaching his disciples about his approaching death;" "for he was teaching his disciples, and was saying to them," Mr 9:31.

To be delivering up is present tense infinitive with the use of completing the present tense verb "is being about." Mark has this statement in quotation marks: "the Son of man is being delivered into the hands of men, and they will kill him; and although he was killed, he will arise on the third day," Mr 9:31. It was "Judas Iscariote who also delivered him up," Mt 10:4. This delivering up treacherously is by betrayal to cause one to be taken. Judas betrayed our Lord with a kiss: "And that one who was delivering him up gave them a sign, saying, whomsoever I should kiss, it is he: seize him," Mt 26:48. "But that one who was delivering him up gave them a sign, saying, whomsoever I should kiss, it is he: seize him," Lu 22:48. Jesus will be delivered up to the Gentiles: "and they will deliver him up to the Gentiles to mock and to scourge and to crucify, and he will rise again the third day," Mt 20:19; which are sinners: "the Son of man is being delivered into the hands of sinners," Mt 26:45. Luke adds: "lay ye by these words into your ears: for the Son of man is being about to be delivering up into the hands of men," Lu 9:44.

Matthew 17:23

Will kill and will be raised both are future tense meaning the Gentiles who are sinners will slay Jesus and God will arouse from the sleep of death on the third day.

Were grieved is the word of emphasis in this sentence. This verb is past tense in passive voice. These disciples were in great sorrow. They did not like what they heard because they understood not that Jesus is the pascal lamb. Mark adds: "But these ones were not understanding the saying, and were being afraid to ask him," Mr 9:32. Luke adds: "and it was veiled from them in order that they may not perceive it," Lu 9:45.

Matthew 17:24

After his revelation of his forthcoming death, Jesus is back in Capernaum to answer many different questions. This first is concerning paying taxes.

X. Back to Galilee, Mt 17:22-18:35

B. Capernaum, Mt 17:24-18:35

1. Paying taxes, Mt 17:24-27

24 And after they **have come** (to) Capernaum, the ones who were receiving the didrachmas came to Peter and said, is your teacher not paying the didrachmas? Yes! 25 **He is saying**, Yes! And when he entered (into) the house Jesus anticipated him, saying, what are thou thinking, Simon? Are **the kings** of the earth receiving custom or tribute (from) whom? **(From) their sons**, or (from) the strangers? 26 **Peter is saying** to Him, (from) the strangers. **Jesus was saying** to him, then indeed the sons are free. 27 But in order that we may **not** offend them, go (to) the sea *and* throw a hook, and take the first fish which has come up, and *after* thou opened its mouth thou will find a stater; *after* ye have taken that, give to them (for) Me and thee.

Have come is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute and the personal pronoun "of them" is translated also with the use of genitive absolute becoming the subject of the genitive participle. This participle has reference to the use of time "*after*." This means the disciples and Jesus arrived in Capernaum, while Mark only mentions Jesus: "And he came to Capernaum." Mr 9:33. Capernaum was their home base while travelling around Galilee: "And after he has left Nazareth, he came and dwelt at Capernaum, which was on the seaside, in the borders of Zabulon and Nephthalim," Mt 4:13.

Were receiving is present tense participle translated with the use of substantive modifying the article "the ones." These ones were taking this temple tax. Every Jewish man twenty years of age and over was expected to pay this tax for the maintenance of the temple. This tax was not compulsory like the government tax collected by the publicans. They had to pay the didrachmas which was the Jewish half-shekel.

Came is past tense meaning this tax collector approached Peter with this concern. Normally, the regular time for collecting this tax was in the spring, but now it is near the beginning of autumn. It is possible because Jesus and his disciples were absent during this time, this collector now seized this opportunity.

Is not paying is present tense meaning Jesus has paid this tax before, will he contribute again? The negation "*ou*: not" with a question is expected answer: Yes! This one asked Peter because Jesus had been in the habit of paying this temple tax. This tax collector may not be like the Pharisees: "And after the

Pharisees have seen it they said to his disciples, why is your teacher eating with the tax-gatherers and sinners?" Mt 9:11. This is the last visit to Capernaum where they lived consistently during our Lord's ministry within Galilee.

Matthew 17:25

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Peter is continuously replying: Yes!

When is the word of emphasis in this sentence. This particle emphasized the time Peter entered the house.

Anticipated is past tense meaning anticipated before Peter could ask Jesus concerning the temple tax.

Are thinking is present tense meaning are continuously supposing. Notice the direct address used as vocative is Simon who is Peter's given name. Jesus is not questioning someone who should have answered the tax collector on his own, but as a publican who knows not the truth: "thou thyself are Simon the son of Jonah; thou thyself will be called Cephas, which is being interpreted stone," Joh 1:42. Jesus again addressed Peter as Simon in the three questions: "Simon son of Jonas, are thou loving me more than these? Simon son of Jonas, are thou loving me? Simon son of Jonas, are thou having affection for me?" Joh 21:15-17. Luke always addressed Peter in his gospel as Simon, Lu 4:38 5:3-8,10 6:14 7:40,43,44 22:31 24:34.

The kings are the words of emphasis in this sentence. These are earthly kings which are earthly rulers, 1Ti 2:2 1Pe 2:13.

Are receiving is present tense meaning these kings are obtaining indirect tax on goods or poll tax.

(From) their sons are the words of emphasis in this sentence. The kings' children are the focus are even though the answer is strangers.

Matthew 17:26

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Peter is continuously maintaining these taxes are coming from the strangers.

Was saying is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously declaring the conclusion of this answer that the sons of Christ free logically but not practically as the next verse will show.

Matthew 17:27

Not is the word of emphasis in this sentence. The contrast of the logical is being very practical of not causing a scandal.

May not offend is past tense subjunctive meaning the purpose of paying the temple tax is that his disciples and Jesus including himself is to not cause a scandal. This verb in Greek is "*skandalizo*" where we get our English word "scandal." Jesus does not want to put a stumbling block or impediment in the way of the gospel.

Go is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "after having gone."

Throw and take both are past tense imperatives meaning Jesus commanded Peter to go fishing and raise up the first fish which caught on the hook.

Opened is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Moffatt, Murdoch, TWENTY and Williams who translated with the use of attendant circumstance but they did not put both tenses in the future tense. They translated the first as imperative which is not correct when using attendant circumstance: “open its mouth and you will find.”

Will find is future tense meaning Peter will find a stater which a coin or Jewish shekel. The temple tax is a half-shekel, so this coin will render for both Peter and our Lord Jesus.

Have taken is past tense participle translated with the use of time “*after*.” Most translations have the use of attendant circumstance: “take, and give.” This is the most probable use but time is also possible. The commercial transaction is in exchange for “*anti*: for.” This preposition normally is translated “against.” This will clear levy that was held against Peter and Jesus. Notice Jesus never touched the money.

Matthew 18:1

After his revelation of his forthcoming death, Jesus is back in Capernaum to answer many different questions. This first was concerning paying taxes. The second is concerning who is the greatest in the coming kingdom.

X. Back to Galilee, Mt 17:22-18:35

B. Capernaum, Mt 17:24-18:35

2. Greatness in the kingdom of heaven, Mt 18:1-6

1 The disciples came to Jesus **(in) that hour**, saying, who then is greater (in) the kingdom of the heavens? 2 And Jesus **called to Himself** a little child, *and set it which is that little one* (in) their midst, 3 and said, verily I am saying to you, unless ye should be converted and should become as these little children *are*, ye shall in no wise enter (into) the kingdom of the heavens. 4 Therefore **whosoever** will humble himself as this little child *is doing*, he himself is the greater (in) the kingdom of the heavens. 5 And **whoever** should receive one such little child (in) My name, he is receiving Me. 6 but whoever should cause to offend one of these little ones who were believing (in) Me, it is being profitable for him in order that a millstone turned by an ass may be hung (upon) his neck, and may be sunk (in) the depth of the sea.

(In) that hour are the words of emphasis in this sentence. This was at the time of the conversation on the temple tax after Peter has gone to find the shekel.

Came to is past tense meaning the disciples approached Jesus. Mark adds: “And he came to Capernaum; and while he is in the house, he was asking them, what were ye discussing among yourselves in the way? But these ones were being silent; for they discussed with one another by the way, who was greater,” Mr 9:33-34. This shows that Jesus is omniscient because he knew what they were discussing on their way from Caesarea Philippi to Capernaum before they could ask for themselves. Luke says: “But a reasoning came up among them, who might this be greatest of them,” Lu 9:46. Notice these disciples were silent at the beginning, and then they had courage to ask this carnal question. Mankind has always striven to be like God: “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall

be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat,” Ge 3:5-6. The devil knows that the world desires power and mankind seeks that status.

Greater is a comparative adjective meaning larger and stronger than another. Jesus already told his disciples the answer to their question: “there has not risen among those born of women is greater than John the Dipper; but the one who is less in the kingdom of the heavens is greater than he,” Mt 11:11. It was the humility of John that brought him greatness: “Therefore whosoever will humble himself as this little child is doing, he himself is the greater in the kingdom of the heavens,” Mt 18:4. Mankind has put stock in their accomplishments, but Jesus is saying: “a greater than the temple is here,” Mt 12:6. Jesus displayed his greatness by being a servant: “But the greater of you will be your servant,” Mt 23:11. “No one is having greater love than this, in order that one should lay down his life for his friends,” Joh 15:13. The Roman Catholic Church has put greatness in their sainthood. According to Scripture, we are all saints as believers: “called saints,” Ro 1:7.

Matthew 18:2

Called to himself is the word of emphasis in this sentence. This verb is past tense in middle voice participle translated with the use of attendant circumstance. Most translations agree with this use except Moffatt who translated with the use of result: “So he called a child.” Mark adds: “And he sat down and called the twelve, and he is saying to them, if anyone is desiring to be first, he will be last of all and servant of all. And he took a little child and sat it,” Mr 9:35-36. Luke says: “And after Jesus has seen the reasoning of their heart, he took hold of a little child and set it by him,” Lu 9:47. In the midst or by his side, both are true.

Set is past tense meaning Jesus placed the child among the disciples. Peter still did not get this lesson. He had to be taught the lesson of humility at the washing of feet: “Peter is saying to him, thou shall in no wise wash my feet for ever. Jesus answered him, unless I should wash thee, thou are not having part with me,” Joh 13:8.

Matthew 18:3

Said is past tense while Mark adds: “and he took it in his arms and said to them,” Mr 9:36.

Am saying is present tense meaning Jesus is continuously affirming to them. Even though Jesus spoke sternly about this attitude, James and John, the sons of Zebedee still later focused on this desire: “And that One said to her (their mother), what are thou desiring? She is saying to him, say in order that these my two sons may sit one is on thy right-hand and one is on thy left in thy kingdom,” Mt 20:21. Some will blame their mother here, but Mark says: “And James and John, the sons of Zebedee, are coming up to him, saying, Teacher, we are desiring in order that whatever we should ask thou may do for us. And that One said to them, what are ye desiring that I do for you? And these ones said to him, give to us, in order that we may sit one at thy right hand and one at thy left hand in thy glory,” Mr 10:35-37.

Should be converted and should become both are past tense subjunctive meaning this condition is hortatory to become children of God. We must change our minds concerning being first and have a trusting heart like a little child in intellect. They were going down the wrong path in their selfish desires. This is not going back to childhood foolishness but going forward unto a new life. Their selfish desire to be preeminent in their place by our Lord’s side displays their spiritual immaturity.

Shall in no wise enter is past tense subjunctive with double negation meaning this type of ambition will not answer their place in the kingdom of heaven, but they will not have part in it at all. They forgot how they entered the Kingdom in the first place. When a righteous person backslides, they become blind: “for with whom these things (supply love, 2Pe 1:5-8) are not being present, he is blind, short-sighted, because he has obtained forgetfulness of the purification of his old sins,” 2Pe 1:9. “The love is having patience, is being kind; that love is not being envious; that love is not being vain-glorious, is not being puffed up, is not acting unseemly, is not seeking the things of its own, is not being quickly provoked, is not reckoning evil, is not rejoicing at unrighteousness, but is rejoicing with the truth, is covering all things, is believing all things, is hoping all things, is enduring all things,” 1Co 13:4-7.

Matthew 18:4

Whosoever is the word of emphasis in this sentence. This compound pronoun consists of the article “*os*: who” and “*tis*: every one.” God is not respecter of persons; he puts the responsibility upon mankind.

Will humble is future tense meaning this one will have a modest opinion of one’s self. This one needs to esteem himself lowly. A child is naturally humble as they seek not to be rulers or to obtain many riches. The wicked strive for self-seeking and self-exalting ambitions. “And whosoever will exalt himself he will be humbled; and whosoever will humble himself he will be exalted,” Mt 23:12. TR has subjunctive tense instead of future tense: “shall humble.” This should not be subjunctive because it is “whosoever: *ostis*.” When it is subjunctive, it is “whoever: *os ean*,” like the next verse.

Matthew 18:5

Whoever is the word of emphasis in this sentence. This is the article along with the conjunction: “*os ean*: who if.”

Should receive is past tense subjunctive meaning the condition of this one to embrace the mentality of a little child, that one is continuously embracing Jesus. On the basis of our Lord’s name is like receiving a prophet sent by God: “That one who is receiving a prophet in the name of a prophet will receive the reward of a prophet; and the one who is receiving a righteous man in the name of a righteous man will receive the reward of a righteous man,” Mt 10:41. Pure religion is looking after the orphans and widows in need: “Pure and undefiled religion before God, and the Father is this: to be visiting orphans and widows in their tribulation, to be keeping oneself unspotted from the world,” Jas 1:27. Mark and Luke adds: “whoever should receive me, is not receiving me, but the One who sent me,” Mr 9:37 Lu 9:48.

Matthew 18:6

Should cause to offend is past tense subjunctive meaning the condition of this one to put a stumbling block or impediment in the way of one new convert will bring destruction to the one who scandalized this Christian who manifested the spirit of little children: “And now, little children, keep abiding in him; in order that whenever he should be manifested, we might be having boldness, and may not be put to shame from him at his coming,” 1Jo 2:28.

Is being profitable is present tense meaning this is a serious offence to injure a babe in Christ that it would be better to die before he had committed such sin.

May hung and may be sunk is past tense subjunctives meaning the purpose of hanging a yoke as a slave or drowning accidentally in the depths of the sea would be better than putting a stumbling block in front of a new Christian. This is not the unpardonable sin as this impedes the growth of newborn in Christ. The

unpardonable sin is mocking the work of the Holy Spirit by referring to the work of Christ as being from the devil.

Matthew 18:7

After his revelation of his forthcoming death, Jesus is back in Capernaum to answer many different questions. This first was concerning paying taxes. The second was concerning who is the greatest in the coming kingdom. The third is concerning the woe to the world.

X. Back to Galilee, Mt 17:22-18:35

B. Capernaum, Mt 17:24-18:35

3. Woe to the world, Mt 18:7-11

7 **Woe** to the world (because) of the offences! For it is **necessary** *that* the offences are coming, yet woe to that man (by) whom the offence is coming! 8 And if thy **hand** or the foot is causing to offend thee, cut them off and throw *them* (from) thee; it is good for thee to enter (into) the life lame or maimed, *rather* than having two hands or two feet to be thrown (into) the eternal fire. 9 And if thine **eye** is causing to offend thee, pluck it out and throw *it* (from) thee; it is good for thee to enter one-eyed (into) the life, *rather* than having two eyes to be thrown (into) the Gehenna of the fire. 10 **Keep seeing** do not despise one of these little ones; for I am saying to you, "their messengers (in) *the* heavens are beholding (through) all the face of My Father Who *is* (in) *the* heavens. 11 For the Son of man **came** to save that which had perished."

Woe is the word of emphasis in this sentence. This interjection is an exclamation of great sorrow or grief to those who cause these scandals to lure away babes in Christ. The devil and his cohorts will deceive those who are not saved, but special judgment are for those who cause an offence to these children of God: "And he said to the disciples, it is impossible for offences that they came not, but woe to him by whom they are coming," Lu 17:1. The ones who are personally responsible for causing sects will face greater judgment: "for it is necessary also to be sects among you, in order that the approved ones may become manifest among you," 1Co 11:19. God uses these scandals to weed out the illegitimate children of God, but there will still be some tares among us as the angels will weed out the rest. This first woe is to the sadness at the state of the world. The world offers the pleasures of sin for a season: "to be having the temporary enjoyment of sin," Heb 11:25; through gluttony, sexual pleasures, and materialism: "because every thing which is in that world, the desire of the flesh, and the desire of the eyes, and the vaunting of life," 1Jo 2:16.

Necessary is the word of emphasis in this sentence. This noun is predicate nominative modifying "is." These scandals will occur because they are imposed as the result of sin in the world. God has given man a sexual drive, and "are not having self-control, let them marry," 1Co 7:9; "but because of the present necessity, that it is good for a man to be so. Has thou been bound to a wife? Stop seeking to be loosed. Has thou been loosed from a wife? Stop seeking a wife," 1Co 7:26-27.

Are coming is present tense infinitive translated with the use of indirect discourse with the noun "offences" is translated with the use of accusative of general reference. This accusative case noun becomes the subject of this infinitive and the conjunction "*that*" is added. This second woe is to the grief to that person who causes such scandal. This is a threatening indictment on that one who caused such a stumbling block.

Matthew 18:8

Hand is the word of emphasis in this sentence. Matthew has “or the foot” and “lame” together while Mark separates them, Mr 9:43,45.

Eternal fire is used by Matthew while Mark uses “Gehenna, into the unquenchable fire, where their worm is not dying, and the fire is not being quenched” Mr 9:43-44. This is ageless fire, without beginning or end as of God, “of the eternal God,” Ro 16:26. Remember eternal damnation (life) does also make it eternal life: “and I myself am giving to them eternal life; and they shall in no wise perish for ever, and anyone will not seize them out of my hand,” Joh 10:28. The world’s philosophy says our health is the most important thing, but Jesus says it is better (good) to pass into everlasting life than to possess hand, foot and eye that will lead to judgment. The hand and foot is man’s actions and behaviour, while the eye receives the desires of covetousness.

Matthew 18:9

Eye is the word of emphasis in this sentence. The eye is the window of the soul.

Pluck and throw both are past tense imperatives. Then hand and foot was removed by cutting, while the eye must be rooted out. Notice it could be only one eye: “And if thine eye should cause to offend thee, throw it out: it is good for thee to enter into the kingdom with one eye, rather than having two eyes to be thrown into the Gehenna of fire,” Mr 9:47. Notice also foot and hand are both singular meaning loosing one hand or one foot.

Matthew 18:10

Keep seeing is the word of emphasis in this sentence. This verb is present tense imperative meaning keep continuously taking heed to what was just said. Our worldly ambitions cause us to despise the poor, the lowly, and the humble, especially the weak ones (little).

Do not despise is past tense subjunctive with negation meaning hortatory. This verb means to think down on with the assumption of superiority as this is a compound word which consists of: “*kata*: down” and “*phroneo*: to think.” Just because they are babes in Christ, they will not understand the meat of the Word. The Great Commission is not only to go, but also to teach: “Therefore go and disciple all the nations,” Mt 28:19.

Am saying is present tense meaning Jesus is continuously affirming. The conjunction “*oti*; that” after a verb of speaking is translated as quotation marks.

Are beholding is present tense meaning the angels of the babes in Christ are observing by being in the innermost circle around God’s throne. These angels are charged in protecting these new believers. “For he shall give his angels charge over thee, to keep thee in all thy ways,” Ps 91:11. The Father takes special care of his “little ones” who believe in him. “Are they not all ministering spirits, who being sent forth (for) service (on account of) the ones who are being about to be inheriting salvation? Yes!” Heb 1:14. There is no sufficient warrant here to promote the popular notion of “guardian angels.”

Matthew 18:11

Came is the word of emphasis in this sentence. This verb is past tense meaning became known for the purpose to rescue those from destruction: “For thus God loved the world so that he gave his only begotten Son, in order that everyone who is believing on him may not perish, but might be having eternal life. For

God sent not his Son into the world in order that he might be judging the world, but in order that the world may be saved through him,” Joh 3:16-17.

Had perished is perfect tense participle translated with the use of substantive modifying the article “that.” The lost are condemned already: “The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God,” Joh 3:18. This sets the tone for the next teaching on the lost sheep.

Matthew 18:12

After his revelation of his forthcoming death, Jesus is back in Capernaum to answer many different questions. This first was concerning paying taxes. The second was concerning who is the greatest in the coming kingdom. The third was concerning the woe to the world. The fourth is concerning the lost sheep.

X. Back to Galilee, Mt 17:22-18:35

B. Capernaum, Mt 17:24-18:35

4. Lost sheep, Mt 18:12-14

12 **What** are ye thinking? If **there should be** to any man a hundred sheep, and one (of) them should be gone astray, is he not *after* he left the ninety-nine (on) the mountains, going *and* seeking that which is being gone astray? Yes! 13 And if **it should be** *that he* found it, verily I am saying to you, "he is rejoicing (over) it more than (over) the ninety-nine which have not gone astray. 14 **So** it is not *the* will (before) your Father Who *is* (in) *the* heavens, in order that one of these little ones may perish."

What is the word of emphasis in this sentence. Because Jesus came to save sinners, Jesus now wants them to reflect on this statement.

Should be is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of a man possessing 100 sheep.

Should be gone astray is again past tense subjunctive meaning the condition continues with one of the 100 sheep should wander.

Left is past tense participle translated with the use of time “*after*.” Garnier agrees with this use while all other translated have put the use of attendant circumstance: “leave the ninety and nine, and go unto the mountains, and seek.”

Going is past tense participle translated with the use of attendant circumstance.

Is not seeking is present tense meaning the shepherd is continuously enquiring into the whereabouts of the lost sheep. The negation “*ouchi*: not” with a question is expected answer: Yes! Much later, after Jesus will travel towards Jerusalem, Lu 13:22; he tells the parable of the lost sheep: “What man of you is having a hundred sheep, and if he lost one of them, is he not leaving the ninety nine in the wilderness and is going after the one which has been lost, until he found it? Yes!” Lu 15:4.

Matthew 18:13

Should be is the word of emphasis in this sentence. This verb is past tense subjunctive based on the condition of finding this lost sheep.

Found is past tense infinitive translated with the use of indirect discourse adding the words “*that he.*” AMP, ASV, AV and Tyndale agree with this use while most other translations have the use of result: “he will happen to find it.”

Am saying is present tense meaning Jesus is continuously affirming. The conjunction “*oti*; that” after the verb of speaking is translated as quotation marks.

Is rejoicing is present tense meaning this shepherd is continuously being glad: “And after he found it he is laying it on his shoulders rejoicing, and after he came to the house he is calling together the friends and the neighbours, saying to them, rejoice with me, for I found my sheep which has been lost,” Lu 15:5-6.

Matthew 18:14

So is the word of emphasis in this sentence. This adverb modifies the verb “is.” This means in this manner is not what God has determined for these babes in Christ. Jesus here uses this parable to explain the protection of the younger Christians who may go astray, while a later parable refers to sinner who is repenting: “I am saying to you, joy will be thus in the heaven over one sinner who is repenting, more than over ninety nine righteous ones, who is not having need of repentance,” Lu 15:7. “He is not willing that any should perish, but all should come to repentance.” 2Pe 3:9. God’s care for each one of these little ones is the will of God. Notice when one of your brethren is hurt, **your Father** is displayed, and when it is referring to the angels, **my Father** is displayed: “their messengers in the heavens are beholding through all the face of my Father,” Mt 18:10.

Matthew 18:15

After his revelation of his forthcoming death, Jesus is back in Capernaum to answer many different questions. This first was concerning paying taxes. The second was concerning who is the greatest in the coming kingdom. The third was concerning the woe to the world. The fourth was concerning the lost sheep. The fifth is concerning forgiveness.

X. Back to Galilee, Mt 17:22-18:35

B. Capernaum, Mt 17:24-18:35

5. Forgiveness, Mt 18:25-35

15 But if thy brother **should sin** (against) thee, keep going and reprove him (between) thee and him alone. If he should hear **thee**, thou gained thy brother; 16 but if he should not hear, take (with) thee (besides) one or two, in order that every word may stand (upon) *the* mouth of two or three witnesses. 17 But if **he should fail to listen** to them, tell *it* to the assembly; and if also he should fail to listen to the assembly, let him keep being to thee as the heathen and the taxgatherer *are*. 18 **Verily** I am saying to you, whatsoever ye should bind (on) the earth, ye will be bound (in) the heaven; and whatsoever ye should loose (on) the earth, ye will be loosed (in) the heaven. 19 **Again** verily I am saying to you, "if two of you should agree (on) the earth (concerning) any matter whatever they should ask, it will be done to them (from) My Father Who *is in the* heavens. 20 For **where** two or three are gathered together (unto) My name, I am there (in) *the* midst of them." 21 **Then** Peter came to Him *and said*, LORD, how often will my brother sin (against) me and I will forgive him? (**Until**) **seven times**? 22 Jesus is saying to

him, I am not saying to thee (until) seven times, but (until) seventy times seven. 23 **(Because of) this** the kingdom of the heavens was likened to a man a king, who desired to take an account (with) his bondmen. 24 And *after* he **has begun** to be reckoning, one debtor of ten thousand talents was brought to him. 25 But *while* he was **not** having *wherewith* to pay, his lord commanded him to be sold, and his wife and the children, and all as much as he was having, and payment to be made. 26 Therefore *after* the bondman **fell down**, he was worshipping him, saying, Lord, have patience (with) me, and I will pay all to thee. 27 And *because* the lord of that bondman **has been moved with compassion** he released him, and forgave the loan to him. 28 But that bondman **went out** *and* found one of his fellow bondman, who was owing him a hundred denarii, and *after* he seized him he was choking *him*, saying, pay me if what thou are owing. 29 Therefore *after* his fellow bondman **fell down** (at) his feet he was beseeching him, saying, be patient (with) me, and I will pay *all* to thee. 30 But **that one** was not wishing, but he went *and* threw him (into) prison, until he should pay that which was being owed. 31 But *after* his fellow bondmen **have seen** what things which have taken place, were grieved greatly, and they went *and* narrated to their lord all which have taken place. 32 **Then** *after* his lord called to *him*, he is saying to him, wicked bondman, I forgave all that debt to thee, since thou besought me; 33 was it not necessary for me also to have pity on thy fellow bondman, as also I myself had pitied on thee? Yes! 34 And his lord **became angry** *and* delivered him up to the tormentors, until he should pay all which was owing to him. 35 **Thus** also My Heavenly Father will do to you unless ye each *of you* should forgive his brother their offences (from) their hearts.

Should sin is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of correcting someone in their trespass against you. This is personal reconciliation between two brothers in the Lord.

Keep going is present tense imperative meaning continuously keep leading this one by the hand gently to repentance. The present tense means that every time this occurs, it is a habitual reaction.

Reprove is past tense imperative meaning to refute or to expose the wrong doing. We need to call to account by showing one his fault or demand an explanation. We need to do this with a good heart: “Brethren, if even a man should be taken in some offence, ye yourselves the spiritual ones are restoring such a one in a spirit of meekness, although thou were considering thyself also be thou thyself not tempted,” Ga 6:1. Luke says later: “Keep taking heed to yourselves: and if thy brother should sin against thee, rebuke him; and if he should repent, forgive him. And if he should sin seven times in the day against thee, and he should return seven times in the day, saying, I am repenting, thou will forgive him,” Lu 17:3-4. Remember this whole chapter has to do with servitude and to be the greatest in the kingdom, we must look after the younger Christian: “And thus because ye are sinning against the brethren, and are wounding their weak conscience, ye are sinning against Christ,” 1Co 8:12. “Bearing with one another, and forgiving each other, if any should be having against any a complaint; even as also the Christ forgave you, so also ye yourselves should do,” Col 3:13. Notice this reconciliation is **between thee and him alone**. This means that we should not gossip about our problems concerning others: “Stop thou being overcome by that evil, but keep thou overcoming that evil with that good,” Ro 12:21. “For everyone will be salted with fire, and every sacrifice will be salted with salt. The salt is good, but if the salt should become saltless, with what will ye season it? Ye are having salt in yourselves, and keep being at peace with one another.” Mr 9:49,50.

Gained is past tense meaning the reconciliation restored fellowship: “Brethren, if anyone should err from the truth among you and should bring him back, let him keep knowing that the one who brought back a sinner from the error of his way, will save a soul from death, and will cover a multitude of sins,” Jas 5:19-20.

Matthew 18:16

Take is past tense imperative meaning take an associate as this compound verb consists: “*para*: along or beside” and “*lambano*: to take.”

May stand is past tense subjunctive meaning the purpose of another companion is to establish the refusal of forgiveness. Two or three witnesses establish every word so it will not be hearsay: “In the mouth of two or three witnesses shall every word be established,” 2Co 13:1. “Against an elder receive not an accusation, but before two or three witnesses,” 1Th 5:19.

Matthew 18:17

Should fail to listen is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of not taking heed to reason is rejection as a brother in the Lord.

Tell is past tense imperative meaning report unto the rest of believers in your group. Notice this is not gossip but facts as you have witnesses. Some say here the assembly is the local church, but the local church has not been established yet. This is not also to tell it to the synagogue, for many in the synagogue are heathen. This will only cause division among unbelievers. At that time, there was a circle of believers who assembled to share their faith. This was the congregation of Christians at that time which developed into local churches in each area as the Gospel spread. This teaching is valid for all generations, as some people would rather have smother trouble and cover it up. It is better to work it out in an amiable, peaceful, and quiet manner.

Matthew 18:18

Verily is the word of emphasis in this sentence. This oath means a faithful saying. We have the absolute trust and confidence in these words.

Should bind and should loose both are past tense subjunctive meaning the condition of putting under obligation and of dissolving any obligation will in the future have an effect in heaven. This authority was given to all believers when assembling in Christ’s name: “And I will give to thee the keys of the kingdom of the heavens: and whatever thou should bind on the earth, and will be bound in the heavens; whatever thou should loose on the earth, will be loosed in the heavens,” Mt 16:19. We should not pass judgment: “Stop judging, in order ye may not be judged,” Mt 7:1. “Stop judging according to sight, but judge righteous judgment,” Joh 7:24. “Of whomsoever ye should remit the sins, they are being remitted to them; of whomsoever ye should retain, they have been retained,” Joh 20:23.

Matthew 18:19

Again is the word of emphasis in this sentence. This adverb means moreover modifying the verb “am saying.” The oath is used again to show the trustworthiness of these words.

Am saying is present tense meaning Jesus is further continuously affirming these words. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Should agree is past tense subjunctive meaning the condition of achieving anything is based upon an agreement among two Christians. When there is discord among the brethren, contention occurs: “And there came to pass also a strife among them, this, who of them is thinking to be greater,” Lu 22:24. “And after the ten disciples have heard they began to be indignant about James and John,” Mr 10:41. “Keep

being loving affection in the brotherly love towards one another; keep going before one another in honor,” Ro 12:10. “Let nothing be done according to contention or vain glory but let each keep esteeming one another in humility above themselves. Stop considering the things of one’s own interest, but also the things of others interest,” Php 2:3-4.

Should ask is past tense subjunctive meaning the condition of answered prayer is based again upon an agreement among two Christians. The unity of the brethren brings power in prayer: “Behold, how good and how pleasant it is for brethren to dwell together in unity!” Ps 133:1. “Being diligent to be keeping the unity of the Spirit in the bond of peace,” Eph 4:3. We all yearn for peace, but unity of the faith will only occur in heaven: “until we all may arrive at the unity of the faith and of the knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,” Eph 4:13. Therefore, let us not fight over minute things of the faith, but we should be: “exhorting that ye should be earnestly contending for the faith which was once delivered to the saints,” Jude 1:3.

Matthew 18:20

Where is the word of emphasis in this sentence. This adverb modifies “are gathered together.”

Gathered together is perfect tense participle translated with the use of periphrastic modifying the verb “are.” This compound verb consists of: “*sun*: together” and “*ago*: to bring.” The only way to come together in harmony in his name of Christ: “in the name of our LORD Jesus Christ after ye and my spirit have been gathered together, with the power of our LORD Jesus Christ,” 1Co 5:4. The omnipresence of God speaks of our Lord’s divinity. The presence of Jesus does not depend on this size of an assembly. Two or three faithful disciples are enough to claim the Father’s blessing. The condition is still based upon the previous verse of unity of the believers. Jesus is in the midst of the assembly: “in the midst of the seven lampstands One like Son of man, who had clothed in for himself a garment reaching to the feet, and who had been girded about with a golden girdle at the breasts,” Re 1:13. When two or three Christians assemble in His name, there is abiding results from this gathering.

Matthew 18:21

Then is the word of emphasis in this sentence. This adverb modifies the verb “said.”

Came to is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Peter approached our Lord and spoke.

Will sin and will forgive both are future tense meaning the certain number of trespasses are only tolerated. Peter put the number seven from the Jewish rule: “Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom,” Am 1:6. The Talmud of Babylon says: “When a man sins against another, they forgive him once, they forgive him a second time, they forgive him a third time, but the fourth time they do not forgive him.” Peter thought that he was being generous by rounding up the sacred number seven: “For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief,” Pr 24:16.

Matthew 18:22

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously admonishing Peter otherwise. The seventy-seven times is not seventy times seven but rather an unlimited number of times. This is the contrast of unlimited vengeance of man under sin so that it will

make room for the unlimited forgiving of the believers as McNeile says: “The unlimited revenge of primitive man has given place to the unlimited forgiveness of Christians.”

Matthew 18:23

(Because of) this are the words of emphasis in this sentence. Because of the unlimited number of permitting restoration, it is the same as forgiving a monetary debt. This remittance must not be kept in the ledger of life.

Was likened is past tense in passive voice meaning Jesus gave an illustration to compare how forgiveness works in the kingdom of the heavens.

To take is past tense infinitive with the use of completing the past tense verb “desired.” This king intended to make a reckoning with an account. This account is an agreement between the king and his bondman. This agreement was to repay a large sum of money.

Matthew 18:24

Has begun is past tense participle translated with the use of genitive absolute and the personal pronoun in genitive case is also translated with the use of genitive absolute with reference to being subject of the genitive participle. The participle has reference to the use of time “*after*.” The king started with one debt.

To be reckoning is present tense infinitive with the use of completing the verb “has begun.”

Was brought is past tense in passive voice meaning the bondman was led to the king. This bondman had a debt of 10,000 talents. A talent of silver in Israel weighed about 100 pounds. If it was gold, it would weigh about 200 pounds. A person’s debt is a sum of money weighing by talents.

Matthew 18:25

Not is the word of emphasis in this sentence. This bondman did not possess the needed talents.

Was having is present tense participle translated with the use of genitive absolute and the personal pronoun “of him” is also translated with the use of genitive absolute being subject of the genitive participle. The participle has reference to the use of time “*while*.” This bondman was not continuously possessing the needed payment.

To pay is past tense infinitive with the use of result. This compound verb consists of: “*apo*: from” and “*didomi*: to give.” This means that the things promised under oath were demanded to be restored.

Commanded is past tense meaning the king (lord) ordered to make this bondman as slave, along with his wife and his children.

To be sold is past tense in passive voice infinitive with the use of purpose. The selling into slavery is the purpose of this order. Since it is not a criminal offence to be delinquent on their loans, servitude to pay off their debts was the manner this custom was in that day. This was the heathen custom as the Jewish custom was: “And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant,” Le 25:39.

Payment to be made is past tense in passive voice infinitive with the use of purpose. The purpose of this payment installment was a way to balance the books.

Matthew 18:26

Fell down is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” This bondman cast down from a state of prosperity. Most translations have the use of attendant circumstance: “fell down and worshipped.”

Was worshipping is imperfect tense meaning this bondman was continuously making supplication unto the king for leniency. He addressed him as Lord, not LORD as Messiah, but in reference to being King. MSS does not have this address.

Have patience is past tense imperative meaning the bondmen is pleading with the king to be long suffering.

Will pay is future tense meaning this bondman is asking for more time, but also promises again for future restoration.

Matthew 18:27

Has been moved with compassion is past tense participle translated with the use of cause “*because*.” This king has pity on the servant as the father has compassion on the prodigal son: “But yet while he was being far distant his father saw him and he was moved with compassion, and he ran and fell upon his neck, and ardently kissed him,” Lu 15:20. The same was with the Good Samaritan: “But a certain Samaritan while he was journeying came to him, and after he has seen him he was moved with compassion,” Lu 10:33. This human attitude was showing mercy and forgiveness.

Released and forgave both are past tenses meaning the king set the servant free and gave up the debt. This dismissal also included the disregard of his debt.

Matthew 18:28

Went out is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AMP, EMTV, Garnier, Moffatt, NET and RSV who translated with the use of time: “as he went out.”

Found is past tense meaning this bondman came upon his fellow bondman.

Was owing is imperfect tense meaning this fellow bondman was in debt of about 100 denarii which is about a 100 days of full work: “And after he has agreed with the workmen for a denarius the day, he sent them into his vineyard.” In relation to the stunning sum he owed the king, this was very little.

Seized is past tense participle translated with the use of time “*after*.” Most translations have the use of attendant circumstance: “laid hold on him, and took him by the throat.” This bondman restrained his associate.

Was choking is imperfect tense meaning this bondman was continuously strangling his associate. This is something the king did not do. God never forces anyone to be reconciled unto Him.

Pay is past tense imperative meaning pay off the debt.

Are owing is present tense meaning the fellow servant is continuously owing money to this bondman. TR has the pronoun “*hos*: what or that” while BYZ and MSS has the conjunction “*ei*: if or whether.” The difference is not “which what thou are owing,” but “if what thou are owing,” however little. This bondman does not remember how much it was; only that he is indebted to him. Meyer says: “the ‘if’ is simply the expression of a pitiless logic.” The analogy of the parable is that the kingdom of the heavens is professing Christianity; the king is God; the bondmen are all those who want to be part of the kingdom; the enormous debt is our sin; king’s forgiveness is God’s grace; conduct of the unmerciful bondman is self-righteous illegitimate children of God; the small debt is the grievance against one another; ultimate punishment is the judgment against the wicked; and our mercy received will show mercy to our brother in the Lord: “We ourselves know that we have passed from death to life, because we are loving the brethren; the one who is loving not his brother, is abiding in death,” 1Jo 3:14. “If anyone should say: I am loving God, and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God whom he has not seen?” 1Jo 4:20. Most commentators say the enormous debt is equal to today around 20 million dollars, while the small debt is equal to about 20 dollars. Mankind cannot ever be able to pay back by their works the debt owed unto God, so it is by his grace we are saved: “for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God,” Eph 2:8.

Matthew 18:29

Fell down is past tense participle translated with the use of time “*after*.” Garnier agrees with this use and all other translations have the use of attendant circumstance: “fell down and besought.”

Was beseeching is imperfect tense meaning this fellow servant was continuously begging this bondman. Notice the difference between the bondman before the king and this fellow bondman. When the servant went before the king, he fell down and worshipped; while here the fellow bondman fell down and begged. Only God deserves worship! “And I fell before his feet to do homage to him and he is saying to me, stop doing it. I am thy fellow bondman and of thy brethren who is having the testimony of Jesus. Do homage to God,” Re 19:10.

Be patient is past tense imperative meaning this fellow bondman exhorted patience as it was only 100 days of labour. It could be paid back within time.

Will pay is future tense meaning this fellow bondman promised to render what is owed. This compound verb consists of: “from” and “to give.” This means this one will give from what he can gather.

Matthew 18:30

That one is the word of emphasis in this sentence. This article is previous reference to “bondman” in verse 28.

Was not wishing is imperfect tense meaning that bondman is not continuously desiring to reason with this fellow servant.

Went is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after departing.”

Threw is past tense meaning this bondman put this fellow servant into prison.

Should pay is past tense subjunctive meaning the fellow servant of this bondman will stay in prison until someone pays this debt. This servant in prison cannot pay while in prison because he is not working, so reconciliation will not occur. This foolish servant does not want recompense, just revenge.

Matthew 18:31

Have seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” These are other servants of the civil court. They perceived with their eyes what happened to the other servant.

Were grieved greatly is imperfect tense with the adverb meaning “exceedingly.” This means these other servants were continuously offended by their fellow servant’s actions. This is caring for your fellow brother in the Lord.

Went is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After coming.”

Narrated is past tense meaning these fellow bondmen of the one who was in prison explained everything unto the King. This shows when we perceive injustice among our brethren, do not gossip about it, and go to God in prayer. God knows all these things but there is still the need to share our concerns with God.

Matthew 18:32

Then is the word of emphasis in this sentence. This adverb modifies the verb “called to.” At that time the king responded.

Called to is past tense participle translated with the use of time “*after*.” The king summoned this bondman.

Is saying is present tense meaning this king is continuously affirming to this bad bondman: “But he is saying to him, I will judge thee out of thy mouth, wicked bondman: thou knew that I myself am a harsh man, taking up which I laid not down and reaping which I sowed not!” Lu 19:22. God so loved the world, and never calls them wicked, but has compassion on them until they refuse his grace.

Forgave is past tense meaning the king let go the wicked bondman’s debt. Notice he said “all that debt,” meaning inclusively all his debt, not a portion.

Besought is past tense meaning this bondman begged for mercy, and by his wickedness never showed mercy.

Matthew 18:33

Was it not necessary is imperfect tense with negation. This negation “*ouk*: not” with a question is expected answer: Yes!

To have pity on is past tense infinitive with the use of subject of impersonal verb “it is necessary.” The king says that it was proper to have mercy also on your fellow servant.

Had pitied is past tense meaning this king himself (notice the emphatic *here*) experienced mercy on this wicked servant.

Matthew 18:34

Became angry is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of attendant circumstance. Most translations agree with this use except AMP, NET, RSV and TWENTY translated with the use of manner: “in anger his lord turned him over.” This wicked servant aroused the king to anger.

Delivered up is past tense meaning the king delivered up the wicked servant to the jailor whose business was torturing the ones who are assigned to him. This bondman was sold into slavery before but now his sentence is much greater.

Should pay is past tense subjunctive meaning until all the debt is restored which is impossible. Roman Catholic Church holds this teaching of their purgatory but these same corrupt expositors reject the same conjunction: “and he was knowing her not **until** she brought forth her firstborn son,” Mt 1:25. This corrupt institution holds that Mary is continuously a virgin even though Jesus had brothers and sisters: “Is this not the Carpenter, the Son of Mary, and Brother of James and Joses and Judas and Simon? Yes! And are not his sisters here with us? Yes!” Mr 6:3. This parable here shows forgiveness: “and keep being kind to one another, tender-hearted, forgiving each other, according as also God forgave you in Christ,” Eph 4:32. God’s forgiveness is not based upon our forgiveness; otherwise none of us would be forgiven. The principle of Christian conduct is to forgive as we are forgiven.

Matthew 18:35

Thus is the word of emphasis in this sentence. This adverb modifies the verb “will do,” meaning God will also perform in the same manner which is eternal damnation in the lake of fire: “and the death and the Hades were cast into the lake of fire. This is the second death the lake of fire,” Re 20:14.

Should forgive is past tense subjunctive meaning the condition of not facing the judgment of God is forgiving from their heart his brother’s wrong-doing: “and forgive to us our debts, as also we ourselves are forgiving our debtors,” Mt 6:12. “But if ye should not forgive to men their offences, neither your Father will forgive your offences to you,” Mt 6:15. “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy,” Mic 7:18. For Jonah said: “for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil,” Jon 4:2. By this parable, we learn that the response of being forgiven a great debt will render with great love: “Beloved, if God so loved us, also we ourselves are owing to be loving one another,” 1Jo 4:11.

Matthew 19:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went

back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus feeds 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started His way towards Jerusalem, Lu 9:51. Jesus cries out in the temple, Joh 7:25-30. It is now A.D. 31 and Matthew leaves out plenty of events in Jesus’ life, Joh 8:1-11:54 and Lu 10:1-18:14.

Event	Matthew	Mark	Luke	John
People afraid to speak publicly of Jesus				7:11-13
Jesus in the temple mid-feast				7:14-15
Jesus says some seek to kill him				7:16-19
Defense for healing on Sabbath				7:20-24
Jesus cries out in the temple				7:25-30
Multitudes amazed at Signs				7:31
Pharisees seek to seize Jesus				7:32-36
Last day of Feast				7:37
Rivers of living water				7:37-39
Division among the people				7:40-44
Pharisees question officers				7:45-47
Judgement of Nicodemus				7:48-53
Jesus goes to the Mount of Olives				8:1
Teaches at temple in the morning				8:2
Adulterous woman brought to Jesus				8:3-11
Light of the world				8:12-20
Sent by the Father				8:21-30
Temple debate about father Abraham				8:31-59
Jesus leaves the temple				8:59
Jesus heals a man born blind				9:1-7
Neighbors question the former blind man				9:8-12
Pharisees question man's parents				9:13-34
Jesus finds the man				9:35-39
Pharisees ask if they are blind				9:40-10:6
Jesus explains he is the Good Shepherd				10:7-18
Division among the Jews				10:19-21

Event	Matthew	Mark	Luke	John
Seventy sent out			10:1-16	
Seventy return			10:17-20	
Jesus rejoices			10:21-22	
Jesus privately blesses the 12			10:23-24	
Lawyer tests Jesus			10:25-28	
Parable of the Good Samaritan			10:29-37	
Martha prepares while Mary listens			10:38-42	
Jesus teaches the disciples how to pray			11:1-13	
Blasphemy and teachings on demons			11:14-26	
A woman blesses Mary			11:27-28	
Sign of Jonah			11:29-32	
The lamp of the body			11:33-36	
Lunch with a Pharisee			11:37	
Jesus does not wash his hands			11:38	
Jesus pronounces woes on the Pharisees			11:39-44	
Jesus pronounces woes on the Lawyers			11:45-52	
Jesus leaves, and they plot against him.			11:53-54	
Jesus teaches a great crowd			12:1-12	
Jesus warns against greed			12:13-15	
Parables about being ready			12:16-40	
Peter's question			12:41	
More parables			12:42-59	
Fate of Galileans reported to Jesus			13:1-5	
Parable of the fig tree			13:6-9	
Woman healed on the Sabbath			13:10-13	
Synagogue official opposes Jesus			13:14-17	
Parables of mustard seed and leaven			13:18-21	
Feast of Dedication in the temple				10:22-23
Jews confront Christ				10:24-39
Jesus goes to Aenon near Salim				10:40-42

Event	Matthew	Mark	Luke	John
Jesus travels toward Jerusalem			13:22	
How many will be saved?			13:23-30	
Pharisees warn Jesus about Herod			13:31-35	
In a Pharisee's house on the Sabbath			14:1	
Man with dropsy healed			14:2-6	
Parable of the guests			14:7-11	
Parable to the host of the feast			14:12-14	
Parable of the dinner			14:15-24	
Great multitudes travel with Jesus			14:25	
The cost of discipleship			14:25-35	
Eats with tax collectors and sinners			15:1-2	
Lost sheep, coin, and son			15:3-32	
Parable of the unrighteous steward			16:1-13	
Pharisees scoff. Teaching on divorce.			16:14-18	
The rich man and Lazarus			16:19-31	
Jesus instructs disciples (A.D. 30)			17:1-10	
Lazarus of Bethany reported sick				11:1-6
Jesus delays for 2 days				11:6
Jesus prepares 12 to go to Judea				11:7-16
Arrives near Bethany, 2 days later				11:17-18
Martha meets Jesus				11:19-29
Mary comes to Jesus				11:30-37
Jesus comes to the tomb				11:38
Jesus raises Lazarus from the dead				11:39-44
Unbelievers report to Pharisees				11:45-46
Conspiracy to kill Jesus				11:47-53
Jesus goes to Ephraim				11:54
Ten lepers are cleansed			17:11-14	
Samaritan returns to thank Jesus			17:15-19	
Pharisees ask about the Kingdom			17:20-21	
Jesus warns disciples about the future			17:22-37	
Parable of the unjust judge			18:1-8	
Parable of the Pharisee and tax collector			18:9-14	

XI. Borders of Judea, Mt 19:1-20:16

A. Divorce, Mt 19:1-12

1 **And it came to pass** when Jesus completed these words, He withdrew (from) Galilee, and came (to) the borders of Judea beyond the Jordan. 2 **And great crowds followed Him, and He healed them** there. 3 **And the Pharisees came to Him** tempting Him, and saying to Him, whether is it lawful for a man to put away his woman (for) every cause? 4 **But that One** Who has answered said to them, read ye not Yes! "the One Who has made *them* (from) *the* beginning made them male and female," 5 **and He said**, (on account of) this will a man leave his father and the mother, and will be joined to his woman, and the two will be (for) one flesh? 6 So that they are **no longer** two, but one flesh; therefore what God united together, let man stop separating. 7 **They are saying** to Him therefore why commanded Moses to give a bill of divorce, and to put her away? 8 **He is saying** to them, "Moses allowed you (in view of) your hard-heartedness to put away your women; but (from) *the* beginning it has not become thus." 9 **And I am saying** to you, "whosoever should put away his woman if not (for) *the basis of* unchastity, and should marry another, he is committing adultery; and the one who married *her* who has been put away is committing adultery." 10 **His disciples are saying** to Him, if the case of the man is thus (with) the woman, it is not being profitable to marry. 11 **But that One said** to them, all are not making room for this word, but to whom it has been given. 12 For **there are** eunuchs who were born thus (from) *the* womb of *their* mother, and there are eunuchs who were made eunuchs (by) the men, and there are

eunuchs who made eunuchs of themselves (for the sake of) the kingdom of the heavens. Let **the one** who is being able to be receiving *it* keep receiving *it*.

Came to pass is the word of emphasis in this sentence. This verb is past tense meaning this happened or occurred. This is a closing of importance discourses, Sermon on the Mount: Mt 7:28; Instructions of sending out his disciples: Mt 11:1; Parables: Mt 13:53.

Completed is past tense meaning this refers to the completion on the discourse of servitude in the previous chapter.

Withdrew is past tense meaning Jesus removed from Galilee: “And while they were abiding in Galilee,” Mt 17:22.



Came is past tense meaning Jesus came from Galilee to the boundaries of Judea on the other side of the Jordan River.



Some say that this means Jesus travelled from Galilee by the way of Perea to Judea as the Jews often did to avoid Samaria, “He is coming into the borders of Judea, by the other side of the Jordan,” Mr 10:1. But Luke expressly says: “And it came to pass while he was going up to Jerusalem and he himself was passing through the midst of Samaria and Galilee,” Lu 17:11; and John says: “Therefore Jesus no longer was walking publicly among the Jews, but he went away thence into the country near the desert, to a city which is being called Ephraim, and there he was staying with his disciples.” Joh 11:54.

Matthew 19:2

Followed is the word of emphasis in this sentence. This verb is past tense meaning large multitudes of people accompanied Jesus. “Crowds are coming together again to him, and as he had been accustomed again he was teaching them,” Mr 10:1.

Healed is past tense meaning Jesus restored to health this large collection of people at that place.

Matthew 19:3

Came to is the word of emphasis in this sentence. This verb is past tense meaning the Pharisees approached Jesus; “the Pharisees came to him and asked him,” Mr 10:2.

Tempting is present tense participle with the use of manner. The manner these religious rulers approached Jesus is by trying to trick our Lord continuously into some error so they can bring an accusation against him. The use also could be cause as found in Mark: “because they were tempting him.” Mr 10:2.

To put way is past tense infinitive with the use of subject modifying the impersonal verb “it is lawful.” The commandment of the bill of divorcement was given by permission not by law, “Moses allowed to write a bill of divorce,” Mr 10:4; and because of their hardheartedness: “he wrote this commandment to you to your hardheartedness,” Mr 10:5. The bill of divorcement says: “When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house,” De 24:1. These Pharisees knew that there were two groups of Hebrew scholars who gave

them their interpretation. The first was the group was the liberal viewpoint which was Hillel. They taught that a woman may be divorced for any cause. This is why these Pharisees asked “for every cause,” to see if Jesus was a liberal or conservative. The second group is the conservative group called Shammai who took the strict and unpopular view of divorce for unchastity alone. This group was correct because they followed the teaching of De 22. Since courtship among the Jews was a custom only among their teachings that being espoused was held in the same manner as marriage. This is why the other gospels do not expound on the exception clause. Matthew deals with fornication because of the espoused wife has to be unchaste during her courtship: “And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel’s virginity unto the elders of the city in the gate: And the damsel’s father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter’s virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him,” De 22:13-18. “But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father’s house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father’s house: so shalt thou put evil away from among you. If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel,” De 22:20-22. Remember married here means betrothed. Just as Joseph had an opportunity to stone Mary, he choose to put her away privately which is the bill of divorcement: “But Joseph her man, because he was being righteous, and was not willing to expose her publicly, purposed that she be put away secretly,” Mt 1:19. Only the Jews would understand this premise.

Matthew 19:4

That One is the word of emphasis in this sentence. This article is previous reference to “Him” in the previous verse.

Read not is past tense with the negation meaning did these religious rulers recognize what God wrote in the beginning. The negative “*ouk*: not” with a question is expectant answer: Yes! These Pharisees should know accurately what God established before the fall: “but from the beginning of creation God made them male and female,” Mr 10:6.

Made is past tense meaning God formed or fashioned the first two human beings as man and woman: “So God created man in his own image, in the image of God created he him; male and female created he them,” Ge 1:27. “Male and female created he them; and blessed them, and called their name Adam, in the day when they were created,” Ge 5:2.

Matthew 19:5

Will leave is future tense meaning a man who is male because of the previous verse (on account of this) will depart from his parents: “And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh,” Ge 2:23-24. Paul repeated this: “Because of this a man will leave his father and mother, and will be joined to his wife, and the two will be for one flesh,” Eph 5:31. Paul spoke of the comparison of marriage to the union of Christ and the church as mystery: “This hidden thing is great, but I myself am speaking as to Christ and as to the assembly,” Eph 5:32. Why did Paul say this? It is because he wanted the husband to be loving his wife as Christ loved the assembly of believers; and the wife to fear her husband as each believer must fear God with

reverence: “However also ye that is everyone, so let each keep loving his own wife as himself; and let the wife keep submitting in order that she might be fearing the husbands,” Eph 5:33.

Will be joined is future tense in passive voice meaning the male will be glued to the female. God glued this man and woman when they came together in sexual intimacy. Notice God will not join together a male with another male and a female with another female.

Will be is future tense meaning the male and female will be in God’s eyes one relationship. “Or know ye not that the one who is being joined to the harlot, is one body? Yes! For it will be, he is saying, the two will be one flesh,” 1Co 6:16. For those who had sexual relations prior to their partner now are no different than those who were married and remarried. “Marriage is honorable in every way, and the bed is undefiled; but God will judge fornicators and adulterers,” Heb 13:4. Those who choose to stay unwed and are living together are fornicators, but the ones who marry and have relations with another are committing adultery. Those who publicly remarry are breaking the oath they took for their wedding vows. Stier remarks, “that the essential bond of marriage consists not in unity of spirit and soul, by which indeed the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power: — the wedded pair are One Flesh, i.e. One Man within the limits of their united life in the flesh, for this world: beyond this limit, the marriage is broken by the death of the flesh.” Brink says: “the marriage union is a new, more tender relationship, which replaces the old family ties.” Coffman says: “Jesus’ answer was plain, even blunt. God does not allow divorce. Divorce is man’s will, not God’s will. How shocking this truth must have been to the Pharisees who not only allowed, but also practiced, divorce on a colossal scale.” McGee says: “regardless of what you may say, there is sin in the relationship somewhere which causes divorce. So our Lord took them back to the original plan of God.” Notice that Jesus ignored the two schools of thought of the day and even Moses, but went back to the original design for marriage.

Matthew 19:6

No longer is the word of emphasis in this sentence. This adverb modifies the verb “are” and means not now. The male and female couple are not now seen as two separate creatures but one relationship. Because of this: “The wife is not having authority over her own body, but the husband; and likewise also the husband is not having authority over his own body, but the wife,” 1Co 7:4. The individuality is not diluted but shows the strongest and most tender bond of friendship. It is through the sexual love that the two in corporeal sense become one flesh: “Or know ye not that the one who is being joined to the harlot, is one body? Yes! For it will be, he is saying, the two will be one flesh,” 1Co 6:16.

United together is past tense meaning God yoked together through marriage in the consumption act.

Let stop separation is present tense imperative meaning man must stop dividing what God put together. Present tense means man is already performing this act of divorce. God sealed this new relationship and man is continuously leaving his wife. This picture of betrothal is the same for the Kingdom of the heavens. Christ is the bridegroom and the Church is the bride. We are espoused unto our Lord, and we are pure and holy to please our Lord: “The unmarried one is caring for the things of the LORD, in order that she might be holy both in body and in spirit; but the one who married is caring for the things of the world, how she is pleasing the husband,” 1Co 7:34. “Therefore put on, as chosen ones of God are putting on, holy and beloved, bowels of compassions, kindness, humility, meekness, long-suffering,” Col 3:12. The conservative believers have reasoned among themselves to start with adultery and then added more reasons for the sake of divorce. Because of this, God saw the institution of marriage and the images of his espousal to true believers deteriorate. God permitted the wicked to abandon marriage and he even allows same-sex marriage. Conservative believers are appalled, but judgment begins at home: “Because the time is coming that the judgment began from the house of God; but if it will be first from us, what will be the end of the ones who are disobeying the glad tidings of God?” 1Pe 4:17. Notice Matthew and Mark are identical up to this point because they are conveying the same universal message of the bond of marriage:

“On account of this a man will leave his father and mother, and he will be joined to his wife, and the two will be for one flesh; so that they are no longer two, but one flesh. Therefore what God united together, let man stop separating.” Mr 10:7-9. After this, only Matthew deals with the Jewish custom established in De 24:1 concerning the bill of divorcement. We do not have this custom today, but we must recall this sacred betrothal because it pictures the relationship we have with our espoused husband, our Lord Jesus Christ.

Matthew 19:7

Are saying is the word of emphasis in this sentence. The Pharisees are raising an objection. These religious rulers were insistent that not only Moses allowed divorce, he also commanded it. Jesus has already declared earlier in the Sermon on the Mount that divorce was a tradition of men: “Also it was said, Whoever should put away his woman, let him give to her a letter of divorce. But I myself am saying to you, Whoever should put away his woman, except of this word fornication, is causing her to be committing adultery, and whoever should marry her who has been put away is committing adultery.” Mt 5:31-32. Mark shows that the disciples asked Jesus again concerning the same thing: “And his disciples asked him again concerning the same thing in the house. And he is saying to them, whoever should put away his wife and should marry another, is committing adultery against her. And if a woman should put away her husband and be married to another, she is committing adultery,” Mr 10:10-12.

Commanded is past tense meaning ordered. Remember this was not a commandment even though it came from the lawgiver.

To give is past tense with the use of purpose meaning this commandment granted the written document of divorce. The word divorce comes from the idea to depart or to remove. The espoused man could annul the engagement if they found that the woman was not a virgin.

To put away is past tense infinitive with the use of purpose meaning to set her on her way. She was released from the obligation of her oath to marry. In the outset, the espoused man was commanded to stone this woman: “But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father’s house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father’s house: so shalt thou put evil away from among you,” De 22:20-21. If the man commits fornication with a virgin which is not betrothed: “Then the man that lay with her shall give unto the damsel’s father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days,” De 22:29. Notice there is no putting her away ever after the contract of marriage. Later, Moses permitted the bill of divorcement because man loved their espoused wife and would rather to send her away than stone her: “When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house,” De 24:1. This was permitted because of the hardness in their hearts. Joseph exercises this allowance: “But Joseph her man, because he was being righteous, and was not willing to expose her publicly, purposed that she be put away secretly,” Mt 1:19. Notice this was only found in Matthew which was written to the Jews, the same with the exception clause as this was a Jewish tradition.

Matthew 19:8

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming this teaching to the Pharisees. The conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

Allowed is past tense meaning Moses permitted it not to be commanded as the Pharisees say. The reason for this allowance was their hard-heartedness. This denotes persistent unreceptivity to the declaration of God's will. It was the same when God told the Israelites to not take the Canaanites for their wives: "And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods," Jud 3:6. Polygamy was not in God's will: "Neither shall he multiply wives to himself, that his heart turn not away," De 17:17. Solomon did not take heed to this: "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father," 1Ki 11:3-4.

Has not become thus is perfect tense with the adverb meaning in this manner. The perfect tense means in the past marriage came into existence but has abiding results: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD," Pr 18:22.

Matthew 19:9

Am saying is the word of emphasis in this sentence. This verb is present tense and the conjunction "*oti*: that" after a verb of speaking is translated as quotation marks.

Should put away and should marry are both past tense subjunctives meaning the condition of anyone dismissing his woman and marrying another woman is committing adultery. Notice the present tense of the relationship of adultery. This continuous new relationship constitutes unlawful intercourse with another woman. The remarriage here is the problem, not the separation. Paul touched on this matter of an unbelieving spouse leaving and said that this believer is not bound meaning the faithful one is not responsible for the unbelieving spouse: "but if also she should be separated, let unmarried keep remaining, or let her be reconciled to the husband; and stop letting a husband leave wife," 1Co 7:11. "But if the unbelieving one is separating himself, let him keep separating himself. The brother or sister has not been held subject to slavery in such cases; but God has called us in peace," 1Co 7:15.

If not (for) the basis of unchastity means on giving one's self to unlawful sexual intercourse. This is not adultery for that Greek word is "*moicheia*" meaning someone who is married is having sexual relations outside their bond of marriage; or someone is having sexual relations with someone who is married. This word here is "*porneia*" meaning someone is having sexual relations prior to marriage. The writer of Hebrews shows the distinction between these two groups: "Marriage is honorable in every way, and the bed is undefiled; but God will judge fornicators and adulterers," Heb 13:4. Jesus also showed the distinctions of these two words: "For the evil reasoning, adulteries, fornications, murders are going forth from within out of the heart of men," Mr 7:21. In religious themes of having one Father: "Therefore they said to him, we ourselves have not been born of fornication. We are having one Father, God," Joh 8:41. To avoid fornication, Paul teaches: "but on account of fornication let each keep having his own wife, and let each keep having her own husband," 1Co 7:2. We today are having a growing frustration over the sin of homosexuality, but fornication is mentioned more than sodomy: "Therefore put to death your members which are on the earth, fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry," Col 3:5. "For this is God's will, your sanctification, to be abstaining you from fornication," 1Th 4:3.

Matthew 19:10

Are saying is the word of emphasis in this sentence. This is after Jesus told his disciples the same thing that he told the Pharisees: "And his disciples asked him again concerning the same thing in the house. And he is saying to them, whoever should put away his wife and should marry another, is committing adultery against her. And if a woman should put away her husband and be married to another, she is

committing adultery,” Mr 10:10-12. The disciples are responding to the fact as many are doing today, remaining unmarried, but fornication is worse than adultery. These disciples regard the betrothal a heavy yoke that it was better not to put on.

Case of the man meaning the requirement of man is stay married: “if any brother is having an unbelieving wife, and she herself is consenting to be dwelling with him, stop letting him leave her; and a woman whoever is having an unbelieving husband, and he himself is consenting to be dwelling with her, stop letting her leave him,” 1Co 7:12-13. Paul is giving the worst situation of having an unbelieving partner and still exhorted them to remain together. Paul started with a charge from the Lord: “stop letting a wife be separated from her husband; but if also she should be separated, let unmarried keep remaining, or let her be reconciled to the husband; and stop letting a husband leave wife,” 1Co 7:10-11. But what if the unbelieving partner does not want reconciliation: “But if the unbelieving one is separating himself, let him keep separating himself. The brother or sister has not been held subject to slavery in such cases; but God has called us in peace,” 1Co 7:15. This does not call for remarriage here, but the innocent party will not be guilty of the shame of the departed party.

Is not being profitable is present tense meaning not all things are profitable: “All things are lawful to me, but all things are not being profit; all things are lawful to me, but I myself will not be brought under the power of any,” 1Co 6:2. “All things are lawful for me, but all things are not being profitable; all things are lawful for me; but all things are not building up.” 1Co 10:23. Some marriages could not be expedient, but they are lawful.

Matthew 19:11

That One is the word of emphasis in this sentence meaning this article is previous reference to “him” in the previous verse.

Are not making room is present tense meaning most are not continuously yielding to this saying. Most do not have self-control to remain unmarried: “But if they are not having self-control, let them marry; for it is better to marry than to be burning,” 1Co 7:9.

Has been given is perfect tense in passive voice meaning God bestowed a gift of sexual endurance to some. This is not a teaching for celibacy for the priesthood. But this teaching shows that some people are disqualified for marriage because of their temperament. Others choose for the sake of the kingdom of God.

Matthew 19:12

Are is the word of emphasis in this sentence. This verb is present tense meaning eunuchs are such in three ways: first, by birth meaning this one has dysfunctional sex organs; second, by the slave masters who castrated the man; and last as mentioned before, by desire of the kingdom of God like Apostle Paul who wished not to remarry being a widow: “But I am saying to the unmarried and to the widows, it is good for them if they should remain as even I myself am remaining,” 1Co 7:7. This again is not a teaching for celibacy for the priesthood, but the different reasons why a person could choose not to marry.

The one is the word of emphasis in this sentence. This article is referring to the one who is capable to be married.

Keep receiving is present tense imperative meaning as the previous verse to make room for this saying. In the previous verse some could not proceed with marriage for various reasons of a eunuch, but for others proceed!

Matthew 19:13

After Jesus came to the boundaries of Judea, he was confronted by the Pharisees concerning the bill of divorcement. Now his disciples shun away the little children.

XI. Borders of Judea, Mt 19:1-20:16

B. Little children, Mt 19:13-15

13 **Then** little children were brought to him, in order that He may lay *His* hands on them, and may pray; but the disciples rebuked them; 14 but Jesus said, suffer the little children, and stop forbidding them to come (to) Me; for the kingdom of the heavens is of the such. 15 And He laid *His* hands upon them *and departed* thence.

Then is the word of emphasis in this sentence. This adverb is an adverb modifying “were brought” meaning the little children were brought at that time. This event was at the time when they were discussing in the house concerning marriage.

Were brought is past tense in passive voice meaning the parents led their infants to Jesus. These small children were brought forward to Jesus. Mark has the imperfect tense: “And they were bringing little children to him,” Mr 10:13. Luke has: “also the babes,” Lu 18:15. This means new-borns.

May lay and may pray both are past tense subjunctives meaning the purpose of bringing these little ones to Jesus in order that Jesus may place his hand upon them and may pray for them. These two purposes displayed the faith the parents had in Jesus. Mark says: “in order that he may touch them,” Mr 10:13. Luke has present tense: “in order that he might be touching,” Lu 18:15. Matthew has it as to commission these small ones: “whom they set before the sent ones; and after they have prayed they laid the hands on them,” Ac 6:6. It was customary among the Jews (which Matthew is writing) to lay the hands on the head of the person who is seeking a blessing through prayer. “And Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his hands wittingly; for Manasseh was the firstborn,” Ge 48:14. This occurred to Jesus: “and he himself received him into his arms, and blessed God, and said,” Lu 2:28.

Rebuked is past tense meaning the disciples charged sharply to the parents. Mark says: “rebuked the ones who were bringing them,” Mr 10:13. This compound verb consists of “*epi*: against” and “*timao*: to honour” which would mean that these disciples thought it would bring dishonour against their Lord. Luke says: “the disciples saw it and rebuked them,” Lu 18:15. From their viewpoint, it was a disgrace.

Matthew 19:14

Said is past tense meaning Jesus spoke up. Mark added: “But after Jesus has seen it he was indignant, and said to them,” Mr 10:14. Luke added: “But Jesus called them (disciples) and said,” Lu 18:16.

Suffer is past tense imperative meaning allow, permit or not hinder these infants to approach: “permit the little children to be coming to me,” Lu 18:16. “Allow the little children to come to me,” Mr 10:14.

Stop forbidding is present tense imperative meaning stop preventing these little ones. “Stop hindering them,” Mr 10:14 Lu 18:16.

Of the such is predicate adjective meaning of this kind is the kingdom of the heavens. The childlike sort is the manner of simple faith to enter into the kingdom of the heavens: "and said, verily I am saying to you, unless ye should be converted and should become as these little children are, ye shall in no wise enter (into) the kingdom of the heavens," Mt 18:3. A child is receptive to the dependence of God while as we come closer to adulthood, we want to live independently: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them," Ec 12:1. Kingdom of the heavens is kingdom of God in Mark and Luke to show that it has the same meaning, Mr 10:14 Lu 18:16. This does not teach infant baptism as this has to do with our temperament as childlike. Both Mark and Luke add: "I am verily saying to you, whoever shall not receive the kingdom of God as a little child is receiving it he shall in no wise enter into it," Mr 10:15 Lu 18:17.

Matthew 19:15

Laid is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier, HCSB and Tyndale who translated with the use of time: "After setting the hands." Jesus put his hands upon these babies.

Departed is past tense meaning Jesus continued his journey into the way: "And while he is going forth into the way," Mr 10:17. The way means out of the house: "And his disciples asked him again concerning the same thing in the house," Mr 10:10. To continue our Lord's journey to Jerusalem: "And they were going up in the way to Jerusalem," Mr 10:32.

Matthew 19:16

After Jesus came to the boundaries of Judea, he was confronted by the Pharisees concerning the bill of divorcement. After his disciples disallowed the blessings upon infants, Jesus left the house and continued his journey towards Jerusalem. Along the way, a young rich man approached Jesus and asked what do I need to do to possess eternal life.

XI. Borders of Judea, Mt 19:1-20:16

C. Young rich man, Mt 19:16-30

16 And **behold**, one came to *Him* and said to Him, Good Teacher, what good *thing* shall I do in order that I might be having eternal life? 17 And that One said to him, why are thou calling Me good? **No one** *is* good except One, God. But if **thou are desiring** to enter (into) that life, keep the commandments. 18 **He is saying** to Him, which? And Jesus said, thou will not commit murder; thou will not commit adultery; thou will not steal; thou will not bear false witness; 19 keep honoring the father and the mother; and thou will love thy neighbor as yourself. 20 The young man is saying to Him, I kept for myself all these things (from) my youth; what yet am I lacking? 21 **Jesus was saying** to him, if thou are desiring to be being perfect, keep going sell thy property and give to *the* poor, and thou will have treasure (in) heaven; and come keep following Me. 22 But after the young man have heard the word, he went away grieving; for he was having many possessions. 23 And Jesus said to His disciples, verily I am saying to you, "a rich man will enter with difficulty (into) the kingdom of the heavens." 24 And **again** I am saying to you, it is easier *for* a camel to pass (through) *the* eye of a needle, than a rich man to enter (into) the kingdom of God. 25 And after His disciples heard they were being astonished exceedingly, saying, who then is being able to be saved? 26 But Jesus looked on them and said to them, this is impossible (with) men, but all things are possible (with) God. 27 **Then Peter** answered and said to Him, behold, we ourselves left all things and followed thee; what then will it be to us? 28 And Jesus said

to them, verily I am saying to you, "ye yourselves who followed Me, (in) the regeneration, whenever the Son of man should sit down (upon) *the* throne of His glory, will sit also (on) twelve thrones, judging the twelve tribes of Israel. 29 And **everyone** who left houses, or brothers, or sisters, or father, or mother, or woman, or children, or lands, (for the sake of) My name, will receive a hundredfold, and will inherit eternal life. 30 But **many** *who are* first will be last, and *the* last *will be* first."

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Came to is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of substantive: "One having approached professed." AMP and RSV translated the main verb as participle which is not so! "One came up to him, saying." Mark adds: "And while he is going forth into the way, one who ran up and kneeled down to him was asking him," Mr 10:17. Luke adds: "And a certain ruler asked him, saying," Lu 18:18.

Good Teacher is direct address used as vocative. Both Mark and Luke have the same address. MSS has only "Teacher." Some commentators say that later Greek texts changed it to agree with Mark and Luke. If this is so, why are there two different addresses, and why are there two different replies as found in the next verse. Broadus says: "it is possible that Jesus used first the expression in Mark and Luke, and afterwards that in Matthew." Broadus again says: "the Evangelists often report a saying in different terms. Both forms here express truth, and they substantially agree." So first they are distinct, and they are in agreement! But this is two different aspects of one simple question. If these ancient manuscripts were correct, then the emphasis in Matthew would be on the young ruler's works, but Mark and Luke on the address itself as MSS has for the reply: "Why do you ask me about what is good?" Then the next statement is about the address which contradicts the aspect of works. Jesus is answering the question about the direct address: "one there is who is good," not what the person needs to achieve eternal life. Some translations have "master" instead of "teacher." But the word master is: "*rabbi*" which is a Hebrew term for their teachers. It is not Lord as this word is: "*kurios*." This word here is: "*didaskalos*" where the verb is: "*didasko*, to teach."

Shall do is future tense meaning this young ruler wanted to produce good works. He wanted to execute or carry out good deeds.

Might be having is present tense subjunctive meaning the purpose of these good works is to possess continuously eternal life. Mark has: "I may inherit eternal life," Mr 10:17. Luke says: "what if I did good things will I inherit eternal life?" Lu 18:18. Paul had to deal with this philosophy which every religion in the world set their teaching on: "Therefore where is the boasting? It was excluded. Was it through what law? Was it of works? No, But it was through a law of faith," Ro 3:27. "For since Abraham was justified by works, he is having ground of boasting, but not towards God," Ro 4:2. "Even as also David is declaring the blessedness of the man to whom God is reckoning righteousness apart from works," Ro 4:6. "Not of works, but of the One who is calling," Ro 9:11. "But since by grace, no longer of works; else that grace is no longer becoming grace. But if of works, it is no longer grace; else work is no longer work," Ro 11:6. "For as many are of works, are under a curse; for it has been written, cursed is everyone who is not continuing in all things which have been written in the book of the law, to do them," Ga 3:10. "Not of works, in order that anyone may not boast," Eph 2:9. "Who has saved us and has called us with a holy calling, not according to our works, but according to his own purpose and grace which has been given to us in Christ Jesus before the ages of time," 2Ti 1:9. "Not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit," Tit 3:5. Salvation is not a religion, but a relationship with God: "the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God," Joh 1:13. Pure religion and undefiled: "to be visiting orphans and widows in their tribulation, to be keeping oneself unspotted from the world," Jas 1:27. This comes after salvation: "For we are his workmanship,

created in Christ Jesus for good works, which God before prepared in order that we may walk in them,” Eph 2:10.

Matthew 19:17

That One is the word of emphasis in this sentence. Now the focus is on Jesus and his reply.

Are calling is present tense meaning the address of “Good Teacher” is in question here. MSS removed “Good” from the previous verse, so they changed this reply as well: “Why do you ask me about what is good?” Jesus is focusing on the sincerity of referring to himself as good since only God can be referred to this adjective. Jesus is not denying his Divinity, but is questioning if this young lad’s intention and habit of using this term, Mr 10:18 Lu 18:19.

No one is the word of emphasis in this sentence. This is the first admission to be on the road to eternal life: “For as many as sinned without law, they will perish also without law; and as many as sinned in law, they will be judged by law,” Ro 2:12. “For all sinned and they are coming short of the glory of God,” Ro 3:23. “On account of this sin entered into the world by one man, and death by that sin, and thus that death passed to all men, for that all sinned,” Ro 5:12. “If we should say that we have not sinned, we are making him a liar, and his word is not in us,” 1Jo 1:10.

Are desiring is present tense meaning the condition of entering eternal life through works is continuously wishing for something which cannot be achieved.

Keep is past tense imperative meaning observe just once, not continuously the commandments. Notice the plural of commandments meaning all. If you break one law, you broke them all: “For whosoever will keep the whole law, but will stumble in one point, he has become guilty of all,” Jas 2:6. “Now we know that whatsoever the law is saying, it is speaking to the ones in the law; in order that every mouth may be stopped, and all the world may be under judgment to God. Wherefore all flesh will not be justified before him out of works of law; for knowledge of sin is through law,” Ro 3:19-20. It is not keeping the commandments, but to keep our Lord’s saying: “Verily verily I am saying to you, if anyone should keep my word, he shall in no wise see death for ever.” Joh 14:23. What is his saying? “Jesus answered and said to him, verily verily I am saying to thee, unless anyone should be born anew, he is not being able to see the kingdom of God.” Joh 3:3. But religion is: “Ye are setting aside well the commandment of God, in order that ye may observe your tradition,” Mr 7:9. Mark and Luke says: “Thou knows the commandments,” Mr 10:19 Lu 18:20.

Matthew 19:18

Is saying is the word of emphasis in this sentence. Now the focus shifts back to the reply of the young rich ruler. This verb is present tense meaning the young ruler is continuously affirming which commandment.

Jesus is the word of emphasis in this sentence. Now the focus shifts back to Jesus.

Will not commit murder, adultery, steal, bear false witness all are future tenses with negation. These are the sixth, seventh, eighth, and ninth commandment given by Moses, Ex 20:13-16. Mark has the seventh, sixth, eighth-ninth (do not defraud), Mr 10:19. Luke has the seventh, sixth, eighth and ninth, Lu 18:20.

Matthew 19:19

Keep honoring is present tense meaning the fifth commandment from Moses, Ex 20:12. Mark and Luke has the same rendering, Mr 10:19 Lu 18:20.

Will love is future tense meaning the combination of these last five commandments dealing with our neighbor: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD,” Le 19:18. This summarises the Second Table of the Ten Commandments. This is not found in Mark and Luke. Paul repeated this: “Stop owing anything to anyone, unless to be loving one another: for the one who is loving the other, has fulfilled the law. For the law is, thou will not commit adultery, thou will not commit murder, thou will not steal, thou will not bear false witness, thou will not lust, and if any other commandment, is being summed up in this word, in this, thou will love thy neighbor as thyself,” Ro 13:8-9. James also repeated this: “If indeed ye are keeping the royal law according to the scripture, thou will love thy neighbour as thyself, ye are doing well. For the One who has said, commit not adultery, also said, commit not murder. Now if thou will not commit adultery, but thou will commit murder, thou have become a transgressor of the law,” Jas 2:8,11.

Matthew 19:20

Is saying is the word of emphasis in this sentence. The focus is now on this young man’s reply. This verb is present tense meaning this young ruler is continuously affirming.

Kept for myself is past tense in middle voice meaning this young man took care not to violate or observed all the commandments. This young man really believed he had kept all God’s commandments. This is the main reason why God did not put the responsibility of our ability to achieve eternal life because our hearts are deceitful and desperately wicked: “The heart is deceitful above all things, and desperately wicked: who can know it?” Jer 17:9. Hollywood says follow your heart! This one can obey the letter of the law, but still transgress spiritually. He was sincere in his profession and thought that he was really blameless following the outward conformity of the law. If human righteousness could have saved anyone, this young man was already saved. Look at Nicodemus, Jesus still told him that he must be born again, Joh 3:3. Notice Nicodemus did not call Jesus “Good Teacher,” and he reported about Jesus signs, not his own self-righteousness: “this one came to him by night, and said to him, Rabbi, we know that Thou Teacher have come from God; for no one is being able to be doing these signs which thou thyself are doing unless God should be with him,” Joh 3:2.

Am lacking is present tense meaning is there another commandment coming after. This young man, even in the self-confidence of living to the best of his ability recognized the void in his soul that he was yet unsaved. Because of this, people with religion as their secret to appease God are constantly struggling to find peace in their souls. The first of the Ten Commandments have to do with man’s relationship to God. Now Jesus directs his thinking to his relationship to God.

Matthew 19:21

Was saying is the word of emphasis in this sentence. Now the focus is back on Jesus’ reply. This verb is present tense meaning Jesus is continuously declaring to this young man. Mark adds: “And Jesus looked upon him and loved him,” Mr 10:21. Luke says: “And after Jesus has heard these things he said to him,” Lu 18:22.

Are desiring is present tense meaning the condition of this intention is continuous determining. Mark adds: “one thing is lacking to thee,” Mr 10:21. Luke adds: “one thing is yet lacking to thee,” Lu 18:22.

To be being is present tense infinitive with the use of completing the verb “are desiring.” The adjective “perfect,” is predicate adjective to this infinitive. This adjective means the end which will bring nothing

wanting. This one wanted to be whole, full, and efficacious in his possession of eternal life. Roman Catholics know that they will never achieve this goal and so they developed purgatory to burn off their short-comings. Other religions have reincarnation as they know that no one can live a perfect life. The only person who has accomplished this is our Lord Jesus Christ. This rich young ruler is not yet undivided in his obedience to God. God is undivided in his conduct toward us, "Therefore ye yourselves will be perfect, even as your Father who is in the heavens is perfect," Mt 5:48. Notice the future tense here as our perfection is found in eternity, but we will pursue to be Christ-like: "Not that I already received, or have already been perfected; but I am pursuing if also I may lay hold for which al so I was laid hold by the Christ Jesus," Php 3:12. Our maturity in the Christian walk does bring us closer to this perfection: "but the solid food is for the fully grown, who is having the senses which exercised on account of the habit for distinguishing both good and evil," Heb 5:14. For those who teach that we can achieve perfection of not sinning again, need to read: "If we should say that we are having no sin, we are deceiving ourselves and the truth is not in us," 1Jo 1:8. It is the same for those unsaved who recognize not their sinful nature: "If we should say that we have not sinned, we are making him a liar, and his word is not in us," 1Jo 1:10.

Keep going is present tense imperative meaning keep bringing you under these commandments.

Sell and give both are past tense imperatives meaning just do this one thing: love God instead of mammon: "No one is being able to be serving two Lords; for either he will hate the one, and will love the other; or he will hold to the one, and will despise the other. Ye are being not able to be serving God and mammon," Mt 6:24. "But now because ye were set free from that sin, and became bondmen to God, ye are having your fruit unto sanctification, and the end is receiving eternal life," Ro 6:22. "Stop loving the world, nor the things in that world; if anyone should be loving the world, the love of the Father is not in him," 1Jo 2:15. "But the ones who are desiring to be being rich, are falling into temptation and a snare and many unwise and hurtful desires, which are sinking these men into destruction and perdition," 1Ti 6:9. "Keep charging to the rich in the present age, that they are not being high-minded, nor have hope in the uncertainty of riches, but in the living God, who is giving to us richly all things for enjoyment," 1Ti 6:17. Many today may not be rich, but wishing for the winning lottery ticket will only bring sorrow: "For the love of money is a root of all evils; which while some were stretching after were seduced from the faith, and many pierced themselves with sorrows," 1Ti 6:10. The Romanists teach that absolute poverty is a chief means of securing the highest spiritual attainments. Jesus did not require this of his entire group of followers. This young rich ruler did not love his neighbour (the poor) as himself. Giving all our goods away without love for our neighbour is worthless: "And if I should give away in food all my goods, and if I should deliver up my body in order that I might being burned, but I should not be having love, I am being profited nothing," 1Co 13:3. Notice when Zacchaeus made his spontaneous announcement: "behold, the half of the things which are possessing of mine, LORD, I am giving to the poor," Lu 19:8; Jesus did not pressure him to do this. Luke adds: "sell all as much as thou are having, and distribute it to the poor," Lu 18:22.

Will have is future tense meaning these valuables will decay and cannot be stored for eternal use. "Sell the things which one was possessing of yours, and give alms; make to yourselves not growing old purses, this is unfailing treasure in the heavens, where a thief is not drawing near, nor is destroying. For where your treasure is, there also your heart will be," Lu 12:33-34. Matthew also gave this teaching earlier in the Sermon on the Mount: "Stop treasuring up for yourselves treasures upon the earth, where moth and rust is spoiling, and where thieves are digging through and are stealing: but keep treasuring for yourselves treasures in heaven, where neither moth nor rust is spoiling, and where thieves are not digging through nor are stealing. For where your treasure is, there your heart will be also," Mt 6:19-21. We need not worry over the riches of this world: "but keep seeking first the kingdom of God and his righteousness, and all these things will be added to you," Mt 6:33. We need the right priorities. It is not wrong to be wealthy as Abraham who promoted the kingdom of God above their worldly concerns. It just makes it more difficult

to enter into the kingdom of God: “And again I am saying to you, it is easier for a camel to pass through the eye of a needle, than a rich man to enter into the kingdom of God,” Mt 19:24.

Keep following is present tense imperative meaning keep joining Christ as his attendant. “Ye yourselves who followed me, in the regeneration, whenever the Son of man should sit down upon the throne of his glory, will sit also on twelve thrones, judging the twelve tribes of Israel,” Mt 19:28. Jesus gave this call to Matthew: “keep following me. And he has left all, and after he arose followed him,” Lu 5:27-28. “My sheep are hearing my voice, and I myself am knowing them; and they are following me,” Joh 10:27. Mark adds: “keep following me, having taken the cross,” Mr 10:21.

Matthew 19:22

Have heard is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “heard that speech, and he went away.” Notice the contrast “but” that this young rich ruler could not give up his riches. He loved his possessions more than Christ and eternal life: “Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them,” Ps 62:10.

Grieving is present tense participle with the use of result. This was continuous sorrow. If this young man did not repent, the soldiers of Titus and Vespasian would take his wealth in A.D. 70 when they destroyed Jerusalem. It would have been far better to distribute it to the poor and follow Jesus. Christ knew literally what was best for him. McGee says: “Riches are only one thing; there are multitudes of other things. Actually, church membership is keeping many people from Christ because it puts them into a little cellophane bag that protects them from facing their sins. They feel secure because they have been through the ceremonies or have made their confession, and yet they may be as unconverted as any pagan in the darkest spot on topside of the earth.”

Having is present tense participle translated with the use of periphrastic modifying the imperfect tense “was.” This young rich ruler was continuously possessing many properties. This real-estate tycoon is hoarding all his wealth to himself. It is like the top 1% of our population today possessing 99% of world wealth.

Matthew 19:23

Jesus is the word of emphasis in this sentence. The focus is back on our Lord.

Am saying is present tense meaning Jesus is continuously affirming firmly to his disciples. The conjunction “*oti*: that” after the verb of speaking is translated as quotation mark. Mark says: “And after Jesus looked around he is saying to his disciples,” Mr 10:23. Luke adds: “But after Jesus has seen him who has become very sorrowful he said,” Lu 18:24.

Will enter with difficulty is future tense with the adverb “with difficulty” meaning it is more faultfinding to go into the kingdom of the heavens. The future kingdom of the heavens is eternal life, but the past tense is referring to the present spiritual kingdom. “Unless your righteousness should abound above the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens,” Mt 5:20. The rich person is struggling with difficulty to be saved. The temptations of fleshly desires to hold on to their wealth and to multiply it will bring false security: “I will say to my soul, soul, thou are having many good things which are being laid by for many years; keep taking thy rest, eat, drink, keep being merry. But God said to him, fool, they are requiring thy soul from thee this night; and what prepared thou to whom it will be? Thus is the one who is treasuring up for himself, and is not rich toward God,” Lu 12:19-21. There is deceitfulness of riches: “And the one who was sowed (among) the thorns, this is the

one who is hearing the word, and the care of this life and the deceitfulness of riches is choking the word, and it is becoming unfruitful,” Mt 13:22.

Matthew 19:24

Again is the word of emphasis in this sentence. This adverb is modifying “am saying” meaning Jesus is continuously affirming further. Mark adds: “And the disciples were being astonished at his words. And although Jesus answered again he is saying to them, children, how it is difficult that the ones who have trusted in riches enter into the kingdom of God!” Mr 10:24.

Easier is predicate adjective modifying the verb “is.” This compound comparative adjective consists of “to be well off” and “labour.” This means that it is easy labour as we would say: “it is smooth sailing.”

To pass is past tense infinitive with the use of explaining the adjective “easier.” This compound verb consists of “through” and “to go.” The eye of a needle is a certain gate called the Needle’s Eye, through which a camel could not pass, save on its bended knees and after its burden had been taken off. This picture is of a rich person to unload his riches and bend the knee to God. So it is possible. Jesus did not say that they could not be saved, but it would be difficult.

To enter is past tense with the use of explaining the adjective “easier.” Notice the change from the kingdom of the heavens to kingdom of God. This shows that both terms are identical even with Matthew. Mark and Luke always used the term “kingdom of God.” Mr 10:25 Lu 18:25.

Matthew 19:25

Heard is past tense participle translated with the use of time “*after*.” All translations agree with this use. The disciples considered what Jesus just said concerning the rich person and the desires for riches, Lu 18:26.

Were being astonished exceedingly is imperfect tense in passive voice with the adverb meaning “greatly.” These disciples were being struck with amazement. These words struck a blow to their preconceived notion in which they were reared.

To be saved is past tense in passive voice infinitive with the use of completing the verb. Mark adds: “saying among themselves,” Mr 10:26. This verb means that who can be rescued from what seems impossible. Notice the passive voice meaning man cannot save himself, but it is God who saves.

Matthew 19:26

Looked on is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After looking at them Jesus professed.” This compound verb consists of “in” and “to see.” Jesus was staring at them to impress what was about to be said, Mr 10:27.

This means salvation in general which is the answer to their question: who can be saved? We are born of God: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13. Man cannot save himself, nor save someone else. What seems impossible: the most wicked; the most self-righteous; the most unlearned; and the most scholarly and even Apostle Paul, a murderer: “who was being previously a blasphemer and persecutor and insolent; but I was shown mercy, that because I was being ignorant I did it in unbelief; but the grace of our LORD superabounded with faith and love which is in Christ Jesus. The word is faithful, and worthy of all acceptance, Christ Jesus

came into the world to save sinners, of whom I myself am first,” 1Ti 1:13-15. The first Christians had a difficult time to believe that Saul who gave consent to stone Stephen was now a follower of Christ. Salvation is a work of God, not of men. The grace of God can break down the trust in wealth, take away the love of wealth, and fill the heart with the love of Christ. Remember it is the love of money. A poor man can desire riches: “For the love of money is a root of all evils,” 1Ti 6:10.

Matthew 19:27

Then is the word of emphasis in this sentence. This adverb means “at that time.” The moment Jesus finished with his explanation that everything is possible with God.

Answered is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Notice Peter is looking for a reward as they abandoned everything.

We ourselves left all things and followed thee. The verb is past tense with the emphatic personal pronoun to display that we abandoned their property, and followed Jesus in contrast to the rich young ruler.

Will be then is as an impatient questioner looking for answers to their mission. Robertson says: “This is pathetic question of hopeless lack of comprehension.”

Matthew 19:28

Jesus is the word of emphasis in this sentence. The focus now returns to Jesus and his reply to Peter.

Am saying is present tense meaning Jesus is continuously affirming. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Should sit down is past tense subjunctive meaning as soon as Jesus should settle down on his majestic throne: “Also whenever the Son of man should come in his glory, and all the holy messengers should come with him, then he will sit upon the throne of his glory,” Mt 25:31. “Who being the effulgence of his glory and the exact expression of his substance, and upholding all things by the word of his power, after he made by himself the purification of our sins, sat down on the right hand of the greatness on high,” Heb 1:3. This is the consummation of the Messianic reign which is the age to come. “Which he wrought in Christ, after he has raised him from among the dead, and he set him down at his right hand in the heavenlies, above every principality and authority and power and lordship, and name which was being named, not only in this age, but also in the one which was coming; and he put all things under his feet; and gave him to be head over all things to the assembly,” Eph 1:20-22. Even in this age: “but he, after he has offered one sacrifice for sins, himself sat down in continually at the right hand of God,” Heb 10:12.

Will sit is future tense meaning the apostles emphatically: ye yourselves during the rebirth of the world regeneration which is the final consummation of his kingdom are now ruling with Christ. Is it restoration of things to a former state, or to a better state. The former is possible because after creation, God said it is good. This restoration of order in the universe where the twelve apostles are judging the twelve tribes of Israel. “And I myself am appointed for myself to you, as my Father appointed for himself to me, a kingdom, in order that ye might be eating and might be drinking at my table in my kingdom, and may sit on thrones, judging the twelve tribes of Israel,” Lu 22:29-30. The apostles are representatives of believers: “The one who is overcoming, I will give to him to sit with me on my throne, as I myself also overcame, and sat down with my Father on his throne,” Re 3:21. “Know ye not that the saints will judge the world? Yes! And if the world is being judged by you, are ye unworthy of the smallest judgments?” 1Co 6:2. With Matthias replacing Judas and Paul becoming the 13th apostle, this shows still only twelve thrones

meaning the completion of believers in Christ; as the twelve tribes are the completion of the nation of Israel. The 24 thrones shows the chosen ones of the Old Testament represented by the twelve tribes, and the chosen ones of the New Testament represented by the twelve apostles because Paul would replace Matthias: “And around the throne were I saw on the thrones four elders who were sitting, who had been clothed in white garments; and they had golden crowns on their heads,” Re 4:4.

Matthew 19:29

Everyone is the word of emphasis in this sentence. The twelve apostles will have a position of honour and dignity in their exalted responsibility at the consummation of the Messianic kingdom (Millennium). All other believers will have their inheritance.

Left is past tense meaning the believers who abandoned their family as the early apostles did which would include their brothers, sisters, father, mother, wife or children. Later it became apparent that they left lands: “For neither anyone was in want among them; for as many as were owners of estates or houses, they were selling them and were buying the values of the things which are being sold, because he was having land for himself, sold it and brought the money and laid it at the feet of the sent ones,” Ac 4:34,37.

Will receive and will inherit both are future tenses meaning not only the apostles, but also every believer will receive a hundred times as much as they lost and will obtain their inheritance of eternal life: “life eternal in the age which was coming,” Mr 10:30; “who will in no wise receive manifold more in this time and in the age which is coming eternal life,” Lu 18:30. Job lost all his family and he gained more in the end: “So the LORD blessed the latter end of Job more than his beginning,” Job 42:12.

Matthew 19:30

Many, is the word of emphasis in this sentence. This adjective shows the desires of the majority is pre-eminence which will conclude of bottom ranking in the kingdom. The desire to serve will bring honour and dignity to lead in the kingdom. Notice the contrast “but” which previously are those who left all for Christ, and the majority who seek the best for themselves: “And he sat down and called the twelve, and he is saying to them, if anyone is desiring to be first, he will be last of all and servant of all,” Mr 9:35; “and whoever should be wishing to be first among you let him keep being your bondman,” Mt 20:27.

Matthew 20:1

After Jesus came to the boundaries of Judea, he was confronted by the Pharisees concerning the bill of divorcement. After his disciples disallowed the blessings upon infants, Jesus left the house and continued his journey towards Jerusalem. Along the way, a young rich man approached Jesus and asked what I need to do to possess eternal life. Then Jesus finished with the first shall be last discourse. Now Jesus gives a parable concerning Peter’s boasting of leaving all for Christ.

XI. Borders of Judea, Mt 19:1-20:16

D. Labourers for hire, Mt 20:1-16

1 For the kingdom of the heavens is **like** to a man a master of a house, who went out (with) *the* morning to hire workmen (for) his vineyard. 2 And *after* **he has agreed** (with) the workmen (for) a denarius the day, he sent them (into) his vineyard. 3 And **he went out** (about) *the* third hour, *and* saw others *who* had stood (in) the marketplace idle; 4 he said to them also, keep going also yourselves (into) the vineyard, and whatever should be just I will give *it* to you. 5 And **these ones** went away. **Again** *after* he has gone out

(about) *the* sixth and ninth hour, he did likewise. 6 And he went out **(about) the eleventh hour** and found others *who* had stood idle, and he is saying to them, why have ye stood here all the day idle? 7 **They are saying** to him, "no one hired for himself us." **He is saying** to them, keep going also yourselves (into) the vineyard, and whatever should be just ye will receive. 8 But *after evening* came the lord of the vineyard is saying to his steward, call the workmen, and pay them their hire, beginning (from) the last (unto) the first. 9 And **the ones** who *have been hired* (about) the eleventh hour came and received (each) *themselves* a denarius. 10 And *after* the first ones **have come**, they thought that they will receive more, and they also themselves received (each) themselves a denarius. 11 And *after* **they received** *it*, they were murmuring (against) the master of the house, 12 saying, "these last ones worked one hour, and thou made them equal to us, who borne the burden of the day and the heat." 13 But **that one** who has answered said to one of them, friend, I am not doing wrong to thee; agreed thou not with me for a denarius? Yes! 14 **Take** thy own *pay* and keep going. But **I am willing** to give to this last one as also to thee: 15 or is it not lawful for me to do what I am willing (in) that which *is* mine? Yes! Is thy **eye** evil because I myself am good? 16 **Thus** the last will be first, and the first last: for many are called, but few chosen.

Like is the word of emphasis in this sentence. This adjective is used as predicate to the verb "is." This word means similar. Jesus is giving another parable or metaphor to explain the previous verse of the first will be last in the kingdom of God. The previous metaphors concerning the kingdom of God was concerning the sower, Mt 13:24; grain of mustard, Mt 13:31; leaven, Mt 13:33; hidden treasure, Mt 13:44; pearls, Mt 13:45; drag net, Mt 13:47; new and old treasure, Mt 13:52; and later to a wedding feast, Mt 22:2; and the ten virgins, Mt 25:1.

Went out is past tense meaning a master of the household went away from his office early in the morning. Notice the master of the house in parables is referring always to God, Mt 13:27,52 21:33 Lu 13:25 14:21 22:11.

To hire is past tense infinitive with the use of purpose. This owner of the vineyard went out with a purpose to find labourers for a set wage to work in his vineyard. Jesus also told another metaphor concerning another master of a house and found unfaithful husbandmen, Mt 21:33-43. This parable in the next chapter shows that God left his kingdom to the religious leaders and they rejected his prophets and even his only begotten Son. The master of the house is God in that parable and also found in: "Keep seeing, keep watching and keep praying; for ye know not when the time is as a man going out of the country who left his house, and who gave the authority to his bondmen, and his work to each one, and commanded the door-keeper in order that he might be watching. Therefore keep watching; for ye know not when the master of the house is coming, at evening or at midnight, or at cock-crowing, or morning," Mr 13:33-35.

Matthew 20:2

Has agreed is past tense participle translated with the use of time "*after*." Most translations agree with this use except Murdoch, TWENTY and Tyndale who translated with the use of attendant circumstance: "he contracted with the laborers for a denarius a day: and sent." This means the master of the house and the labourers agreed on the terms of works conditions including their pay. This compensation was going to be a denarius for the extent of time of that day. During Tiberius' time a couple of years before Christ uttered this metaphor, it was equal to the pay of a Roman soldier. This silver coin was equal to the price of labour. The fellow bondman owed 100 denarii which was equal to 100 days of labour, "But that bondman went out and found one of his fellow bondman, who was owing him a hundred denarii, and after he seized him he was choking him, saying, pay me if what thou are owing," Mt 18:28.

Sent is past tense meaning the master of the house ordered the labourers to go to the vineyard.

Matthew 20:3

Went out is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier, HCSB and NET who translated with the use of time: “After emerging.” This master of the house went out in the market place at about 9 AM as the Jewish day began at 6 AM.

Saw is past tense meaning the master of the house noticed other labourers.

Has stood is perfect tense participle translated with the use of substantive modifying “others.” These others have stood at leisure. The perfect tense means that these ones were doing this in the past and is having abiding results because their idleness would not benefit them.

Matthew 20:4

Keep going is past tense imperative meaning this continuous exhortation with emphasis (yourselves) means keep going away to the vineyard. This master of the house made this great exhortation without even discussing the wages with these workers.

Should be is present tense subjunctive meaning the condition here is based upon whatever is reasonable and fair.

Will give is future tense meaning these wages are based upon his word.

Matthew 20:5

These ones, is the word of emphasis in this sentence. This article is previous reference to “others” in the previous verse.

Went out meaning these other labourers did exactly what they were told.

Again is the word of emphasis in this sentence. This adverb means a repetition of the action of “has gone out.”

Has gone out is past tense participle translated with the use of time “*after*.” NET agrees with this use. ASV, AV, Murdoch, Tyndale, WEB and Williams have translated with the use of attendant circumstance: “he went out about the sixth and ninth hour, and did likewise.” The time here is 12 noon and 3 PM.

Did likewise is past tense with the adverb meaning the master of the house executed the hiring in like manner without any mention of their exact wages.

Matthew 20:6

(About) the eleventh hour are the words of emphasis because of the lateness in the day. Why would you hire someone for just an hour? This hour was about 5 PM.

Went out is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Moffatt and TWENTY who translated with the use of time: “when he went

out.” This is the fifth time (6 AM; 9 AM; noon; 3 PM; and 5 PM) that this master of the house visited the market place.

Found is past tense meaning the master of the house observed or discovered other labourers who have stood at leisure. This is the same as found in verse 3.

Have stood is perfect tense meaning the master of the house questioned why have these labourers established leisure living? This master of the house did not approve of slothfulness: “Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger,” Pr 19:15. In our wait for the return of our Lord Jesus Christ, God does not want us to be idle: “But we are desiring that each of you show the same diligence to the full assurance of the hope unto the end; in order that ye may be not sluggish, but imitators of the ones who were inheriting the promises through faith and long patience,” Heb 6:11-12. The unemployed become dispirited and gloomy.

Matthew 20:7

Are saying is the word of emphasis in this sentence. The focus is now on the reply of these unemployed workers. The conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

Hired for himself is past tense in middle voice meaning no one hired for himself us.

Is saying is the word of emphasis in this sentence. This focus is back to the owner as he is continuously affirming to the unemployed.

Keep going is present tense imperative meaning the master of the house is continuously exhorting emphatically that these unemployed labourers join the others into the vineyard.

Should be is present tense subjunctive meaning the statement of their work condition including their pay is based upon whatever is reasonable and fair.

Will receive is future tense meaning these labourers will obtain as the ones earlier were only promised the gift and not knowing what that is.

Matthew 20:8

Evening is the word of emphasis in this sentence. This genitive adjective is used as genitive absolute of the genitive participle which makes it subject of this participle. It was after the day has finished which is about 6 PM, and evening was beginning.

Came is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” This verb means “to become” or “come to pass.”

Is saying is present tense meaning the lord (*kurios*) of the vineyard (not the household) is continuously affirming to his overseer. Today we would say that the manager would contact the supervisor/ payroll clerk. The master of the household would be in our terms today as the owner of the vineyard.

Call and pay are past tense imperatives meaning the supervisor or overseer call and pay the labourers starting with those who were hired at 5 PM until those first hired at 6 AM. Remember there were five groupings: those who were hired at 6 AM at a set wage of one denarius for 12 hours of work; then those who were hired at 9 AM; then 12 noon; then 3 PM; and finally 5 PM which the last four were at no set wage.

Matthew 20:9

The ones is the word of emphasis in this sentence. The focus has changed from the time scenario to the last ones hired.

Came is past tense participle translated with the use of attendant circumstance. AMP, Murdoch, Tyndale and Williams agree with this use. Most other translations have the use of time: “After those around the eleventh hour had come.”

Received is past tense meaning the last labourers took the denarius without argument. I am sure that they were surprised and even joyous with their reward.

Matthew 20:10

Have come is the word of emphasis in this sentence. The focus has changed from the last hired to the first hired. This verb is past tense participle translated with the use of time: “*after*.”

Thought is past tense meaning these labourers who worked 12 hours supposed that they will obtain more than those labourers who only worked 1 hour. They assumed incorrectly as they should not complain how the vineyard is run. We today are also never content and are constantly complaining against how companies are functioning; how our neighbours are thriving (keeping up with the Joneses); and how our government is wasting money while we do not vote.

Received is past tense meaning these first hired labourers (themselves: emphatic) also received a denarius (the same as those who worked only one hour).

Matthew 20:11

Received is the word of emphasis in this sentence. The focus now is during the time of their pay. This verb is past tense participle translated with the use of time: “*after*.” All translations agree with this use.

Were murmuring is imperfect tense means that these workers who laboured for 12 hours were continuously grumbling against the owner of the vineyard.

Matthew 20:12

Saying is present tense participle with the use of manner. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Made is past tense meaning the owner of the vineyard fashioned the workers who laboured one hour equal in perception as those who laboured twelve hours. Notice those who laboured twelve hours also complained about the hard work and working conditions because of the intense heat of the sun. These workers agreed to the work conditions and the set wage when they were hired. So the owner kept his word and they were paid accordingly.

Matthew 20:13

That one is the word of emphasis in this sentence. The focus is now on the owner. This article is used as previous reference from verse 11: “master of the house.”

Has answered is past tense participle translated with the use of substantive modifying “that one.” Garnier translated with the use of manner: “by way of responding.” Most other translations have the use of attendant circumstance: “he answered and said.”

Am not doing wrong is present tense with negation meaning this owner is not continuously acting unjustly. This owner has not violated any laws in some way.

Agreed not is past tense with negation. The particle “*ouk*: not” with a question has expected answer: Yes! The verb means they both came to an agreement.

Matthew 20:14

Take is the word of emphasis in this sentence. This verb is past tense imperative meaning the first hired labourers are exhorted to take what they agreed to which is a denarius.

Keep going is present tense imperative meaning the first hired labourers are exhorted continuously to keep departing.

Am willing is the word of emphasis in this sentence. This verb is present tense meaning with the contrast “*de*: but” that the owner can determine to run his business as he is wishing; not in the manner that these labourers are desiring.

To give is past tense infinitive with the use of completing the verb “am wishing.” The owner bestowed this compensation to the eleventh hour labourers in the same manner as to the first hour labourers.

Matthew 20:15

Is not lawful is present tense with negation meaning it is proper and legal. The negation “*ouk*: not” with a question has the expected answer: Yes!

To do is past tense infinitive with the use as subject with the impersonal verb “is lawful.”

Eye is the word of emphasis in this sentence. This metaphor of using the eye means the faculty of knowing. The eyes of the mind is the window of the soul which displayed jealousy and then discontent with their wages: “The lamp of the body is the eye: therefore if thine eye should be single, thy whole body will be light; but if thine eye should be evil, thy whole body will be dark,” Mt 6:22-23. Because of this, their thoughts became wicked even though the owner himself (emphatic) is good. Remember the reply to the young rich ruler that only God is good, Mt 19:17. As children of God, we are referred to also as good: “He is causing his sun to rise on the evil and good, and is sending rain on the just and unjust,” Mt 5:45.

Matthew 20:16

Thus is the word of emphasis in this sentence. This adverb modifies the future tense verb “will be.” In this manner the last will be first compensated just as the eleventh hour labourers were given their denarius. Let us look at some of the misunderstandings of this parable. First, Luther the defender of “justified by faith alone,” took this parable as salvation, but this would mean that we all work to achieve eternal life. Some take this parable as rewards equally for faithful service, but this goes contrary to the parable of the talents. This parable is the answer to Peter’s self-righteousness of leaving all for Christ. God does not want us to compare ourselves to others but just demands us to be responsible to the opportunity we are given. Those privileged from growing up in a Christian home will not rewarded more

because they had greater opportunities than those who had not this privilege (eleventh hour labourers: no one hired us). God can call a person in the ministry to preach to thousands, and another person to speak only to his jail mate. Each had an opportunity, and each will receive their final reward for their faithfulness. Some will come to the Lord early in their lives, and some at their death bed. This parable teaches us that greater opportunity will not bring greater reward; but be faithful to the opportunity that God gives to each of us. Finally, look not upon how God deals with your fellow man, but examine yourselves to see how you should live: "But let a man examine himself, and so let him eat of that bread, and drink of that cup," 1Co 11:28. Also examine yourselves and prove yourselves: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2Co 13:5. By this, we will know if you are chosen, but many are called: "For many are called, but few chosen," Mt 22:14. Just because of this last statement, it does not mean this parable was speaking about salvation, but those called and working for salvation may never have been chosen to work at all.

Matthew 20:17

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years "going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people," Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started His way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord reveals his death again.

XII. Jericho, Mt 20:17-34

A. Revelation again of Christ's death, Mt 20:17-19

17 And while Jesus was going up (to) Jerusalem, He took the twelve disciples apart (in) the way, and said to them, 18 behold, we are going up (to) Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn Him to death, 19 and they will deliver Him up to the Gentiles to mock and to scourge and to crucify, and He will rise again the third day.

Was going up is the word of emphasis in this sentence. The focus here is on Jesus' last journey to Jerusalem. This verb is present tense participle translated with the use of time: "*while*." Most translations agree with this use except Murdoch and Tyndale who translated with the use of attendant circumstance: "was about to go up to Jerusalem: and he took." The verb means ascending up as Jerusalem was elevated from Jericho. Mark adds: "And they were going up in the way to Jerusalem; and Jesus was going on before them, and they were being astonished, and while they are following they were being astonished," Mr 10:32.

Took is past tense meaning Jesus took the twelve disciples from the other followers with them to a more private place near the road. Luke adds: "And he received the twelve," Lu 18:31. Jesus always found a more quiet place to think, pray and give final instructions: "He withdrew thence by boat into a desert place apart," Mt 14:13. "And after six days Jesus is taking with them Peter and James and John his brother, and is bringing them up into a high mountain apart," Mt 17:1. "But he was not speaking without a metaphor to them; and he was explaining all things apart to his disciples," Mr 4:34. "And he took them and retired apart into a desert place of a city which is being called Bethsaida," Lu 9:10. "And he turned to the disciples and said apart, blessed are the eyes which are seeing what ye are seeing," Lu 10:23. It was a time of year when large numbers of people were travelling to Jerusalem for the Passover. The way means the roads which led to that destination: "they withdrew through another way into their own country," Mt 2:12.

Said is past tense meaning Jesus began to speak. Mark adds: "began to be telling them the things which were being about to be happening to him," Mr 10:32. This is the third time Jesus spoke about his death to his disciples: "Jesus began to be showing from that time to his disciples, that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day." Mt 16:21 This was before the Transfiguration and after Moses and Elijah spoke about his departure: "And while they were abiding in Galilee, Jesus said to them, the Son of man is being about to be delivering up into the hands of men, and they will kill him, and he will be raised up the third day. And they were grieved greatly," Mt 17:22-23. Jesus did mention his death to the crowd but they did not understand it: "Ye will seek me and will not find me; and where I myself am ye yourselves are not being able to come. Therefore the Jews said among themselves, where is this One being about to be going that we ourselves will not find him? Is he being about to be going to the dispersion among the Greeks, and to be teaching the Greeks? No!" Joh 7:34-35.

Matthew 20:18

Behold, is past tense imperative meaning take notice!

Are going up is present tense meaning Jesus and his apostles are continuously ascending up to Jerusalem. They figured that they were heading in that direction, but in their hearts, they thought that their Messiah would go into Jerusalem and overthrow the Romans, and rule with mighty power.

Will be delivered up is future tense in passive voice meaning the betrayer (Judas Iscariot) will hand over Jesus into the custody of the chief priests and scribes: "said, what are ye willing to give me, and I myself will deliver him to you? And these ones appointed to him thirty pieces of silver," Mt 26:15. "But the ones who has seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together," Mt 26:57. The article with chief priests and none with scribes joined by "*kai*: and" means Matthew saw them as one group (Grandville and Sharp rule). Luke adds: "and all things which have been written by the prophets about the Son of man will be accomplished," Lu 18:31. These prophecies here are: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter

in the house of the LORD,” Zec 11:12-13. For further reading on our Lord’s suffering, death and resurrection, Isa 52:13-53:12 Ps 16:8-11 Ps 22:1-31 Ps 35:16 Ps 69 Da 9:26-27 Zec 12:10.

Will condemn is future tense meaning these religious rulers can only bring judgment against Jesus but cannot sentence him to death as only the Romans had power to do so: “What within you are ye thinking? And those ones who have been answering said, he is deserving of death. And after they have bound him, they led him away and delivered him up to Pontius Pilate the governor,” Mt 26:66 27:2.

Matthew 20:19

Will deliver is future tense meaning the religious leaders will give into the hands of the Roman rulers: “and after they have bound him, they led him away and delivered him up to Pontius Pilate the governor,” Mt 27:2. “And immediately in the morning after the chief priests with the elders and scribes and the whole Sanhedrim have formed a counsel, they bound Jesus and carried him away and delivered him to Pilate,” Mr 15:1. “And all their multitude rose up and led him to Pilate,” Lu 23:1. “Therefore Pilate said to them, take ye him, and judge him according to your law. Therefore the Jews said to him, it is not certainly being permitted to us to put anyone to death;” Joh 18:31.

To mock and to scourge and to crucify all are past tense infinitives with the use of purpose. Luke says: “He will be mocked and will be insulted and will be spit upon. And after they scourged him they will kill him;” Lu 18:32-33. Mark also says: “they will mock him, and will scourge him, and will spit upon him,” Mr 10:34. “And the soldiers led him away within the court, which is the praetorium, and they are calling together the whole band; And they are putting on him purple, and are placing on him a thorny crown having platted it, and they began to salute him, keep saluting, the King of the Jews! And they were striking his head with a reed, and were spitting on him, and were worshipping him by bending the knees. And when they mocked him,” Mr 15:16-20. “And after they have crucified him they divided for themselves his garments, throwing a lot;” Mt 27:35.

Will rise again is future tense meaning Jesus will rise up from the grave the third day. “For even as Jonah was in the belly of the great fish three days and three nights, thus the Son of man will be in the heart of the earth three days and three nights,” Mt 12:40. “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.” Ho 6:2. “And that he was buried, and that he has been raised the third day, according to the scriptures;” 1Co 15:4. Mark says: “and will kill him; and he will rise again on the third day,” Mr 10:34. Luke adds: “And they themselves understood nothing of these things, and this saying was hid from them, and they were not knowing the things which were being said,” Lu 18:34. The fulfillment is found: “He is not here; for he was arisen, as he said. Come! See the place where the LORD was lying,” Mt 28:6. “He is not here, but he is risen: remember as he spoke to you, being yet in Galilee, saying, it is necessary that the Son of man be delivered up into the hands of sinful men, and be crucified, and arise the third day,” Lu 24:6-7. “Therefore then also the other disciple who has come first to the tomb entered, and saw and believed; for they knew not yet the scripture, that it is necessary for him to rise from among the dead,” Joh 20:8-9.

Matthew 20:20

While they were into Jericho, our Lord revealed his death again and now the disciples still desire pre-eminence.

XII. Jericho, Mt 20:17-34

B. Place of ruling, Mt 20:20-28

20 **Then** the mother of the sons of Zebedee came to Him (with) her sons, was doing homage and was asking something (from) Him. 21 And that One said to her, what are thou desiring? **She is saying** to Him, say in order that these my two sons may sit one *is* (on) Thy right-hand and one *is* (on) Thy left (in) Thy kingdom. 22 **But Jesus answered and said**, ye know not what ye are asking for yourselves. **Are ye being able** to drink the cup which I Myself am being about to be drinking, to be dipped the dipping which I Myself am being dipped? **They are saying** to Him, we are being able. 23 **And He is saying** to them, ye will drink My cup indeed, and the dipping which I Myself am being dipped *with* ye will be dipped *with*; but to sit (on) My right hand and (on) My left is not Mine to give, but it has been prepared for whom (by) My Father. 24 **And after the ten have heard this** they were indignant (about) the two brothers. 25 **But Jesus** called to them *and said*, ye know that the rulers of the nations are exercising lordship over them, and the great ones are exercising authority over them. 26 However it will **not** thus be (among) you; but whoever should be wishing to become great (among) you, he is your servant; 27 and whoever should be wishing to be first (among) you let him keep being your bondman; 28 even as the Son of man came not to be served, but to serve, and to give His life a ransom (for) many.

Then is the word of emphasis in this sentence. This adverb means at that time modifying “came.” As we mentioned in verse 17 that other followers were there and Jesus took the twelve apostles aside. One of the other followers was the mother of the sons of Zebedee.

Came is past tense meaning the mother of James and John approached Jesus with her sons. Mark has: “And James and John, the sons of Zebedee, are coming up to him,” Mr 10:35. Both versions are correct. There are just two petitions. First is the one by Salome who is sister of Mary, our Lord’s mother, which would make it easier in family relations: “Now his mother stood by the cross of Jesus, and the sister of his mother,” Joh 19:25. “And there were also women from afar off looking on, among whom there was also Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome,” Mr 15:40. “Among whom was Mary the Magdalene, and was Mary the mother of James and Joses, and the mother of the sons of Zebedee,” Mt 27:56. Then the two sons are approaching continuously. Salome made one plea, while the two sons were continuously making their case. Jesus replied to the second request as addressing them in the plural “ye know not,” Mt 20:22.

Was doing homage and was asking both are present tense participle with the use of purpose. Salome remembered that the apostles will be sitting down on twelve thrones: “And Jesus said to them, verily I am saying to you, ye yourselves who followed me, in the regeneration, whenever the Son of man should sit down upon the throne of his glory, will sit also on twelve thrones, judging the twelve tribes of Israel,” Mt 19:28. This “something” is no small matter in the choice of the two prominent places beside our Lord. She must not have paid attention to the previous parable concerning the last shall be first. It is possible that James and John influenced their mother to make such a request. She came with respect and sincerity. This first request by Salome was done in private as the other ten only heard the second plea: “And after the ten have heard this they were indignant about the two brothers,” Mt 20:24. Her ambition was to please her sons, but her love for the Lord Jesus was also on display.

Matthew 20:21

That One is the word of emphasis in this sentence. Jesus is now the focus. The article is in previous reference to “Him” in the previous verse.

Are desiring is present tense meaning Jesus recognize her obeisance and asked her what is her continuous wish. Mark repeats this desire from James and John: “Teacher, we are desiring in order that whatever we should ask thou may do for us,” Mr 10:35. Jesus repeated what he said to Salome: “And that One said to them, what are ye desiring that I do for you,” Mr 10:36.

Is saying is present tense meaning Salome is affirming to Jesus. Mark has the second request: “And these ones said to him,” Mr 10:37. Notice Salome is continuously affirming this in her heart, while James and John only spoke it once.

Say is past tense imperative meaning just speak the word and it will be done! Mark has the two sons’ version: “give to us,” Mr 10:37. This has more of grant this request!

May sit is past tense subjunctive meaning the purpose of this request is the place of honour for my two children in Jesus’ kingdom. Mark has: “in thy glory,” Mr 10:37. Even after all the teaching of his coming death, they still believed in an earthly monarch. They believed in Jesus as the Messiah who is destined to sit upon the Throne of Jerusalem. And they believed that there will be twelve thrones as Jesus promised before. Now they want the seats of privilege. They want to be superior in this coming Kingdom. James and John have been close to the Lord and were privileged to be at the Transfiguration, but the Lord already rebuked Peter for his pride of leaving all for Christ. Now Jesus must do the same for these two sons of thunder: “and James the son of Zebedee, and John the brother of James; and he added to them the names Boanerges, which is Sons of thunder,” Mr 3:17. This place of sitting on the right hand or the left is a token of confidence with the highest honour: “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1. Jesus already taught them not to desire first place: “The disciples came to Jesus in that hour, saying, who then is greater in the kingdom of the heavens? Therefore whosoever will humble himself as this little child is doing, he himself is the greater in the kingdom of the heavens,” Mt 18:1,4.

Matthew 20:22

Answered is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Some translations have put the main verb “said” as quotation marks: Jesus answered, “you do not know what you are asking. Are you able to drink the cup that I am to drink?” Jesus’ reply was to James and John: “But Jesus said to them,” Mr 10:38.

Know not is perfect tense but the word “*oida*” always translates in the non-linear present tense. This verb means to know intellectually.

Are asking for yourselves is present tense in the middle voice. This selfish demand or request is without reason.

Are being able is the word of emphasis in this sentence. This verb is present tense meaning: are they capable to suffer and share with me? “And since we are children, we are also heirs: heirs indeed of God, and joint-heirs of Christ; if indeed we are suffering together, in order that we may be glorified together,” Ro 8:17. “if we are enduring, also we will reign together; if we are denying him, he himself also will deny us,” 2Ti 2:12. The cup also has illusion of death as Jesus did not want to die in the garden of Gethsemane: “And he went forward a little and fell upon his face praying, and saying, my Father, if it is being possible let this cup pass from me; nevertheless not as I myself am willing, but as thou thyself,” Mt 26:39. “Therefore Jesus said to Peter, put thy sword into the sheath. The cup which the Father has given to me shall I in no wise drink it?” Joh 18:11. Judgment will fall upon Christ at his death: “For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them,” Ps 75:8. “Awake, awake, stand up, oh Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out,” Isa 51:17. “For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall

altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it,” Jer 49:12. To dip is to be plunged in the same sufferings: “But I am having a dipping to be dipped, and how am I being straitened until it be accomplished?” Lu 12:50.

Are saying is the word of emphasis in this sentence. Now the focus is on these two disciples and their reply. This verb is present tense meaning they are continuously affirming.

Are being able is present tense meaning these two disciples are admitting continuously that they are capable. What self-confidence, impulsive and passionate! Only earlier, they were asleep on the Mount of Transfiguration and agreed with Peter to build tents for Moses and Elijah: “But Peter and the ones (with) him were being oppressed with sleep and after they have awoke fully they saw his glory; and let us make three tabernacles,” Lu 9:32-33. Just later, they were asleep in the Garden of Gethsemane: “And he took Peter with him and the two sons of Zebedee, and began to be being sorrowful and to be being deeply depressed. And he is coming to the disciples and is finding them sleeping,” Mt 26:37,40. Afterwards, they forsook our Lord when he was arrested. We hear nothing of James at the cross. After Pentecost, they suffered for our Lord as James was martyred: “And he put to death James the brother of John with a sword,” Ac 12:2; and John was exiled to Patmos: “I myself John, your brother and partaker in the tribulation and kingdom and endurance in Christ Jesus, was in the island which is being called Patmos, because of the word of God and because of the testimony of Jesus Christ,” Re 1:9.

Matthew 20:23

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming, even today, that they will be able after Pentecost to suffer for his name: “For I am reckoning that the sufferings of the present time are not worthy to be compared with the glory which is being about to be revealed to us,” Ro 8:18. “Because ye know that as ye are partakers of the sufferings, so also of the encouragement,” 2Co 1:7. “Because it was granted to you concerning Christ, not only to be believing on him, but also to be suffering concerning him,” Php 1:29. “I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death,” Php 3:10. “And all indeed who are wishing to be living piously in Christ Jesus will be persecuted;” 2Ti 3:12.

Has been prepared is perfect tense in passive voice meaning only the Father has made ready this position for whom he sees fit. This is the decision of the Father as since the foundation of the world, God has prepared the Kingdom: “Then the King will say to the ones on his right hand, come, the blessed of my Father, inherit the Kingdom which had been prepared from the foundation of the world,” Mt 25:34.

Matthew 20:24

Have heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. The ten other disciples overheard what James and John were requesting.

Were indignant is past tense meaning these ten disciples were very displeased as Mark says: “And after the ten disciples have heard they began to be indignant about James and John,” Mr 10:41. This attitude among the disciples continued even later: “And there came to pass also a strife among them, this, who of them is thinking to be greater,” Lu 22:24.

Matthew 20:25

Jesus is the word of emphasis in this sentence. This focus changed from the ten indignant disciples to our Lord.

Called to is past tense participle translated with the use of attendant circumstance. Most translations agree with this view. Jesus bid these disciples to come to hear what he has to say.

Know is perfect tense as the verb “*oida*” always translates in the non-linear present tense. This word means to know intellectually.

Are exercising lordship over is present tense meaning the princes of the Gentiles are continuously having power over them. This compound verb consists of “toward” and “to lord.” In the legal sense the rulers of the nations could be “despotes,” but God entitled them to rule out of law instead of tyranny.

Excercising authority over is present tense meaning great rulers are continuously excersising power by compulsion or oppression over these rulers. Caesar would have power over Pontus Pilate.

Matthew 20:26

Not is the word of emphasis in this sentence. This negation shows that it is not God’s will for his followers. The cut-throat, back-stabbing and political favors of the rulers of the Gentiles are not the way to act as a Christian.

Should be wishing is present tense subjunctive meaning if it is your continuous ambition to become great in the service of the Lord, this one is your deacon. A deacon is one who serves tables. Most churches today have their deacons running the assembly. The pastor or bishop is just a figure head to preach. But Paul told Timothy that the bishop or elder must take care of the church of God: “but if one knows not how to rule, how will he take care of the assembly of God?” 1Ti 3:5. The pastor must: “shepherd the flock of God which is among you, by exercising oversight not being constraint, but willingly, not for basegain, but readily;” 1Pe 5:2. And the flock must: “be subject to the elders;” 1Pe 5:5. Textus Receptus has “let him keep being” as present tense imperative instead of present tense: “he is.” But even preachers (pastors, bishops, elders, evangelists, or missionaries; whatever the local church may call them) are ministers meaning they are called to serve: “Who also made us competent as servants of a new covenant, not of letter, but of Spirit; for the letter is killing, but the Spirit is quickening,” 2Co 3:6.

Matthew 20:27

Let him keep being is present tense imperative meaning here is to be continuously a slave. The deacon in the previous verse served tables, but the slave washed the dishes. The greatest in the kingdom are the invisible workers who make a difference in the Kingdom of God.

Matthew 20:28

To be served is past tense in passive voice infinitive with the use of purpose. Jesus is not looking for deacons to serve him, but our Lord came to serve tables himself, and to give his own life as a ransom for many: “On account of this the Father is loving me, because I myself am laying down my life, in order that I may take it again,” Joh 10:17. The ransom is to cover the debt which cannot be paid. This is where we get the idea of atone. This word “*lutron*” only occurs here and in Mr 10:45. This ransom brings liberation from the debt of sin. This vicarious atonement “*anti*: for” many means Christ died in place of or to the advantage of all those who cannot pay this penalty: “For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our LORD,” Ro 6:23. The compound word “*antitutron*: ransom” is used by Paul: “Who gave himself a ransom for all, the testimony in its own times,” 1Ti 2:6. John uses the word “*hilasmos*: propitiation” which means appeasing: “and he himself is Propitiation for our sins, but not only concerning ours alone but also concerning the whole world,” 1Jo 2:2. The receipt for the ransom was our

redemption: “but by precious blood of Christ as a lamb without blemish and without spot,” 1Pe 1:19. Our redemption cost God enormously: “For ye were bought with a price; glorify God indeed in your body, and in your spirit, which are God’s,” 1Co 6:20.

Matthew 20:29

While they were into Jericho, our Lord revealed his death again and then the disciples still desired pre-eminence. Finally, while in Jericho, Jesus heals two blind men.

XII. Jericho, Mt 20:17-34

C. Two blind men, Mt 20:29-34

29 And *while* they **were going out** (from) Jericho a great crowd followed Him. 30 And behold, two blind men who were sitting (beside) the way, *after* they have heard "Jesus is passing by!" they cried out, saying, have pity on us, LORD, Son of David. 31 But the crowd rebuked them in order that they may be silent. But they were crying out more, saying, have pity on us, LORD, Son of David. 32 And Jesus stopped and called them, and said, what are ye desiring *that* I shall do to you? 33 They are saying to Him, LORD, in order that our eyes may be opened. 34 And Jesus was moved with compassion and touched their eyes; and immediately their eyes received sight, and they followed Him.

Were going out is the word of emphasis in this sentence. The focus now is our Lord and his disciples leaving Jericho. This verb is present tense participle translated with the use of genitive absolute with reference to time “*while*.” The personal pronoun in genitive case is also used as genitive absolute and becomes the subject of the genitive participle. Mark explains how there are two Jericho: “And they are coming to Jericho; and while he is going out from Jericho,” Mr 10:46. As Luke says: “And it came to pass while he is drawing near to Jericho,” Lu 18:35. They were going out of old Jericho while they were drawing near to the new Roman Jericho. To write about Jericho, the best commentator on Matthew is Broadus: “Jericho, as flourishing and fortified with strong walls at the coming of the Israelites, and as destroyed by them, is well known from the Book of Joshua. The curse of Joshua was fulfilled against the man who rebuilt it, and may have been regarded by some as exhausted in his case. The plain west of the Jordan is there some eight miles wide, the great fountain which bursts forth near the ancient site is so copious as to irrigate several square miles, there is another fountain northward and streams from the mountains lying west, while artificial irrigation from fountains higher up the valley could make all the lower plain richly productive. There were doubtless many dwellers in that plain at all periods. In the time of the Maccabees, about B. C. 160, a Syrian general repaired the fort in Jericho. Pompey, B. C. 63, destroyed two forts that protected the entrance to Jericho. In speaking of this, Strabo (16, 2, 41) describes Jericho as a plain everywhere irrigated, filled with dwellings, abounding in the finest palm trees and other fruit trees, and says that here was the paradise of balsam, a bush whose coagulated juice was highly valued as a medicine and the wood for its aroma, and which was found here only. The plain is so far below the level of the Mediterranean as to be extremely hot. Josephus says that linen clothes were worn at Jericho when there was snow in Jerusalem; and it may be added (from personal experience) that mosquitoes abound in the end of February. Accordingly the productions were tropical in character and in luxuriance. (Jos. War, 4, 8, 3.) The Roman allies of Herod plundered the city in B. C. 39 (War, 1, 15, 6), finding the houses full of all sorts of good things. The great revenues of Jericho, especially from the balsam, were presented by Antony to Cleopatra (Jos. Ant., 15, 4, 2), and at a later period made the chief revenue officer notably rich. Herod built a fortified palace and a new town northward from the old site (Ant., 16, 5, 2), and died there (Ant., 17, 6, 5). Eusebius says of Jericho (Onom.): Which our Lord Jesus Christ thought worthy of his presence. But when it also was destroyed at the siege of Jerusalem on account of the unbelief of the inhabitants, there arose a third time another city which is shown even now. And of the two former also the traces are even now preserved. We know not whether our Lord took any special interest in the fact that his own genealogy included Rahab of Jericho; but we may be sure he delighted in the well-watered and verdant plain, with the spring flowers and fruits. It was not the season of figs on the Mount of Olives yet, but they were ripening at Jericho. The juicy green almonds were delicious to the taste. The rose plants in Jericho were famous through the land. Every sense was gratified to the utmost as he and his followers came up the successive terraces from the river into this magnificent plain. And yonder precipitous rock mountain that overhangs the city on the west, was it indeed the scene of that forty days’ temptation which began the ministry now so soon to end?” Another commentator (Pulpit) describes Jericho in this manner: “the Lord was on his way to Jerusalem to meet the death which he was willing to undergo, and to win the victory which he was by this path to accomplish. His route lay through Jericho, as the march of his forerunner Joshua had led. Joshua had set forth to conquer the

promised land; Jesus sets forth to win his promised inheritance by the sword of the Spirit. The upland pastures of Perea were now behind them, says Dr. Geikie, speaking of the approach to Jericho ('the Life of Christ,' 2:384), and the road led down to the sunken channel of the Jordan, and the 'divine district' of Jericho. This small but rich plain was the most luxuriant spot in Palestine. Sloping gently upwards from the level of the Dead Sea, 1350 feet under the Mediterranean, to the stern background of the hills of Quarantana, it had the climate of Lower Egypt, and displayed the vegetation of the tropics. Its fig trees were pre-eminently famous; it was unique in its growth of palms of various kinds: its crops of dates were a proverb; the balsam plant, which grew principally here, furnished a costly perfume, and was in great repute for healing wounds; maize yielded a double harvest; wheat ripened a whole month earlier than in Galilee, and innumerable bees found a paradise in the many aromatic flowers and plants, not a few unknown elsewhere, which filled the air with odours and the landscape with beauty. Rising like an amphitheatre from amidst this luxuriant scene, lay Jericho, the chief place east of Jerusalem, at seven or eight miles distant from the Jordan, on swelling slopes, seven hundred feet above the bed of the river, from which its gardens and groves, thickly interspersed with mansions, and covering seventy furlongs from north to south, and twenty from east to west, were divided by a strip of wilderness. The town had had an eventful history. Once the stronghold of the Canaanites, it was still, in the days of Christ, surrounded by towers and castles. A great stone aqueduct of eleven arches brought a copious supply of water to the city, and the Roman military road ran through it. The houses themselves, however, though showy, were not substantial, but were built mostly of sun-dried bricks, like those of Egypt; so that now, as in the similar case of Babylon, Nineveh, or Egypt, after long desolation, hardly a trace of them remains."



Followed is past tense meaning a large crowd and his disciples accompanied our Lord Jesus. Many were heading to Jerusalem for the Passover.

Matthew 20:30

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Were sitting is imperfect tense meaning two blind persons were dwelling between the two Jericho near the main passage way. Mark adds: "Bartimaeus the blind man a son of Timaeus was sitting beside the way begging," Mr 10:46. Luke also has one blind person: "a certain blind man was sitting beside the way begging," Lu 18:35. This discrepancy proves that all the writers did not conspire together to give Christianity fables: "because ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation," 2Pe 1:20. Each writer was moved by the Holy Spirit to give their readers the topic that God has chosen. Matthew was writing to the Jews to show that Jesus is their expected Messiah, their king. In a legal defense, two or three witnesses will establish his kingship: "but if he should not hear, take with thee besides one or two, in order that every word may stand upon the mouth of two or three witnesses," Mt 18:16. These two blind persons are witnesses to our Lord's Messiahship. As Mark and Luke were focusing on one person, Matthew was present and he recorded that there was two blind persons.

Have heard is past tense participle translated with the use of time: "*after*." Most translations agree with this use except Williams who translated with the use of attendant circumstance: "heard that Jesus was passing and cried out." Luke adds: "And after he heard while a crowd is passing along he was asking

what this certainly might be,” Lu 18:36. After a verb of hearing or speaking, the conjunction “*oti*: that” is translated as quotation marks.

Is passing by is present tense meaning Jesus is going past. Mark has: “And after he has heard Jesus the Nazaraean is there,” Mr 10:47. Luke has: “And they told him, Jesus the Nazarene is passing by,” Lu 18:37. Both Mark and Luke also have the quotation of what the crowd was saying to the two blind persons.

Cried out is past tense meaning these two blind persons spoke with a loud voice. This word is like a croaking sound. Mark has: “he began to be crying out and to be saying,” Mt 20:30. Luke says: “And he called out saying,” Lu 18:38.

Have pity on is past tense imperative meaning they were crying out for mercy. Both Mark and Luke have the same verb. Matthew has “LORD,” while Mark and Luke have “Jesus.” All three synoptic gospels have “Son of David,” which means that Jesus is pronounced as Messiah. Two blind men before pronounced this same claim: “And while Jesus was passing on thence, two blind men followed him, crying and saying, have pity on us, Son of David,” Mt 9:27. These two blind persons were told not to proclaim this: “And their eyes were opened; and Jesus strictly charged them, saying, keep seeing that let no one keep knowing it,” Mt 9:30. Jesus did not exhort this here. Crowds later doubted that Jesus is the son of David: “And all the crowds were being amazed and were saying, is this the son of David? No!” Mt 12:23. A Cananaean woman declared his Messiahship: “And behold, a Cananaean woman from those borders came out and cried to him, saying, have pity on me, LORD, Son of David; my daughter is miserably being possessed by a demon,” Mt 15:22. Jesus did not answer her: “I was not sent to them except to the lost sheep of the house of Israel,” Mt 15:24. These two blind persons were of the house of Israel, so Jesus is replying to these two Jews.

Matthew 20:31

The crowd are the words of emphasis in this sentence. This focus now turns on the large multitude of people following Jesus. Luke says: “And the ones who are going before,” Lu 18:39. This shows that these followers were leading the way to overthrow the Romans.

Rebuked is past tense meaning a large portion of the crowd reproved these two blind persons. They admonished them sharply to not stop the parade. The crowd was enthusiastic of their new leader. Some commentators say that they censured them not to call Jesus: “Son of David.” This cannot be true as this same crowd cried out the same: “And the crowds who are going before and who are following were crying out, saying, Welcome to the Son of David; blessed is the One who is coming in the name of the LORD: Welcome in the highest!” Mt 21:9.

May be silent is past tense subjunctive meaning the purpose of this reproof was that they hold their peace.

More is the word of emphasis in this sentence. This adverb means these two blind persons were crying out even more. They were shouting to the top of their voice. They were blind, but their lungs were alright. This persistence is because of their faith: “thy faith has healed thee,” Mr 10:52.

Have pity on is past tense imperative meaning this is the second plea. Only Matthew has LORD because he was writing to prove that Jesus is the Messiah.

Matthew 20:32

Stopped is the word of emphasis in this sentence. The focus is on Jesus' response. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. This verb means stood still.

Called is past tense meaning Jesus cried out just like the two blind men. Luke has: "commanded to bring him to him." Mark adds: "he be called; and they are calling the blind man, saying to him, keep being of good courage; rise up, he is calling thee. And that one who throwing away his garment, rose up and came to Jesus;" Mr 10:49-50.

Said is past tense meaning Jesus spoke. Mark has: "and having answered Jesus is saying to him," Mr 10:51. Luke adds: "And after he drew near he asked him," Lu 18:40.

Are desiring is present tense meaning what are ye wishing.

Shall do is past tense subjunctive meaning only Jesus can fulfill any request.

Matthew 20:33

Are saying is the word of emphasis in this sentence. The focus is now on the two blind persons reply. This verb is present tense meaning they are affirming this request. Notice that Luke also has the address "LORD" that this vocative was recalled by many witnesses. Again Matthew and Luke make two witnesses concerning that Jesus is LORD: "And he is having upon his garment and upon his thigh the name which has been written, King of kings and LORD of Lords," Re 19:16.

May be opened is past tense subjunctive meaning the purpose of this request is to have sight: "in order that I may receive sight," Lu 18:41.

Matthew 20:34

Was moved with compassion is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AMP, Moffatt and RSV who translated with the use of manner: "in pity." This human emotion shows the LORD has pity just as in his parable: "And because the lord of that bondman has been moved with compassion he released him, and forgave the loan to him," Mt 18:27.

Received sight is past tense meaning they recover their lost sight.

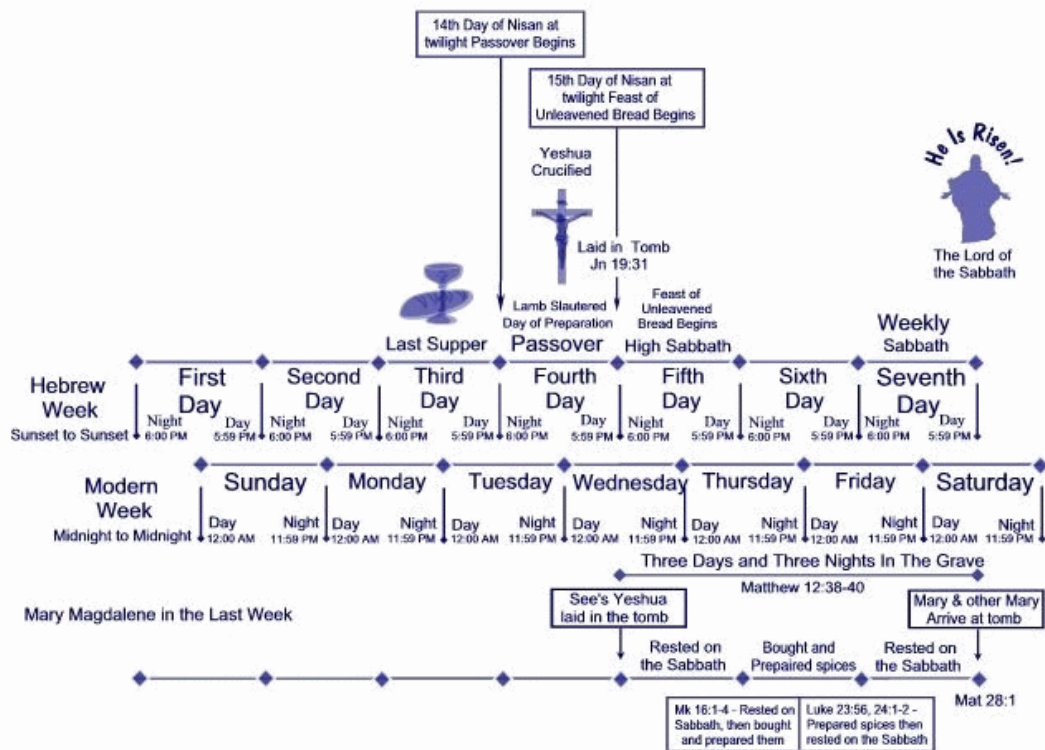
Followed is past tense meaning they became disciples of our Lord. They joined the parade towards Jerusalem. Luke adds: "glorifying God. And after all the people has seen it they gave praise to God," Lu 18:43.

Matthew 21:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee

and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years "going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people," Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: "Therefore Jesus came to Bethany six days before the Passover," Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we've been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).



Now they come into in Bethphage and Jesus asked them to fetch an ass and a colt.

XIII. Bethphage, Mt 21:1-9

A. Fetching of an ass and her colt, Mt 21:1-7

1 And **when** they drew near (to) Jerusalem and came (to) Bethphage (towards) the mount of Olives, then Jesus sent two disciples, 2 saying to them, go (into) the village, the opposite of you, and immediately ye will find an ass which has been bound, and a colt (with) her; *after* ye have loosed *them* bring *them* to Me. 3 And if **anyone** should say to you anything, ye will say, "the LORD is having need of them;" and immediately he will send them. 4 But **this** has all come to pass in order that that which has been spoken (by) the prophet may be fulfilled, saying, 5 say to the daughter of Zion, behold, thy King is coming to thee, *Who is* meek and mounted (on) an ass and a colt foal of a beast of burden. 6 And *after* the disciples have gone, and have done as Jesus ordered them, 7 they brought the ass and the colt, and put (above) them their garments, and He sat (above) them.

When is the word of emphasis in this sentence. This compound particle consists of: "which" and "not only... but also." This means with the conjunction "*kai*: and" that this event occurred on their way to Jerusalem but also approaching Bethphage. Most old translations use "when" for participle of time in the past tense, but as we see here, this particle "*ote*" has a special definition. Mark also has this word: "And when they are drawing near to Jerusalem, to Bethphage and Bethany, towards the Mount of Olives," Mr 11:1. Luke has the adverb: "*hos*: as," "And it came to pass as he drew near to Bethphage, and Bethany, towards the mount which was being called of olives," Lu 19:29.

Drew near is past tense meaning Jesus and his disciples approached Jerusalem.

Came is past tense meaning made an appearance near Bethphage. This small village is located on the Mount of Olives which is near Bethany.



Sent is past tense meaning Jesus ordered two disciples to go to a place appointed. We do not know who these two disciples were but it could be Peter and John as they were sent on a similar errand: “And he sent Peter and John, saying, go and prepare the Passover for us, in order that we may eat it,” Lu 22:8.

Matthew 21:2

Go is past tense imperative meaning pursue the journey which has been set forth. This village which is opposite of Bethphage could be Bethany. Mark says: “keep going into the village, which is opposite to you,” Mr 11:2. Luke says the same: “keep going opposite you into the village,” Lu 19:30.

Will find is future tense meaning these two disciples will come upon a donkey and her colt. These animals are tied. Mark and Luke have only the colt: “and while ye are immediately entering into it ye will find a colt which has been tied, upon which no one of men has sat”: Mr 11:2. “in which while ye are entering you will find a colt which has been tied, on which no one of men ever yet sat”: Lu 19:30. So what about the mother donkey mentioned here in Matthew? This is not a contradiction because all three does mention that Jesus rode on the foal. The sceptics of the Bible again point out the differences, but say that the writers conspired together to produce fables concerning Jesus. Matthew was writing to the Jews and pointed out the mother colt to fulfill the prediction of Zechariah: “Rejoice greatly, oh daughter of Zion; shout, oh daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass,” Zec 9:9. If the foal had never yet been ridden, this colt was still dependent on his mother even though he may have been completely weaned by this time. It is easier operation to have the donkey lead her foal through these busy roads.

Have loosed is past tense participle translated with the use of time “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance. This is a strong possibility as we translated this use in Mark and Luke: “loose it and lead it,” Mr 11:2 Lu 19:30.

Bring is past tense imperative meaning direct or guide these animals to Jesus.

Matthew 21:3

Anyone is the word of emphasis in this sentence. The focus is on the possibility that someone should obstruct these two disciples from possessing these animals.

Should say is past tense subjunctive meaning the condition of someone should speak concerning why they are taking the animals. Mark adds: “why are ye doing this?” Mr 11:3. Luke adds: “why are ye loosing it?” Lu 19:31.

Will say is future tense meaning these two disciples will utter these words. This word is a bit different than the subjunctive verb. That verb is “*epw*,” while here is “*ereo*.” The former word is someone commanding an answer, while here is vocalizing the script given. Mark gives the same word both times which shows that these words are almost identical. While Luke gives the same word as Matthew but adds the adverb thus (in this manner: script): “Ye will say thus to him,” Lu 19:31. The conjunction “*oti*: that” after the verb speaking is translated as quotation marks. Mark and Luke have the same conjunction with the same quote.

Is having is present tense meaning Jesus is continuously holding business. Notice the synoptic gospels all have the word “LORD” to show the Messiah requires these animals to fulfill Zechariah’s prophecy.

Will send is future tense meaning the one who is obstructing will straightway allow the two disciples to depart with the two animals: “and he will immediately send it hither,” Mr 11:3.

Matthew 21:4

This is the word of emphasis in this sentence. This event is now the focus.

Has come to pass is perfect tense meaning the procuring of these two animals came into existence because of the prophecy spoken by Zechariah. This event has abiding results.

Has been spoken is past tense participle translated with the use of substantive modifying the article “*that*.” This verb here is “*rew*” meaning as the one who may utter a rebuke for taking the animals, but now the prophet uttered by pouring forth God’s foretelling of how the Messiah will enter into Jerusalem.

May be fulfilled is past tense in passive voice subjunctive meaning the purpose of Jesus possessing these animals was to bring to pass what Zechariah uttered by affirming that Jesus is King.

Matthew 21:5

Say is past tense imperative meaning speak to Jerusalem as they are the daughter of God’s people: “Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people,” Isa 22:4. Notice Mark and Luke does not quote this prophecy because Matthew wrote to the Jews, and they would understand this prophecy: “Rejoice greatly, oh daughter of Zion; shout, oh daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass,” Zec 9:9.

Is coming is present tense meaning their salvation is arriving: “Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him,” Isa 62:11.

Mounted is perfect tense participle with the use of periphrastic meaning Jesus as King has gone upon an ass even upon a colt. This meekness is displayed by peace, not war; as the donkey was the animal of peace while the horse was the animal of war. In this peaceful manner, the humility of Christ shows that he will carry our burden: “Take my yoke upon you, and learn from me, for I am meek and lowly in heart; and ye will find rest to your souls,” Mt 11:29. Remember that our Lord came into the world when Mary was riding an ass into Bethlehem and his birth was in a lowly manger. Now our Lord is coming to his death on a lowly ass again.

Matthew 21:6

Have gone is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” ASV, AV, Murdoch, Tyndale and WEB have the use of attendant circumstance: “went, and did and brought (next verse).” Mark adds: “And they departed, and found the colt which had been tied at the door without, by the cross way, and they are loosing it. Mr 11:5 And some of the ones who has stood there were saying to them, what are ye doing loosing the colt? Mr 11:6 And these ones said to them as Jesus commanded; and they allowed them. And they departed, and found the colt which had been tied at the door without, by the cross way, and they are loosing it. And some of the ones who has stood there were saying to them, what are ye doing loosing the colt? And these ones said to them as Jesus commanded; and they allowed them,” Mr 11:4-6. Luke adds: “And the ones who had been sent departed and found as he said to them. And while they were loosing the colt the masters of it said to them, why are ye loosing the colt? And these ones said, the LORD of it is having need,” Lu 19:32-34.

Have done is also past tense participle translated with the use of time because of the conjunction: “*kai*: and.”

Matthew 21:7

Brought is past tense meaning the two disciples guided the ass and the colt. Mark has: “And they led the colt to Jesus;” Mr 11:7. Luke has: “And they led it to Jesus;” Lu 19:35.

Put is past tense meaning the two disciples laid their cloaks upon the colt above them. This preposition with “them” means “above.” The first plural pronoun refers to the two disciples, not the animals. The second plural pronoun refers to the garments. So it should read: “the disciples put above themselves their garments and Jesus sat above the garments.” Luke adds: “and they threw their garments on the colt, and they put Jesus on it,” Lu 19:35.

Matthew 21:8

After they fetched an ass and her colt, Jesus entered into Jerusalem.

XIII. Bethphage, Mt 21:1-9

B. Triumphal entry, Mt 21:8-9

8 And the greater part of the crowd spread out their garments (on) the way, and others were cutting down branches (from) the trees and were spreading them (on) the way. 9 And the crowds who are going before and who are following were crying out, saying, Welcome to the Son of David; *blessed is the One Who is coming (in) the name of the LORD: Welcome (in) the highest!*

The greater part of the crowd are the words of emphasis in this sentence. This means that the majority of the multitude of people was taking part in this celebration. Mark just says: “many.”

Spread out is past tense meaning a large portion of the crowd strewed their outer cloaks along the road. Luke has: “And while he is going they were strewing their garments in the way.” Lu 19:36.

Were cutting down and were spreading both are imperfect tenses meaning the minority of the crowd were cutting off branches from the palm trees and were strewing these branches on the road. Mark has: “and others were cutting down branches from the trees, and were spreading them on the way,” Mr 11:8. Luke does not even mention these palm branches. Notice that tradition over the years has put the palm

branches in priority when only the minority placed them on the road; calling it Palm Sunday. But actually, it was on Friday.

Matthew 21:9

The crowds are the words of emphasis in this sentence. The focus is now on the multitudes. Luke calls them disciples: “And while he was drawing near already at the descent of the Mount of Olives all the multitude of the disciples,” Lu 19:37. John adds: “On the next day a great crowd who has come to the feast, after they have heard Jesus is coming into Jerusalem, took the branches of the palms and went out to meet him,” Joh 12:12-13. Matthew and Mark explain that this crowd were going before and were following: “And those ones who are going before and those ones who are following,” Mr 11:9.

Were crying out is imperfect tense meaning the multitude of people were crying aloud as the cry of a raven (croaking). They were shouting: “hosanna; blessed is the One who is coming in the name of the LORD. Blessed is the coming kingdom of our father David in the name of the LORD; hosanna in the highest,” Mr 11:9,10. John says: “Hosanna, the One who is coming in the name of the LORD is blessed, King of Israel,” Joh 12:12. Luke adds: “rejoicing, to praise God with a loud voice for all which they saw the works of power, saying, blessed is the coming King in the name of the LORD. Peace in heaven and glory in the highest,” Lu 19:37-38. Because John is writing to the world, he has to explain this event: “And after Jesus has found a young ass He sat upon it, as it is written, stop fearing, daughter of Sion: behold, thy King is coming, Who is sitting on a colt of an ass. Now His disciples knew not these things at the first, but when Jesus was glorified then they remembered that these things were written of Him, and they did these things to Him. Therefore the crowd which was with Him were bearing witness, when he called Lazarus out of the tomb, and raised Him from among the dead. On account of this also the crowd met Him, because it heard that He has done this sign,” Joh 12:14-18.

Matthew 21:10

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his

way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: "Therefore Jesus came to Bethany six days before the Passover," Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we've been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
- Artaxerxes' decree to Ezra in 458 BC
 - Ezra 7:6,7,12-26
 - 490 years from 458 BC to AD 33
- Artaxerxes' letter to Nehemiah in 445 BC
 - Nehemiah 2:5-8
 - 490 'years' of 360 days from 445 BC to AD 33

Notice the calculations: the 69 weeks equal to 483 years. The weeks start in 445 BC and Christ died in AD 31, **not AD 33**. From 445 BC to AD 31 is 476 years, but the Jewish calendar is 360 days instead of 365 ¼. So: 5.25 difference X 483 = 2535.75 / 365.25 = 6.9425 + 476 = 482.94 +.06 (later in Month from Artaxerxes to the death of Christ) = 483.

Now they come into in Bethphage and Jesus asked them to fetch an ass and a colt. After the triumphal entry, Jesus spends some time around Jerusalem.

XIV. Jerusalem, Mt 21:10-25:46

A. Response of the people, Mt 21:10-11

10 And *after* **He have entered** (into) Jerusalem, all the city was moved, *who was* saying, Who is this?
11 And the crowds were saying, this is Jesus the Prophet, Who *is* (from) Nazareth of Galilee.

Have entered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." All translations agree with this use. This was a triumphal entry!

Was moved is past tense in passive voice meaning Jesus agitated the mind of all the people of Jerusalem. We know that this cannot be inclusive because we cannot say that every single soul heard what was transpiring in Jerusalem that day. Also some knew that Jesus is the Messiah especially his apostles.

Saying is present tense participle translated with the use of substantive modifying "city" as both the noun and the participle are found in the nominative singular feminine case. The citizens of Jerusalem did not

know who Jesus was. There was great excitement, but they did not know why! The ones who were following Jesus cried out “the son of David,” but the rest were puzzled.

Matthew 21:11

The crowds are the words of emphasis in this sentence. The multitudes were declaring that Jesus is only a Prophet because the Messiah does not come from Nazareth: “Philip is finding Nathanael and is saying to him, whom Moses wrote in the law and the prophets, we have found, Jesus the son of Joseph who is from Nazareth. And Nathanael said to him, what is being able to be a good thing out of Nazareth?” Joh 1:45-46. The Messiah is supposed to be from Bethlehem, but since Jesus was brought up in Nazareth, he was called a Nazaraean. The disciples used this term without offence: “Jesus who was from Nazareth, how God anointed him with the Holy Spirit and with power, who went through doing good and healing all which were being oppressed by the devil, because God was with him;” Ac 10:38. Even Jesus himself used this term: “And I myself answered, who are thou, LORD? And he said to me, I myself am Jesus the Nazarene whom thou thyself are persecuting,” Ac 22:8.

Were saying is imperfect tense meaning the multitudes were continuously affirming that Jesus was recognized as a Prophet. The Muslims today recognized Jesus also as a Prophet, but they do not believe his words. What a contradiction!

Matthew 21:12

After the response of the people of Jerusalem, Jesus enters the temple.

XIV. Jerusalem, Mt 21:10-25:46

B. Jesus rebuking the trade in the temple, Mt 21:12-13

12 And Jesus **entered** (into) the temple of God, and threw out all the ones *who* were selling and were buying (in) the temple, and overthrew the tables of the money changers, and the seats of the ones *who* were selling the doves. 13 And **He is saying** to them, it has been written, My house will be called a House of prayer; but ye yourselves made it a den of robbers.

Entered is the word of emphasis in this sentence. This verb is past tense meaning Jesus went into the temple which is inner court as the Greek word here is “*ieron*.” The holy of holies is “*naos*.” This is where the high priest went once a year on the day of atonement. This is not the most holy place, but this was the court of the Gentiles. Mark adds: “And they are coming to Jerusalem; and Jesus entered into the temple,” Mr 11:15. Luke says: “And he entered into the temple,” Lu 19:45. Mark and Luke used the same word as Matthew to display the entrance of our Lord into the temple. Notice Jesus entered the temple on three separate days in a row. The first day, Jesus entered on Friday, where he did not notice commercial business as it was the beginning of the Sabbath, and our Lord just looked around. Here he entered as Priest: “And Jesus entered into Jerusalem and into the temple; and after he has looked around on all things, since it was already the late hour, he went out to Bethany with the twelve,” Mr 11:11. The second day, Jesus entered on Saturday evening after the Sabbath, when the money changers were present and as in this passage, he cleansed the temple. He entered as King. The next day, Jesus entered on Sunday to teach in the temple after he wept over Jerusalem: “And as he drew near, he saw the city and wept over it, And he was teaching throughout the day in the temple; and the chief priests and the scribes were seeking to destroy him, and the first of the people, also found not what they should do, for all the people were hanging on him and were listening,” Lu 19:41,47-48. This day, Jesus entered as Prophet.

Threw out is past tense meaning Jesus drove out all the merchants. Mark says: “and began to be throwing out the ones who were selling and were buying in the temple,” Mr 11:15. While Luke says the same: “began to be casting out the ones who are selling in it and are buying,” Lu 19:45.

Overthrew is past tense meaning Jesus turned over the tables of the bankers and the chairs of those selling doves for sacrifice. Mark has the same but Luke does not mention those who were selling and buying. Mark adds: “and he was not allowing in order that anyone may carry a vessel through the temple,” Mr 11:16. This is the second time our Lord has cleansed the temple. The first time: “And he found the ones who were selling oxen and sheep and doves in the temple, and the money changers who were sitting; and after he has made a scourge out of cords he drove out all out of the temple, both the sheep and the oxen; and he poured out the coin of the money changers and he overthrew the tables. And he said to the ones who were selling the doves, take these things hence; stop making the house of my Father a house of merchandise,” Joh 2:14-16. As King, Jesus has authority to turn over these tables and chairs.

Matthew 21:13

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to those in the temple. Mark says: “And he was teaching, saying to them,” Mr 11:17.

Has been written is past tense in passive voice meaning Isaiah penned these words which have abiding results: “Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people,” Isa 56:7. Mark puts it in a question with “*ou*: not” making it an expected answer: Yes!

Will be called is future tense in passive voice meaning God proclaimed his dwelling place to be a praying house. Mark adds: “for all the nations,” Mr 11:17.

Made is past tense meaning the tradesmen themselves (emphatic: yourselves) fashioned the temple into a cave of plunderers. This is not the place where robbery takes place, but where the robbers lodge.

Matthew 21:14

After the response of the people of Jerusalem, Jesus rebuked the commerce in the temple and the religious leaders.

XIV. Jerusalem, Mt 21:10-25:46

C. Jesus rebuking the religious leaders, Mt 21:14-16

14 And the blind and the lame came to Him (in) the temple, and He healed them. 15 But after the chief priests and the scribes have seen the wonders which He did, and the boys *who* were crying (in) temple, and were saying, Welcome to the Son of David, they were indignant 16 and said to Him, are Thou hearing what these are saying? And Jesus is saying to them, yea; read ye never? Yes! "Thou perfected praise (out of) *the* mouth of babes and *those who* were sucking."

Came is the word of emphasis in this sentence. This verb is past tense meaning the physical disabled ones approached Jesus in the inner temple courts.

Healed is past tense meaning Jesus restored to health these disabled people. Luke adds: “And he was teaching throughout the day in the temple,” Lu 19:47.

Matthew 21:15

Have seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Williams who translated with the use of cause: “But because the high priests and scribes saw the wonders.” Mark says: “And the scribes and the chief priests heard it.” Mr 11:18. Notice the article with both groups here which makes them distinct: the chief priests and the scribes. These two groups noticed the miracles, but also the children praising Jesus affirming that he is the Messiah: the Son of David.

Were indignant is past tense meaning these two groups were very displeased. Their displeasure brought hatred to the point of how they should kill him: “and they were seeking how they should destroy him; for they are fearing him, because all the crowd were being astonished at his teaching,” Mr 11:18. Luke adds: “and the chief priests and the scribes were seeking to destroy him, and the first of the people, also were finding not what they should do, for all the people were hanging on him and were listening,” Lu 19:47-48.

Matthew 21:16

Are hearing is present tense meaning does Jesus perceive this acclamation?

Are saying is present tense meaning the young children are affirming that Jesus is Messiah.

Jesus is the word of emphasis in this sentence. The focus now changes to Jesus’ continuous response.

Read is past tense meaning this question with negation: “*oudepote*: never” is expected answer: Yes! The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Perfected is past tense meaning complete praise is rendered from the small children: “Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger,” Ps 8:2.

Matthew 21:17

After the response of the people of Jerusalem, Jesus rebuked the commerce in the temple and the religious leaders. Then he left that evening for Bethany.

XIV. Jerusalem, Mt 21:10-25:46

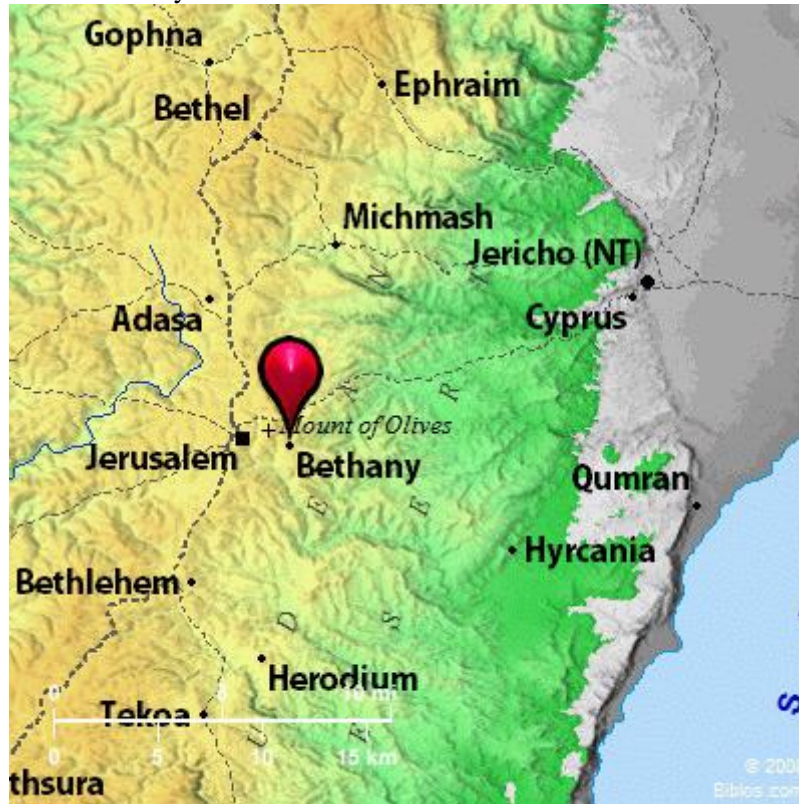
D. Evening in Bethany, Mt 21:17

17 And He left them *and* went out of the city, (to) Bethany, and He passed the night there.

Left is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. This verb means Jesus departed from the city of Jerusalem.

Went out is past tense with the adverb “without” meaning Jesus went away from without the city to same town called Bethany. Mark says: “And when evening came he went forth out of the city,” Mr 11:19. This

is about two miles southeast of Jerusalem. It was a place of seclusion and quietness for our Lord. It would take about fifty-five minutes to walk.



Passed the night is past tense meaning Jesus lodged in Bethany overnight. It does not say if our Lord spent the night in open air or in a home. It is possible that Jesus spent the night in the home of Lazarus: “Now there was a certain one named Lazarus of Bethany who is being sick, of the village of Mary and Martha her sister,” Joh 11:1.

Matthew 21:18

After the response of the people of Jerusalem, Jesus rebuked the commerce in the temple and the religious leaders. Then he left that evening for Bethany. The next morning on returning to Jerusalem, he cursed a fig-tree.

XIV. Jerusalem, Mt 21:10-25:46

E. Dried up fig-tree, Mt 21:18-22

18 Now *while* He was coming back **early in the morning** (into) the city, He hungered, 19 and after He has seen one fig-tree (by) the way, He came (to) it, and found nothing (on) it except only leaves, and is saying to it, let there never more be fruit (of) thee (for) ever. And that fig-tree immediately **dried up**. 20 And the disciples saw it and wondered, saying, how was the fig-tree dried up immediately? 21 And Jesus answered and said to them, verily, I am saying to you, if ye should be having faith, and should not doubt, ye will not only do the *miracle* of the fig-tree, but even if ye should say to this mountain, be thou taken away and be thou thrown (into) the sea, it will come to pass; 22 and whatever things ye should ask (in) prayer, *if* ye are believing, ye will receive for yourselves.

Early in the morning is the word of emphasis in this sentence. This adjective means at day break. This is the third day in the row that Jesus visits the temple. This now is Sunday. On this day, he taught in the temple: “And he was teaching throughout the day in the temple; and the chief priests and the scribes were seeking to destroy him, and the first of the people, also found not what they should do, for all the people were hanging on him and were listening,” Lu 19:47-48.

Was coming back is present tense participle translated with the use of time. Most translations agree with this use. This verb means Jesus was returning to Jerusalem.

Hungered is past tense meaning Jesus craved ardently for food. This shows the humanity of Christ and shows that Jesus is hungry for the fruit of righteousness in Israel and proclaims judgment on those in whom he does not find it.

Matthew 21:19

Has seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Murdoch and Tyndale who translated with the use of attendant circumstance: “he saw a fig-tree by the way, and came.”

Came and found both are past tenses meaning Jesus appeared upon the fig-tree and discovered no fruit on this single fig-tree. Mark says: “and after he has seen a fig-tree afar off which was having leaves, he went if perhaps he will find anything on it; and after he has come to it, he found nothing except leaves, for it was not the season of figs,” Mr 11:13. It was a time when figs were ripe, and fit to eat as our Lord was expecting them. The smaller figs are commonly ripe at Passover in April.

Let be is past tense subjunctive meaning this hortatory is a prediction not a strong wish as Mark’s optative: “let anyone eat,” Mr 11:14. MSS has double negative “*ou mhketi*” to show the strongest kind of negative prediction. The fruit starts in spring before the leaves develop. The crop should be in early autumn: “He found nothing except leaves, for it was not the season of figs,” Mr 11:13. Somewhat smaller figs would grow from the previous year’s sprouts each spring. These early figs and leaves would fall off, giving way to another set of leaves and figs, which would come in abundance (usually after August) and would then be harvested. The smaller figs were not much good for harvest, but were sometimes used to give the poor some sustenance as they traveled. This tree had its spring leaves suggesting it had these early figs, but was fruitless. There should have been fruit on the tree with the leaves. Being too close to the road was conducive to the production of the fruit. Jesus is metaphorically declaring judgment upon Israel as it is an unfruitful tree: “But already also the ax has been applied to the root of the trees: therefore every tree which is not producing good fruit is being cut down and is being thrown into the fire,” Mt 3:10. “Because of this I am saying to you, the kingdom of God will be removed from you, and it will be given to a gentile who is producing the fruits of it,” Mt 21:43.

Dried up is the word of emphasis in this sentence. This verb is past tense meaning this one fig-tree as the article displays previous reference to this “one fig-tree,” wasted away instantly. Mark says: “And his disciples were hearing,” Mr 11:14. Mark adds later: “And when evening came he went forth out of the city,” Mr 11:19.

Matthew 21:20

Saw is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Murdoch agrees with this use while most other translations have the use of time: “When the disciples saw it, they were dumfounded.” This was the next day on Sunday as Mark says:

“And in the morning while they were passing they saw the fig-tree which was dried up from the roots,” Mr 11:20.

Wondered is past tense meaning the disciples marvelled at the dried up fig-tree. Mark adds: “And because Peter remembered he is saying to him, Rabbi, see, the fig-tree which thou cursed has dried up,” Mr 11:21.

Matthew 21:21

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use while others have the main verb “said” as quotation marks. This is not following Greek grammar, but applying dynamic equivalence. NIV translation is based upon this principle. This verb means Jesus replied to the disciples. Mark says: “And after Jesus answered he is saying to them,” Mr 11:22.

Should be having doubt is present tense subjunctive meaning the condition of continuously possessing faith.

Should not doubt is past tense subjunctive meaning the condition of not striving with dispute in the heart. These two conditions of continuous faith and hesitate not will bring ability to perform God’s will. Mark says: “keep having faith in God,” Mr 11:22.

Should say is past tense subjunctive meaning the condition of speaking to Mount of Olives through undoubting faith. The miraculous possibilities are here presented to unwavering faith: “And Jesus said to them, it is because of your want of faith. For verily I am saying to you, if ye should be having faith as a grain of mustard, ye will say to this mountain, remove hence thither, and it will remove; and nothing will be impossible to you.” Mt 17:20. Faith healers today use this teaching to support their doctrine, but we have no reason to believe that we are commissioned to work miracles. This teaching is a figure of speech to pray with faith: “And in like manner also the Spirit is jointly helping our weaknesses; for that which we should pray for according as it is necessary, we know not, but Spirit himself is making intercession for us with groanings inexpressible;” Ro 8:26. If we claim this as faith healing, we are putting the power of God in our hands, and the glory will remain with us. The healing is spiritual healing, not physical: “Keep confessing for yourselves to one another your offenses, and keep praying for one another, so that ye may be healed. The operative supplication of a righteous man is prevailing for himself much,” Jas 5:16. This is not also praying for the dead. “For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten,” Ec 9:5.

Matthew 21:22

Should ask is past tense subjunctive meaning the condition of asking in prayer is based on our relationship with God. It is natural to pray because the believer wants dialogue with their Father. Stronger the relationship, stronger the trust will develop in confronting the Father with delicate issues. It goes the same with learning from the Father: “So that faith is by report, but that report is by the word of God,” Ro 10:17. The more we study God’s Word, our faith is increased because we better understand God’s will.

Are believing is present tense participle translated with the use of condition: “if.” HCSB, Moffatt, NET, RSV, TWENTY, Tyndale and Williams agree with this use. Garnier translated with the use of time: “you will ask in prayer while believing.” This would be useless prayer if we ask without faith. On the other hand, lack of faith will lead to lack of prayer. Mark says: “Because of this I am saying to you, while ye are praying all things, whatsoever ye are asking, keep believing that ye are receiving, and it will be to you,” Mr 11:24. Mark adds: “And whenever ye should be standing while ye are praying, keep forgiving if

anything ye are having against anyone; in order that also your Father who is in the heavens may forgive you your offences. But if ye yourselves are not forgiving, neither your Father who is in the heavens will forgive your offences,” Mr 11:25-26.

Matthew 21:23

After the response of the people of Jerusalem, Jesus rebuked the commerce in the temple and the religious leaders. Then he left that evening for Bethany. The next morning on returning to Jerusalem, he cursed a fig-tree. Then Jesus is found in the temple again.

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

1. Authority of Jesus, Mt 21:23-27

23 And *after* He **has come** (into) the temple, the chief priests and the elders of the people came up to Him *Who* was teaching, saying, (by) what authority are thou doing these things? And **who** gave this authority to Thee? 24 And Jesus answered and said to them, I Myself also will ask you one thing, which if ye should tell to Me, I Myself also will say to you (by) what authority I am doing these things. 25 Whence was **the dipping** of John? (From) heaven, or (from) men? And those ones were reasoning (with) themselves, saying, if we should say, (from) heaven, He will say to us, why then believed ye not him? Yes! 26 But if **we should say**, (from) men, we are fearing the multitude; for all are holding John as a prophet. 27 And they answered Jesus and said, we know not. He Himself also **was saying** to them, neither I Myself am telling you (by) what authority I am doing these things.

Has come is past tense participle translated with the use of dative absolute in reference to time “*after*.” The personal pronoun “to him” in the dative case is also translated with the use of dative absolute which makes it subject of the dative participle. This is third visit to the temple. On Friday, Jesus entered the temple and looked around: “And Jesus entered into Jerusalem and into the temple; and after he has looked around on all things, since it was already the late hour, he went out to Bethany with the twelve,” Mr 11:11. The next day, on Saturday evening, Jesus cursed the fig-tree: “And on the morrow after they went out from Bethany, he hungered; and after he has seen a fig-tree afar off which was having leaves, he went if perhaps he will find anything on it; and after he has come to it, he found nothing except leaves, for it was not the season of figs.” Mr 11:12-13. Then Jesus threw out the money changers: “And they are coming to Jerusalem; and Jesus entered into the temple and began to be throwing out the ones who were selling and were buying in the temple, and he overthrew the tables of the money changers and the seats of the ones who selling the doves;” Mr 11:15. The following day, on Sunday, Jesus wept over Jerusalem and taught in the temple, Lu 19:41,47-48. This day, Jesus healed the disabled and the children were praising his name, Mt 21:14-15. Also on this day the disciples noticed the fig-tree: “And in the morning while they were passing by they saw the fig-tree which was dried up from the roots,” Mr 11:20. Mark says: “And they are coming again to Jerusalem;” Mr 11:27. This is Sunday, the third day in a row that our Lord had made an appearance in the temple. Notice for the fig-tree, Matthew does not follow chronological sequence, but he writes topically. Remember also that the temple is the inner courts, not the holy of holies.

Came up is past tense meaning the chief priests and the elders are two distinct groups along with the elders which form the Sanhedrin: “the chief priests and the scribes and the elders are coming to him.” Mr 11:27. Luke says: “chief priests and the scribes with the elders came up,” Lu 20:1.

Was teaching is present tense translated with the use of substantive modifying “Him.” This verb means that Jesus is continuously imparting instructions in the temple courts as Luke adds: “while he was teaching the people in the temple and was announcing the glad tidings,” Lu 20:1. Jesus was doing this: “while he is walking in the temple.” Mr 11:27.

Are doing is present tense meaning Jesus is overthrowing the tables, healing the sick ones, and teaching in this manner. Their first question is reference to a political, social or religious agenda. They were wondering if this is prophetic authority: “And the crowds were saying, this is Jesus the Prophet, who is from Nazareth of Galilee,” Mt 21:11. Or is this of Messianic authority: “But after the chief priests and the scribes have seen the wonders which he did, and the boys who were crying in temple, and were saying, Welcome to the Son of David, they were indignant,” Mt 21:15. The first question is based upon the quality of Jesus’ authority: of a scribe, prophet, or Messianic.

Who is the word of emphasis in this sentence. Their focus is on the source of this authority as they were appointed.

Gave is past tense meaning who entrusted this authority. The crowds perceived our Lord’s authority: “for he was teaching them as having authority, and not as the scribes are teaching,” Mt 7:29. Jesus told the religious leaders before that he had authority like God: “But in order that ye may know that the Son of man is having authority on the earth to be forgiving sins: then he is saying to the paralytic, arise! and take up thy bed, and keep going to thy house,” Mt 9:6. The crowds still believed that Jesus was only a prophet: “And after the crowds have seen it they wondered, and glorified God, who has given such authority to men,” Mt 9:8. Jesus has authority to receive his own: “but as many as received him he gave to them authority to become children of God, to the ones who were believing on his name;” Joh 1:12. God gave Jesus authority in judgment: “For even as the Father is having life in himself, so he gave also to the Son to be having life in himself. And he gave to him authority also to be doing judgment, because he is Son of man,” Joh 5:26-27. All authority has been given to Jesus: “as thou gave to him all authority over all flesh, in order that all which thou has given to him, he may give to them eternal life. And this is the eternal life, in order that they might be knowing thee the only true God, and Jesus Christ whom thou sent,” Joh 17:2-3.

Matthew 21:24

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Some translations use dynamic equivalence and translate the main verb “said” as quotation marks. This is Jesus’ reply to the question concerning his authority.

Will ask is future tense meaning Jesus himself emphatic will request an answer to his own question. This is very savvy to answer a question with a question when those who asked the question intend not to believe your answer. Mark says: “I myself also will ask you one thing, and answer me, and I will tell you by what authority I am doing these things,” Mr 11:29. Notice Jesus promised to answer the first question because they will not accept that the source of his authority is from God as they already admitted that his authority is from Beelzebub: “And after the Pharisees have heard this they said, this one is not throwing out the demons except by Beelzebub prince of the demons,” Mt 12:24. They have committed the unpardonable sin: “Because of this I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men. And whoever should speak a word against the son of man, it will be forgiven to him, but whoever should speak against the Holy Spirit, it will not be forgiven to him, neither in the now age nor in the coming one,” Mt 12:31-32.

Matthew 21:25

The dipping is the word of emphasis in this sentence. Luke adds: “tell me,” Lu 20:3. Instead of giving the source of his authority, Jesus asked these religious leaders the source of John the Dipper’s ministry. Is it from God or from men? Mark adds: “Answer me,” Mr 11:30.

Those ones, is the word of emphasis in this sentence. This article is previous reference to the chief priests and the elders in verse 23. This is subject of the verb “are reasoning.”

Were reasoning is imperfect tense meaning they were continuously deliberating the question posed by Jesus. This counter-question has caused the Sanhedrin a great embarrassment. They were in a hopeless quandary. By trying to trap our Lord, they were in a great dilemma as they were beside themselves “*para*: besides.” Luke says: “And these ones reasoned among themselves,” Lu 20:5. The preposition here is “*pros*: among.”

Should say is past tense subjunctive meaning the condition of their reply is from God, then their disbelief will be exposed. Luke says: “He will say therefore why believed ye not him? Yes!” Lu 20:5. Mark gives the same rendering: “He will say, therefore why believed ye not him? Yes!” Mr 11:31.

Believe not is past tense meaning these religious leaders did not accept John’s teaching as the negation “*ouk*: not” with a question is expected answer: Yes!

Matthew 21:26

Should say is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of this reply would bring uproar among the people.

Are fearing is present tense meaning these religious leaders are terrified of the multitude. They are more afraid of the Romans than the revolt of the people because the political powers have given them liberty as long there is no turmoil. Luke adds: “all the people will stone us,” Lu 20:6. Public opinion concerning John was too strong. The people hated Herod and the Romans. John became a martyr when Herod put to death their holy teacher: “And after all the people and the tax gatherers have heard they justified God, having been dipped with the dipping of John,” Lu 7:29. “And many came to him, and were saying, John did indeed no sign; but all whatsoever John said concerning this Man, it was true. And many believed on him there,” Joh 10:41-42. Josephus tells us that Aretas, the King of Arabia, invaded Herod’s holdings and defeated his army. This may be judgment against Herod because of this murder. John had great influence among the people. Later these religious leaders were afraid of the multitude concerning Jesus: “And they were seeking to lay hold of him, and they feared the crowd; and they knew that he spoke the metaphor against them; and they left him and went away,” Mr 12:12. As Luke says: “And the chief priests and the scribes sought to lay the hands on him in that hour, and they feared the people; for they knew that he spoke this metaphor against them,” Lu 20:19. These religious leaders are afraid to speak the truth because they are fearing a tumult. Even much later, these religious leaders again were fearing the crowd concerning Jesus: “and the chief priests and the scribes were seeking as to how they may put him to death, for they were fearing the people,” Lu 22:2.

Are holding is present tense meaning a great number of people are possessing continuously John as a prophet. Mark says: “for all were holding John that he was indeed a prophet,” Mr 11:32. Luke says: “for they are persuaded that John was a prophet,” Lu 20:6.

Matthew 21:27

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: "By way of responding." Some translations have used dynamic equivalence translating the main verb "said" as quotation marks.

Know not is perfect tense meaning they know not intellectually. This verb "*oida*" is always translated as present tense in non-linear sense. Luke says: "And they answered to know not whence," Lu 20:7.

Was saying is imperfect tense meaning Jesus himself (emphatic) was continuously declaring to these religious leaders. Mark has present tense: "And Jesus who answered is saying to them," Mr 11:33. Luke has past tense: "And Jesus said to them," Lu 20:8.

Am telling is present tense meaning Jesus himself (emphatic) is not speaking out or mentioning the answer to their first question. Mark and Luke have the exact same rendering.

Matthew 21:28

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

2. Parables of two sons, Mt 21:28-32

28 But **what** are ye thinking? **A man** was having two children, and he came to the first *and* said, Child, keep going today keep working for thyself (in) my vineyard. 29 And **that one** who has answered said, I am not willing; but afterward he repented *and* went forth. 30 And **he came** to the second, *and* said likewise. And **that one** who has answered said, I myself *am going*, Lord, and he went not forth. 31 **Which** (of) the two did the will of the father? **They are saying** to Him, the first *did*. Jesus is saying to them, verily **I am saying** to you, "the tax-gatherers and the harlots are going before you (into) the kingdom of God." 32 For John **came** (to) you (in) *the* way of righteousness, and ye believed him not, but the tax-gatherers and the harlots believed him; but *after* ye yourselves have seen *it* ye repented not afterwards to believe him.

What is the word of emphasis in this sentence. This pronoun is direct object of the verb "are thinking."

Are thinking is present tense meaning these religious leaders are continuously supposing concerning this story. These three parables are clearly intended for the representatives of the Sanhedrin: "ye."

A man is the word of emphasis in this sentence. This father was possessing two sons.

Came is past tense participle translated with the use of attention circumstance. Most translations agree with this use. The father approached the first child and exhorted him to work in his vineyard. He addressed his son as "child" to show affection like he said to the paralytic: "and Jesus saw their faith and said to the paralytic, keep being of good courage, child, thy sins have been forgiven to thee," Mt 9:2.

Keep going today keep working both are present tense imperatives meaning this son has been doing this work before and is exhorted to continue this task. MSS does not show as it belongs to the father but pertaining to the family "the" instead of "my" vineyard. If this is so, why would this son refuse to work in his own vineyard? These two sons were both Jews, but the first son is reference to open sinners, publicans and harlots who started in their youth to live right but rebelled and disobeyed God to his face.

Matthew 21:29

That one is the word of emphasis in this sentence. This article is previous reference to “first” in the previous verse. This first son replied by saying that he is not desiring to go anymore.

Repented is past tense participle translated with the use attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after reconsidering.” Some translations as Moffatt, TWENTY, and Williams did not even translate this portion of scripture: “he replied, ‘I will go, sir,’ but he did not go.” This is opposite of what occurred as this one in the end went. These sinners had a change of mind which is a change of insight. This verb can only mean simply remorse as in Judas: “Then after Judas who was delivering him up has seen that he was condemned, he regretted it and returned the thirty pieces of silver to the chief priests and the elders,” Mt 27:3. Paul wanted to show that repentance is more than sorrow, but Godly sorrow leads to repentance, but mere sorrow is not repentance: “For if also I grieved you in the epistle, I am not regretting it, if even I was regretting; for I am seeing that this epistle grieved you if even for an hour. I am not rejoicing, not that ye were grieved, but that ye were grieved to repentance; for ye were grieved according to God, in order that ye may suffer loss in nothing by us,” 2Co 7:8-9. Not all sinners here found true repentance which speaks of moral errors or sins, but they had a change of insight.

Went forth is past tense meaning the boy was sorry for his stubborn refusal to obey his father, but now obeyed his father by going forth to what he knows what is right. This is an insult to these religious leaders as Jesus is placing the publicans and harlots on a higher plane than the Sanhedrin.

Matthew 21:30

Came is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After approaching.” The father approached the second son by saying the same exhortation.

That one is the word of emphasis in this sentence. This article is previous reference to “two children” in verse 28. This second son is the religious establishment who think that they are Christians, but they are not. They perform their church rituals and give mental assent to the doctrines, but they are not genuine believers because they have not been born again. They have not come to Christ for salvation, but they are working their way into salvation.

I myself Lord is address of self-righteousness in saying the right things. This emphatic “I myself” denotes the self-righteous complacency: “The Pharisee who stood, was praying these things to himself, God, I am thanking thee that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax gatherer,” Lu 18:11.

Went not is past tense with negation meaning this second son refused to go as he had no intention to go in the first place. God offered salvation through our Lord Jesus Christ and the religious world says: “I will not.” The religious churches will honour Jesus with their lips and outward observances, while their heart is far from him: “this people is drawing near to me with their mouth, and is honoring me with the lips, but their heart is being far away from me,” Mt 15:8. “But that One who has answered said to them, Esaias prophesied well concerning you, pretenders, as it has been written, this people are honoring me with the lips, but their heart is being far away from me,” Mr 7:6.

Matthew 21:31

Which is the word of emphasis in this sentence. This pronoun means which certain one of the two sons.

Did is past tense meaning a certain one of the two sons performed the will of the father.

Are saying is present tense meaning the representatives of the Sanhedrin are affirming together in one voice to Jesus. Their reply missed the bearing of the parable on their own case as they answered without hesitation. Self-righteousness does not see self-condemnation. When we backslide, we become blind in the same fashion: "For if these things are being and are abounding in you, they are making you to be neither idle nor unfruitful into the knowledge of our LORD Jesus Christ; for with whom these things are not being present, he is blind, short-sighted, because he has obtained forgetfulness of the purification of his old sins," 2Pe 1:8-9.

Am saying is the word of emphasis in this sentence. This is not Jesus' reply but the token of Jesus' message. This is message with the conjunction "*oti*: that" after the verb of speaking is translated as quotation marks.

Are going before is present tense meaning the sick ones are preceding these religious ones into the Kingdom of God: "And after Jesus heard this he is saying to them, the ones who are being strong are not having need of a physician, but the ones who are having ill. I came not to call righteous ones, but sinners to repentance," Mr 2:17. "But go and learn what it is, I am desiring mercy, and not sacrifice: for I came not to call the righteous ones, but sinners to repentance," Mt 9:13. "I have not come to call righteous ones, but sinners to repentance," Lu 5:32.

Matthew 21:32

Came is the word of emphasis in this sentence. This verb is past tense meaning John the Dipper appeared to these religious leaders in the path of strict obedience to law, and of ascetic holiness, which they profess to regard so highly. But John also preached Christ who is the "Way": "I myself am that way and the truth and the life; no one is coming to the Father except by me," Joh 14:6. "John is witnessing concerning him, and is crying, saying, this was the One I said, the One who is coming after me, he has become precedence of me, for he was before me," Joh 1:15. "John answered them saying, I myself am dipping with water; but One in the midst of you has stood whom ye yourselves knows not; the Same is the One who is coming after me, who has become precedence of me, of whom I myself am not worthy in order that I may loose the thong of his sandal," Joh 1:26-27. "John is seeing on the morrow Jesus who is coming to him, and is saying, see! the Lamb of God is coming, who is taking away the sin of the world. The Same is concerning whom I myself said, a Man is coming after me, who has become precedence of me, because he was before me," Joh 1:29-30. "And I myself have seen, and have borne witness that this is the Son of God," Joh 1:34. John spoke of the self-righteousness of these religious leaders: "But after he has seen many of the Pharisees and Sadducees who were coming to his dipping, he said to them, offspring of vipers, who forewarned you to flee from the coming wrath? Therefore produce worthy fruits of repentance: and do not think to be saying with yourselves, we are having the father Abraham; for I am saying to you, God is being able to raise up children from these stones to Abraham." Mt 3:7. The first son is the other stone.

Believed not is past tense meaning these religious leaders would not accept the teaching of John the Dipper even though they refused to admit it: "we know not," Mt 21:27. Jesus answered for them because he knows man's heart: "But that One who has answered said to them, Esaias prophesied well concerning you, pretenders, as it has been written, this people are honoring me with the lips, but their heart is being far away from me," Mr 7:6. "And after Jesus has seen the reasoning of their heart," Lu 9:47.

Have seen is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Moffatt, NET, TWENTY, Tyndale and Williams who translated with the use of concession: “even though you saw that.” These religious leaders themselves (emphatic) perceived that the sinners were believing which is a contrast (*de*: but) of how they acknowledged the teaching of John. John the Dipper asked them to repent, but they thought that they already arrived being children of Abraham: “They answered him, we are Abraham’s seed, and we have never been under bondage to anyone; how thou thyself are saying, ye will become free?” Joh 8:33. John said: “and do not think to be saying with yourselves, we are having the father Abraham;” Mt 3:9. “Therefore produce worthy fruits of repentance; and begin not to be saying in yourselves, we are having Abraham as father,” Lu 3:8. Jesus said: “I know that ye are Abraham’s seed; but ye are seeking to kill me, because my word is not having entrance in you,” Joh 8:37. These religious leaders did not accept that Jesus is Messiah either: “Are thou thyself greater than our father Abraham, who died? No! And the prophets died! Whom thyself are thou thyself making? Therefore the Jews said to him, are thou not yet having fifty years, Yes! and thou has seen Abraham? Jesus said to them, verily verily I am saying to you, before Abraham was I Myself am,” Joh 8:53,57-58.

Matthew 21:33

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

3. Parable of the master of the house, Mt 21:33-46

33 Hear another metaphor. **A certain man** was a master of a house, who planted a vineyard, and placed about it a fence, and dug (in) it a winepress, and built a tower, and leased it out for himself to husbandmen, and left the country. 34 And when the season of the fruits **drew near**, he sent his bondmen (to) the husbandmen to receive his fruits. 35 And the husbandmen **took** his bondmen, *and* beat one, and killed another, and stoned another. 36 **Again** he sent other bondmen more than the first, and they did in like manner to them. 37 And he sent **at last** (to) them his son, saying, they will have respect for my son. 38 But *after* **the husbandmen** have seen the son they said (among) themselves, this is the heir; come, let us keep killing him, and let us gain possession of his inheritance. 39 And **they took** him *and* threw *him* out of the vineyard and killed *him*. 40 Therefore whenever the lord of the vineyard **should come**, what will he do to those husbandmen? 41 **They are saying** to Him, he will destroy miserably them, evil *men*, and he will lease out the vineyard to other husbandmen, who will render to him the fruits (in) their seasons. 42 **Jesus is saying** to them, read ye never (in) the scriptures, *the* stone which the ones who were building rejected, this became (into) head of *the* corner: this became (from) *the* LORD, and is it wonderful (in) our eyes? Yes! 43 **(Because of) this I am saying** to you, “the kingdom of God will be removed (from) you, and it will be given to a gentile *who* is producing the fruits of it.” 44 And **the one** who is falling (on) this stone will be broken; but (on) whomsoever it should fall it will grind him to powder. 45 **And after the chief priests and the Pharisees have heard** His metaphors they knew that He is speaking (about) them. 46 And *although* **they were seeking** to lay hold of Him, they feared the crowds, because they were holding Him as a prophet.

Another metaphor are the words of emphasis in this sentence. This is the second parable concerning the authority of Jesus.

Hear is past tense imperative meaning comprehend or understand this second parable.

A certain man are the words of emphasis in this sentence. This man was (imperfect tense) a master of a house. Jesus used this reference before in the parable of the wheat and tares: “And the bondmen of the master of the house came to him and said to him, Sir, sow thou not good seed in thy field? Yes! Therefore whence is it having the darnel?” Mt 13:37. Another parable was the old and new treasure: “And that One said to them, because of this every scribe who was discipled into the kingdom of the heavens is like to a man who is a master of a house, who is putting forth new and old things out of his treasure,” Mt 13:52. The next parable was the owner hiring the workmen for his vineyard: “For the kingdom of the heavens is like to a man a master of a house, who went out with the morning to hire workmen for his vineyard,” Mt 20:1. This parable is similar to the last one as this owner also had a vineyard. Mark just called him a “man”: “And he began to say to them in metaphors, a man,” Mr 12:1. Luke does the same: “And he began to be speaking this metaphor to the people: a certain man,” Lu 20:9.

Planted and placed about and dug and built and leased all are past tenses meaning this owner planted a vineyard; placed around this vineyard a fence to protect against wild beasts; and dug in the vineyard a vat or press out of solid rock to hold the grapes so they can crush them; built a tower to protect against robbery; and leased the vineyard out to other workers. The terms of this lease was not given. It could be settled in three ways: money and free boarding; proportion of the crop; or a certain amount of the produce whether it was a good or bad year. This last assumption seemed most likely. Mark says the same: “planted a vineyard, and placed about it a fence, and dug a wine-vat, and built a tower, and leased it out for himself to tenant farmers,” Mr 12:1. Luke has the shorter version: “planted a vineyard, and let it out for hire to husbandmen,” Lu 20:9. Isaiah has a similar parable of a vineyard: “Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, oh inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry,” Isa 5:1-7.

Left is past tense meaning the owner moved to another country. Luke adds: “and left the country for a long time,” Lu 20:9. This analogy can be viewed with this description: master of the house is God. The vineyard represents the Jewish nation. The planting refers to the establishment of Israel. The fence, winepress and the tower represent the Law of Moses. The workers are the religious leaders. Servants are the prophets of Israel. The son of the master of the house is the Messiah.

Matthew 21:34

Drew near is the word of emphasis in this sentence. This verb is past tense meaning the harvest approached.

Sent is past tense meaning the owner sent off his servants to the vineyard. God sent also his prophets: “I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me,” Jer 35:15. Mark has singular for bondman: “And he sent a bondman to the tenant

farmers at the season,” Mr 12:2. Luke has the same: “And he sent a bondman to the husbandmen in the season,” Lu 20:10. Notice Mark and Luke has singular, only one bondman, but Matthew has plural.

To receive is past tense infinitive with the use of purpose meaning these bondmen are to collect the fruits. Mark shows in a purpose clause: “in order that he may receive from those tenant farmers from the fruit of the vineyard,” Mr 12:2. Luke does the same: “in order that they may give to him from the fruit of the vineyard;” Lu 20:10.

Matthew 21:35

Took is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. This verb means that the hired workers laid hold of the servants.

Beat is past tense meaning these workers smite one of the servants. This is like what they did to Jeremiah: “Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire,” Jer 38:6. Mark mentions those who survive the beating: “but those ones who have taken him beat, and sent the bondman away empty,” Mr 12:3. Luke says the same: “And he added to send another bondman; but these ones who have beat and have dishonoured the other sent also him away empty,” Lu 20:11.

Killed is past tense meaning these workers killed another of the servants. This is like during the time of Elijah: “And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away,” 1Ki 19:14.

Stoned is past tense meaning these workers kill another with stones. This is similar to the time of Nehemiah: “Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations,” Ne 9:26. “Because of this, behold, I myself am sending to you prophets and wise men and scribes; and ye will kill and will crucify some of them, and ye will scourge in your assemblies some of them, and will persecute from city to city; so that it may come upon you all the righteous blood which was being poured out upon the earth from the blood of Abel the righteous, to the blood of Zacharius son of Bariachias, whom ye murdered between the temple and the altar,” Mt 23:34-35. Mark says “they stoned and struck on the head, and sent him away having insulted him,” Mr 12:4.

Matthew 21:36

Again is the word of emphasis in this sentence. The owner of the vineyard repeated his action of sending more bondmen. This is a figure of God sending more prophets to Israel. Luke mentions that the owner sent another bondman, Lu 20:21. Luke is specific that there were only three bondmen: “And he added to send a third;” Lu 20:12. Mark only says: “And he sent again to them another bondman;” Mr 12:4. Matthew says that the owner sent more bondmen than the first. Mark says like Luke: “And he sent again another;” Mr 12:4.

Did is past tense meaning these workers acted the same as before. Mark says: “and him they killed; also many others, some who were beating, and others who were killing,” Mr 12:5. Luke says: “but these ones who have wounded the others also drove him out,” Lu 20:12.

Matthew 21:37

At last is the word of emphasis in this sentence. This adverb modifies the verb “sent.” The last prophet that God will send is our Lord Jesus. If Islam takes Jesus as a Prophet and believes not these words, it is because it would contradict their belief in their prophet Mohammad. All prophets after Jesus are false prophets: “For false christs and false prophets will arise, and will give great signs and wonders, so as to mislead, if possible, even the chosen ones,” Mt 24:24. “Beloved, stop believing every spirit, but keep proving the spirits, if they are of God; because many false prophets have gone out into the world,” 1Jo 4:1. “And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits as frogs are;” Re 16:13.

Will have respect for is future tense in passive voice meaning the workers will turn with respect when one worthy of it appears: “Thou are worthy, The LORD and our Holy God, to receive that glory and that honor and that power: because thou created all things, and by thy will they are and were created,” Re 4:11. Mark says: “they will have respect for my son,” Mr 12:6. Luke says: “I will send my beloved son; perhaps if they saw my son they will respect,” Lu 20:13. This is the answer to their question concerning if Jesus is having authority.

Matthew 21:38

The husbandmen is the word of emphasis in this sentence. The focus is now on these workers.

Have seen is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. These religious leaders perceived with their eyes what Jesus is teaching and performing and they have the same intention as these workers.

Keep killing is present tense subjunctive meaning as hortatory that these religious rulers are conspiring continuously to kill our Lord: “Therefore from that day they took counsel together in order that they might be killing him,” Joh 11:53. Later they did exactly this: “and took counsel among themselves together in order that they may seize Jesus by guile, and might be killing him,” Mt 26:4.

Gain possession of is past tense subjunctive meaning again hortatory that these religious rulers would retain their position: “If we should let him alone thus, all will believe on him; and the Romans will come and will take away from us both the place and the nation,” Joh 11:48. Mark says: “But those tenant farmers said among themselves, this is the heir; come, let us be killing him, and the inheritance will be ours,” Mr 12:7. Luke says: “But after they saw him the husbandmen were reasoning among themselves saying, this is the heir; come! let us keep killing him, in order that the inheritance may become ours,” Lu 20:14.

Matthew 21:39

Took is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After taking him.” These religious rulers seized our Lord in the garden of Gethsemane: “Then they came to him and laid hands on Jesus, and seized him,” Mt 26:50. Mark says: “And they lead Jesus away to the high priest; and all the chief priests and the elders and the scribes are coming together,” Mr 14:53. Luke says: “But after they have seized him they led him away, and they led him into the house of the high priests,” Lu 22:54. John says: “Therefore the band and the chief priests and the officers of the Jews took hold of Jesus, and bound him,” Joh 18:12.

Threw out is past tense meaning these workers drove out the son of the owner of the vineyard. This is a picture of our Lord taking his cross out of the city to Golgotha: “And while he was bearing his cross he

went out to the place which is being called of a skull, which is being called in Hebrew Golgatha,” Joh 19:17. Mark has a different order: “And they took him and killed him, and threw him out outside the vineyard,” Mr 12:8. This means that by seizing our Lord, they did not pass sentence but convinced Pilate that Jesus is deserving of death. The writer of Hebrews says: “Wherefore also Jesus, in order that he may sanctify by his own blood the people, suffered outside the gate,” Heb 13:12.

Killed is past tense meaning these religious leaders killed our Lord. Peter past judgment upon the Jews that they killed their Messiah: “this One given up by the determined counsel and foreknowledge of God ye put to death having taken by lawless hands having crucified him;” Ac 2:23. Just by seizing our Lord, they are guilty of this crime. But technically, it was the Gentiles who stood against our Lord: “The kings of the earth stood up, and the rulers were gathered with each other against the LORD and against his Christ,” Ac 4:26. This is prophecy from the Psalms, Ps 83:3-8. Joel also make mention of this, Joe 3:9-14. Peter also put this upon these religious leaders: “But ye yourselves denied the Holy and Righteous One, and requested a man a murderer to be granted to you, but ye killed the Author of life; whom God raised up from among the dead, whereof we ourselves are witnesses,” Ac 3:14-15. Peter said again: “let it be known to you all and to all the people of Israel, that in the name of Jesus Christ the Nazaraean, whom ye crucified, whom God raised from among the dead, by him this one stood before you sound,” Ac 4:10. Again Peter recalls: “The God of our fathers raised up Jesus, whom ye yourselves killed having hanged on a tree;” Ac 5:30. Stephen in his sermon put full responsibility on these religious leaders: “Which of the prophets persecute not your fathers? Yes! And they killed the ones who have announced before concerning the coming of the Just One, of whom now ye yourselves have become betrayers and murderers!” Ac 7:52.

Matthew 21:40

Should come is the word of emphasis in this sentence. This verb is past tense subjunctive meaning if and when the owner should show himself.

Will do is future tense meaning what actions will the owner execute to these workers. The picture here is what will God carry out against these religious rulers? Mark and Luke have the same rendering. Mr 12:9 Lu 20:15.

Matthew 21:41

Are saying is the word of emphasis in this sentence. This verb is present tense meaning the religious leaders are continuously affirming to Jesus. Mark and Luke do not mention that it was their reply.

Will destroy miserably is future tense with the adverb meaning the owner will put an end to terrible ruin these evil ones. These self-righteous religious leaders do not see that Jesus was speaking concerning them by calling these workers as evil. Mark says: “He will come and will destroy the tenant farmers,” Mr 12:9.

Will lease out is future tense meaning this owner will let out for hire his vineyard to other workers.

Will render is future tense meaning these workers will restore the profits back to the owner at harvest time.

Matthew 21:42

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these religious leaders.

Read is past tense meaning the question with the negation: “*oudepote*: never” is expected answer: Yes! This quotation is from the Psalms: “The stone which the builders refused is become the head stone of the corner. This is the LORD’S doing; it is marvellous in our eyes,” Ps 118:22-23. Isaiah also refers to this: “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste,” Isa 28:16. Mark says: “Read ye not even this scripture? Yes! The stone which the ones who were building rejected, this became unto head of the corner. This became from the LORD, and it is wonderful in our eyes,” Mr 12:10-11. Luke adds: “And after they have heard it they said, may it certainly not become! But that one who has looked at them said, therefore what is this which has been written, the stone which the ones who are building rejected, this became to a head of the corner? Everyone who fell on that stone will be broken, but on whomsoever it should fall it will grind him to powder,” Lu 20:16-18.

Matthew 21:43

(Because of) this are the words of emphasis in this sentence. This parable is applying to these religious leaders. Mark and Luke do not mention these words.

Am saying is present tense meaning Jesus is continuously affirming to these religious leaders. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Will be removed is future tense in passive voice. This Jewish nation wanted the social and political world leadership, but they waned in their religious leadership. Jesus was speaking to these leaders as representatives of the people. They will not only lose their leadership, but also their temple: “And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry,” Isa 5:5-7. This occurred in A.D. 70 when Titus destroyed the temple and it is still not rebuilt to this day. Israel is no longer God’s vineyard.

Will be given is future tense in passive voice meaning God appointed the Church which includes the Gentiles: “But I am saying to you, Many from the east and the west will come, and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens; but the sons of the kingdom will be thrown out into the outer darkness: the weeping and the gnashing of the teeth will be there,” Mt 8:11-12. “But Paul and Barnabas spoke boldly and said, it was first necessary to you that the word of God be spoken; but since ye trust it away, and ye are not judging worthy yourselves of eternal life, behold, we are being turned to the Gentiles; for thus the LORD has enjoined us, I have set thee for a light of the Gentiles that thou art for salvation to the uttermost part of the earth,” Ac 13:46-47. The Church has now become “a holy nation,” 1Pe 2:9.

Is producing is present tense meaning the New Testament believers are passing their time developing fruits of righteousness: “But the fruit of righteousness is being sown in peace for the ones who are making peace,” Jas 3:8. The moment that the Church is not loving one another because they departed from the faith, our Lord will return: But the Spirit is speaking expressly, “In latter times some will depart the faith, giving heed to deceiving spirits and teachings of demons,” 1Ti 4:1. How can believers depart from the faith: “So that faith is by report, but that report is by the word of God,” Ro 10:17. Then when Jesus returns will he find those hiding his Word in their heart? “Nevertheless after the Son of man came will he indeed find faith on the earth?” Lu 18:8.

Matthew 21:44

The one is the word of emphasis in this sentence. This article is subject of the verb “will be broken.”

Is falling is present tense in passive voice participle translated with the use of substantive modifying the article “the one.” This verb means the person is continuously falling under judgment against this stone which is Christ.

Should fall is past tense subjunctive meaning if this stone should bring judgment upon someone.

Will grind is future tense meaning the one who is under judgment from the Gospel will be crushed to pieces by it. This means this stone will pulverize those who reject Christ in unbelief. Jesus is our cornerstone of our faith. Jesus is a stone of stumbling and a rock of offence: “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem,” Isa 8:14. Peter repeats this: “And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed,” 1Pe 2:8.

Matthew 21:45

Have heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” All translations agree with this use. These religious leaders finally understood the meaning of the parables.

Knew is past tense meaning these religious leaders perceived by experience.

Is speaking is present tense meaning Jesus is continuously affirming these teachings concerning these religious leaders.

Matthew 21:46

Were seeking is the word of emphasis in this sentence. This verb is present tense participle translated with the use of concession: “*although*.” AMP, HCSB, TWENTY and Williams agree with this use. ASV, AV, Garnier, RSV and WEB, translated with the use of time: “when they sought.” Moffatt, Murdoch, NET and Tyndale translated with the use of attendant circumstance: “they tried to get hold of him, but they were afraid.” These religious leaders were craving to seize Jesus. This is just like Herod: “for Herod is being about to be seeking the Little Child to destroy him,” Mt 2:13. Mark noted earlier: “And the scribes and the chief priests heard it, and they were seeking how they should destroy him; for they are fearing him, because all the crowd were being astonished at his teaching,” Mr 11:18. Mark now says: “And they were seeking to lay hold of him, and they feared the crowd; and they knew that he spoke the metaphor against them; and they left him and went away,” Mr 12:12. Luke says: “And the chief priests and the scribes sought to lay the hands on him in that hour, and they feared the people; for they knew that he spoke this metaphor against them,” Lu 20:19. Later Luke again says: “and the chief priests and the scribes were seeking as to how they may put him to death, for they were fearing the people,” Lu 22:2. John said much earlier in Jesus’ ministry: “Therefore they were seeking to take him; but no one laid upon his hand, because his hour had not yet come,” Joh 7:30. Then later John states: “Therefore they were seeking again to take him, and he went forth out of their hand,” Joh 10:39. Just before his triumphal entry, the religious leaders were seeking him: “Therefore they were seeking Jesus, and were saying among one another while they are standing in the temple, what is it seeming to you, that he shall in no wise come into the feast?” Joh 11:56.

Feared is past tense meaning these religious leaders feared the multitudes but feared not God.

Were holding is imperfect tense meaning the multitudes were adhering Jesus as a prophet: “And the crowds were saying, this is Jesus the Prophet, who is from Nazareth of Galilee,” Mt 21:11.

Matthew 22:1

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

4. Parables of the wedding feast, Mt 22:1-14

1 And Jesus **answered** again *and said* to them (by) metaphors, saying, 2 the kingdom of the heavens was likened to a man a king, who made wedding feasts for his son: 3 and he sent his bondmen to call the ones who had been invited (to) the wedding feasts, and they were not willing to come. 4 **Again** he sent other bondmen, saying, say to the ones who had been invited, behold, I prepared my dinner, my oxen and the fatted beasts *which* had been killed, and all things *are* ready; come (to) the wedding feasts. 5 But **these ones** who have neglected went away, one (to) his field, and another (to) his commerce. 6 and the rest laid hold of his bondmen, *and* insulted and killed *them*. 7 And *after* that king **have heard** *it* he was angry, and he sent his forces *and* destroyed those murderers, and he burnt their city. 8 **Then** he is saying to his bondmen, the wedding feast is indeed ready, but the ones who have been invited were not worthy; 9 therefore keep going (into) the thoroughfares of the highways; and as many as ye should find, invite (to) the wedding feast. 10 And those bondmen **went out** (into) the highways *and* brought together all as many as they found, both evil and good; and the wedding feast was become full with guests. 11 And *after* the king **has come** to see those ones who are dining, he saw there a man *who* had not been clothed with a garment of *the* wedding feast; 12 and he is saying to him, friend, how entered thou here *by* not having a garment of *the* wedding feast? But **that one** was speechless. 13 Then the king **said** to the servants, bind his feet and hands *and* take him away and throw *him* out (into) the outer darkness: there will be the weeping and the gnashing of the teeth. 14 For **many** are called, but few chosen.

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Jesus replied further with another parable. This is the third parable to show that Jesus has authority. This parable is only found in Matthew. Bruce says: “The parable of the vine-dressers exposes Israel’s neglect of covenanted duty; this, her contempt of God’s grace. The two are mutually complementary, and present together a full view of Israel’s sin.”

Matthew 22:2

Was likened is past tense in passive voice meaning the kingdom of God was illustrated by this comparison of a king having a wedding for his son.

Matthew 22:3

Sent is past tense meaning the king sent forth bondmen as we saw in the previous parable that these bondmen were prophets.

To call is past tense infinitive with the use of purpose. This invitation to these guests was by done in advance by verbal request. Luke has a similar parable of a supper: “And he sent his bondman at the hour of the supper to say to the ones who had been invited, keep coming, for now all is ready. And they all

began at once to excuse themselves. The first said to him, I have bought a field, and I am having need to go out and to see it; I am praying thee keep holding me who has been excused. And another said, I bought five pairs of oxen, and I am going to prove them; I am praying thee keep holding me who has been excused. And another said, I married a woman, and because of this I am not being able to come. And that bondman came and reported these things to his Lord. Then the master of the house was angered and said to his bondman, go out quickly into the streets and lanes of the city, and bring in here the poor and crippled and lame and blind. And the bondman said, Lord, it has been done as thou commanded, and there is still room. And the Lord said to the bondman, go out into the ways and hedges, and compel to come in, in order that my house may be filled; For I am saying to you, not one of those men who have been invited will taste my supper,” Lu 14:17-24. This parable shows the excuses people give for not heeding to the gospel, but here is another parable in comparison to the parable of the owner of the vineyard. Notice the play on words here that the prophets called the called ones. This is Jewish custom to invite a second time those who have already been invited: “If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said,” Es 5:8. “And while they were yet talking with him, came the king’s chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared,” Es 6:14. “And he is saying to me, write, the ones who have been called to the supper of the marriage of the lamb are blessed. And he is saying to me these words of God are true,” Re 19:9.

Were not willing is imperfect tense meaning those invited refused the verbal invitation. The Jewish people have not taken heed to God’s invitation to his grace. This stubborn refusal of these Jewish leaders to accept Jesus as God’s Son: “He came to his own, and his own received him not,” Joh 1:11. Conder says: “The Hebrew Tragedy.” It is impolite to refuse a King, but God does not give up on his people.

Matthew 22:4

Again is the word of emphasis in this sentence. This adverb modifies the verb “sent” meaning the King renewed his petition of his invitation. God sent other prophets.

Sent is past tense meaning God appointed other prophets to give even further instructions of the wedding feasts for the Messiah: “For I am being jealous as to you with the jealousy of God; for I espoused you to one man to present you a chaste virgin to the Christ;” 2Co 11:2. “Let us keep rejoicing and let us keep exulting; and let us give to him glory; for the marriage of the Lamb came, and his wife made herself ready,” Re 19:7.

Prepared is past tense meaning the King made ready his breakfast and the food for the feast is cooking!

Come is not stated imperative meaning come now! God is continuously calling those to salvation even at the end of all revelation: “And the spirit and the bride are saying, come. And let the one who was hearing say, come. And let the one who was thirsting come; and let the one who is willing, keep taking the water of life gratuitously,” Re 22:17.

Matthew 22:5

These ones is the word of emphasis in this sentence. This article is previous reference to “the ones” is verse 3 as “they were not willing to come.”

Have neglected is past tense participle translated with the use of substantive modifying “these ones.” This verb means those ones have been careless of the invitation they received.

Went away is past tense meaning these negligent ones departed, one to his piece of land, and another to his trade. They were more interested in their daily affairs than the interest of the King. These showed contempt by going off to their everyday employments. This shows the common man who wants nothing to do with spiritual affairs. Their apathy for their soul is the most common trend today. The indifference of believing that all religions are the same, and we all have the same God is a strong delusion in our end times. Churches in all denominations are losing members, and “in God we trust” is irrelevant.

Matthew 22:6

Laid hold of is past tense participle translated with the use of attendant circumstance. ASV, AV, Murdoch, Tyndale and WEB agree with this use. AMP, Moffatt, RSV and TWENTY translated with the use of time: “While the others seized.” The remainder of the neglected ones seized the prophets.

Insulted and killed both are past tense meaning these who refused the invitation from these prophets acted insolently and shamefully towards these prophets and killed them: “Because of this, behold, I myself am sending to you prophets and wise men and scribes; and ye will kill and will crucify some of them, and ye will scourge in your assemblies some of them, and will persecute from city to city; so that it may come upon you all the righteous blood which was being poured out upon the earth from the blood of Abel the righteous, to the blood of Zacharius son of Bariachias, whom ye murdered between the temple and the altar. Verily I am saying to you, all these things will come upon this generation. Jerusalem, Jerusalem, who is killing the prophets and is stoning the ones who have been sent to her, how often would I have gathered together thy children, in like manner a hen is gathering together her brood under her wings, and ye would not?” Mt 23:34-37.

Matthew 22:7

Have heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use if they follow BYZ or TR. MSS does not have this verb.

Was angry is past tense in passive voice meaning that king (article with king is previous reference to verse 2) was provoked to anger by those murderers.

Sent is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. The king bid his band of soldiers to carry out his orders.

Destroyed is past tense meaning the king killed those murderers. Some translations have this verb as infinitive: “to death.”

Burnt is past tense meaning the king destroyed by fire their city. “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” Da 9:26. “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city,” Zec 14:1-2. “And they will fall by the mouth of the sword, and will be led captive into all the nations; and Jerusalem will be trodden down by the nations until the time of the nations should be fulfilled,” Lu 21:24. “I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land,” Joe 3:2. Some commentators say that this is A.D. 70 when Titus destroys Jerusalem, but these murderers are against the Anointed as

they refused the invitation from the prophets to the wedding feasts of his son. The king is God and his Son is our Lord Jesus Christ. "Give the king thy judgments, oh God, and thy righteousness unto the king's son," Ps 72:1. This wedding feasts is the marriage of the Lamb: "Let us keep rejoicing and let us keep exulting; and let us give to him glory; for the marriage of the Lamb came, and his wife made herself ready," Re 19:7. "And the fourth messenger poured out his bowl upon the sun; and it was given to it to scorch men with fire. And the men were scorched with great heat, and the men reviled the name of God, who was giving authority over these plagues, and they repented not to give glory to him," Re 16:8-9. Fully understandable that the Romans did burn Jerusalem in A.D. 70 and scattered the Jews until this day. God did bring judgment against that generation, but the wedding feasts will not occur until the Great Tribulation. Also later, the viewpoint of someone not properly dressed for the wedding feast (singular) was someone thinking that they can be a guest without being cleansed is a picture of eternal damnation. (Mt 22:11-13)

Matthew 22:8

Then is the word of emphasis in this sentence. This adverb modifies the verb "is saying." This means the king is continuously affirming at that time to his bondmen. This pictures that God is exhorting to his prophets that the kingdom of God is at hand as John the Dipper spoke: "and saying, keep repenting; for the kingdom of the heavens has drawn near," Mt 3:2. And repeated by Jesus: "From that time Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near," Mt 4:17. And Jesus charged the twelve disciples to proclaim: "And while ye are going keep proclaiming, saying, the kingdom of the heavens has drawn near," Mt 10:7.

Have been invited is perfect tense in passive voice participle translated with the use of substantive modifying the article "the ones." God had called Jerusalem: "Jerusalem, Jerusalem, who is killing the prophets and is stoning the ones who have been sent to her, how often would I have gathered together thy children, in like manner a hen is gathering together her brood under her wings, and ye would not?" Mt 23:37. Because they refused the invitation, they did not deserve to attend the wedding feasts. "For I am saying to you, not one of those men who have been invited will taste my supper," Lu 14:24.

Matthew 22:9

Keep going is present tense imperative meaning keep travelling into the boundaries of countries.

Should find is past tense subjunctive meaning the condition of searching as far as the bondmen can go. There are no boundaries where the gospel can go!

Invite is past tense imperative meaning give a call to those who will heed to its call. When those from the Jewish community refused the gospel, go outside this community and invite the Gentiles: "And he said to them, go into all the world and proclaim the glad tidings to all the creation," Mr 16:15. "And the Lord said to the bondman, go out into the ways and hedges, and compel to come in, in order that my house may be filled;" Lu 14:23. "And that repentance of sins be proclaimed in his name to all nations, having begun at Jerusalem," Lu 24:47. "And ye will be witnesses both in Jerusalem and in all the Judaea and Samaria and to the uttermost part of the earth," Ac 1:8. "For thus the LORD has enjoined us, I have set thee for a light of the Gentiles that thou art for salvation to the uttermost part of the earth," Ac 13:47.

Matthew 22:10

Went out is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. Most translations agree with this used except Garnier who translated with the use of time: "When those slaves had emerged." These bondmen did exactly as they were commanded.

Brought together is past tense meaning these bondmen collected individually how many they could acquire whether they lived evil lives or good lives (of course by worldly standards because no one is good in the eyes of God, Mt 7:11).

Was become full is past tense in passive voice meaning the Wedding was a success. God will keep on calling until his will will be done!

Guests is present tense participle translated with the use of means. This verb means those who are dining.

Matthew 22:11

Has come is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time "*after*." Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: "went in to see the guests: and he saw." The king entered the marriage hall.

To see is past tense infinitive with the use of purpose. The king entered the hall with the purpose to look on with admiration the ones who were eating.

Are dining is present tense participle translated with the use of substantive modifying the article "those ones." This article is previous reference to the "guests" in the previous verse.

Saw is past tense meaning the king perceived with his eyes a man. Was this person who has done evil or good deeds? It is most likely the good because the self-righteous ones do not think that they need healing: "the ones who are being strong are not having need of a physician, but the ones who are being ill," Mt 9:12. "And after Jesus heard this he is saying to them, the ones who are being strong are not having need of a physician, but the ones who are having ill. I came not to call righteous ones, but sinners to repentance," Mr 2:17.

Had not been clothed is perfect tense in middle voice participle translated with the use of substantive modifying "man." This compound verb consists of "in or by" and "to plunge as figurative to arm oneself." This one did not sink into a garment fit for the occasion. Many today still think that by their works they will be properly dressed, but our deeds are as filthy rags: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away," Isa 64:6. "Not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit," Tit 3:5. "If indeed also because we were clothed, we will not be found naked," 2Co 5:3. "The one who is overcoming, the same be clothed in white garments; and I will in no wise blot out his name from the book of life, and I will confess his name before my Father and before his messengers," Re 3:5. "And it was given to her in order that she may clothed herself in fine linen, pure and bright linen; for the fine linen is the righteousness of the saints," Re 19:8. Many are being fooled by Satan today thinking that their righteousness will be sufficient for salvation: "Then ye will begin to be saying, we ate in thy presence and we drank, and thou taught in our streets. And he will say, I am telling you, I know you not whence ye are; depart from me, all the workers of unrighteousness," Lu 13:26-27.

Matthew 22:12

Is saying is present tense meaning the King is continuously affirming to the man who is not properly dressed for the wedding. Notice the King addresses the man as Friend which is a kindly address: "but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance," 2Pe 3:9. The owner of the vineyard addressed the grumblers the same way: "But that one

who has answered said to one of them, friend, I am not doing wrong to thee; agreed thou not with me for a denarius? Yes!” Mt 20:13. Jesus has this in his greeting with Judas: “But Jesus said to him, friend, for what purpose are thou coming?” Mt 26:50.

Entered is past tense meaning by what right did you come here?

That one is the word of emphasis in this sentence. This article is previous reference to “him” earlier in the verse.

Was speechless is past tense in passive voice meaning this improperly dressed person was reduced to silence. He had no excuse and so it will be for all hypocrites and self-righteous workers of iniquity. Gill says: “who will plead either their preaching and prophesying in Christ’s name; or their attendance on outward ordinances; or the works they have done, ordinary or extraordinary; but then these will all be superseded and silenced, their own consciences will condemn them, their mouths will be stopped, and they will have nothing to say in vindication of themselves; their righteousness will not answer for them in a time to come.” “Not everyone who is saying to me, LORD, LORD, will enter into the kingdom of the heavens; but the one who is doing the will of my Father who is in the heavens will enter,” Mt 7:21.

Matthew 22:13

Said is the word of emphasis in this sentence. This verb is past tense meaning the King spoke to the servants. Notice servants (*diakonos*) here is different than bondmen (*doulos*) mentioned before. Bondman is like a slave, while servant is like one who executes the commands of the king: attendant or minister. Prophets are like slaves because they serve in hostile conditions. These servants are God’s angels to do God’s bidding: “And I saw a messenger who was descending out of the heaven, who was having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent, who is the devil and Satan, the one who is deceiving the whole earth and bound him a thousand years,” Re 20:1-2.

Bind is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except ACV and Garnier who translated with the use of time: “After binding.” This is what you do with graveclothes: “And the one who had been dead came forth, who had bound the feet and the hands with grave clothes, and his face was being bound with a handkerchief,” Joh 11:44. But this is further than just burying the dead, it is taking by force as they took Jesus: “Therefore the band and the chief priests and the officers of the Jews took hold of Jesus, and bound him,” Joh 18:12.

Take away and throw out both are past tense imperatives meaning the angels will carry off and send out into outer darkness. For to promote their purgatory, this clause is not in the Latin Vulgate. This parable means is being thrown out of the banquet hall to the outdoors in the bitter darkness. But this figure has a spiritual learning that it refers to the great white throne judgment where the wicked that are not found in the book of life will be cast into the lake of fire: “and the death and the Hades were cast into the lake of fire. This is the second death the lake of fire,” Re 20:14.

Will be is future tense meaning the crying, extreme anguish and utter despair in their eternal punishment. This term is used again: “And keep throwing out the useless bondman into the darkness: there will be the weeping and the gnashing of the teeth,” Mt 25:30. “And these ones will go away into eternal punishment; but the righteous into eternal life,” Mt 25:46.

Matthew 22:14

Many, is the word of emphasis in this sentence. A large number of people are invited by God in the proclamation of the Gospel to obtain eternal salvation in the kingdom through Christ. This adjective has

the sense of quantity and totality. Therefore, it must be understood in the sense of all as inclusive: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,” Da 12:2.

Few, means a small number obtain salvation through Christ. This is not God’s fault: “but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance,” 2Pe 3:9. “Enter in through the narrow gate; for the gate is wide and the way which is leading to destruction is broad, and there are many who are entering through it: how the gate which is narrow and the way which is leading to life is compressed, and there are few who are finding it.” Mt 7:13-14. Because so many are striving with earnestness to enter in the narrow gate but are not able because they are seeking through works instead of accepting God’s free gift by grace through faith which is in Jesus Christ our Lord: “And one said to him, LORD, whether are few who are being saved? But that One said to them, stop striving with earnestness to enter in through the narrow gate; for many, I am saying to you, will seek to enter in, and will not be able,” Lu 13:24.

Matthew 22:15

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

5. Pharisees questioned Jesus, Mt 22:15-22

15 Then *after* the Pharisees **have gone** they took counsel how they may ensnare Him (in) discourse. 16 And they are sending their disciples to Him (with) the Herodians, saying, Teacher, we know that Thou are true, and Thou are teaching the way of God (in) truth, and there is not caring to Thee (about) no one, for Thou are looking not (on) *the* appearance of men; 17 therefore tell us, what are Thou thinking to Thyself? Is it lawful to give tribute to Caesar or not? Yes! 18 But because Jesus has known their wickedness He said, why are ye tempting Me, actors? 19 **Show** Me the coin of the tribute. And they presented to Him a denarius. 20 And He is saying to them, of whom *is* this image and the inscription? 21 They are saying to Him, Caesar’s. **Then He is saying** to them, therefore render the things of Caesar to Caesar, and the things of God to God. 22 And after they have heard they wondered; and they left Him and went away.

Have gone is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” All other translations have the use of attendant circumstance: “went and took.” Mark says: “in order that they may catch him in word,” Mr 12:13. Luke adds: “And the chief priests and the scribes sought to lay the hands on him in that hour, and they feared the people; for they knew that he spoke this metaphor against them,” Lu 20:19. These Pharisees left from where Jesus was teaching to some other part of the temple courts.

Took is past tense meaning the Pharisees collected advise from each other. The Pharisee originated as people who separated themselves from all Levitical impurity. As their influence increased in the realm of politics, they lost their original simplicity to the traditions of men. During the time of Christ, they were very influential and occupied the chief offices among the Jews. There were divided among themselves as two schools: the School of Hillel and the School of Shammai. Hillel is more liberal in their interpretation of their traditions. By this, their great error was to make their traditions valid. Today, we have religious leaders discussing if Homosexuals are born in this manner or if same-sex marriage is valid. These are not seeking like the Pharisees the inward purity of heart. The Roman Catholic Church has forbidden their priests to marry and found many had sexual relations with women and the children of these women were

not accounted in their historical records. There are also priests sexually abusing the nuns and forcing them to have abortions. Finally there are priests who sexually abused young boys in their parishes.

May ensnare is past tense subjunctive meaning these Pharisees wanted to know how to turn a remark into an accusation against our Lord. They are trying to trap Jesus by asking him about paying taxes to Rome. Luke adds: “And they watched him and sent secret agents, feigning themselves to be righteous, in order that they may take hold of his discourse, to deliver him up to the power and to the authority of the governor,” Lu 20:20.

Matthew 22:16

Are sending is the word of emphasis in this sentence. This verb is present tense meaning these Pharisees are continuously appointing their pupils who gained knowledge and skills in their schools of tradition. These Pharisees have put their trust in these students. Luke called the disciples “secret agents,” Lu 20:20. These disciples will participate with the Herodians. Mark says: “And they are sending to him some of the Pharisees and of the Herodians,” Mr 12:13. These Herodians were not a religious sect, but a political party who were supporters of the dynasty of Herod.

Know is perfect tense meaning these spies who feign themselves as honest men declared that they know intellectually (bragging about their intelligence). This verb “*oida*” is always translated as present tense in non-linear sense. They addressed Jesus as “Teacher: *didaskolos*.” An earlier scribe also addressed Jesus in this similar manner: “And one scribe came to him and said to him, Teacher, I will follow thee whithersoever thou should be going,” Mt 8:19. The Pharisees recognized that Jesus is a teacher: “And after the Pharisees have seen it they said to his disciples, why is your teacher eating with the tax-gatherers and sinners?” Mt 9:11. The scribes and Pharisees also addressed in this manner before: “Then some of the scribes and Pharisees answered, saying, Teacher, we are wishing to see a sign from thee,” Mt 12:38. Rich young ruler addressed Jesus also in this manner: “And behold, one came to him and said to him, Good Teacher, what good thing shall I do in order that I might be having eternal life?” Mt 19:16. So Jesus heard this before!

Are true, and are teaching the way of God (in) truth. What hypocritical compliment! This political collaboration with the Herodians provide grounds for an accusation to give to the governor. These words of flattery were given for the purpose to ensnare Jesus.

Are not looking is present tense meaning Jesus is not discerning based upon their rank in society: “for there is not respect of persons with God,” Ro 2:11. “There is not respect of persons with him,” Eph 6:9. “And if ye are calling for yourselves on the Father who is judging without regard of persons,” 1Pe 1:17. Mark says: “And these ones who came are saying to him, Teacher, we know that thou art True, and there is no concern about no one; for thou are not looking on the appearance of men, but thou are teaching the way of God with truth,” Mr 12:14. Luke says: “And they questioned him, saying, Teacher, we know that thou are saying and teaching rightly, and thou are accepting not outward appearance, but thou are teaching the way of God with truth,” Lu 20:21.

Matthew 22:17

Tell is past tense imperative meaning reply with an answer to this question.

Are thinking is present tense meaning what is your interpretation on this issue?

To give is past tense infinitive with the use of subject with the intransitive verb “is lawful.” The question with the particle “or not: *ay ou*” gives an expected answer: Yes! If Jesus answers: No! Then these

Herodians will bring an accusation of being a Zealot who refused unconditionally to pay the poll-tax. This poll-tax was regarded as a sign of subjection to the emperor who at that time was Tiberius. If Jesus responded: Yes! Then Jesus' position as a respected Teacher would be seriously affected because the people hated the Romans. So politically, they wanted to know if Jesus is leading a social insurrection otherwise Jesus would be a Roman sympathizer. Luke adds: "for us," Lu 20:22.

Matthew 22:18

Has known is past tense participle translated with the use of cause: "*because.*" Most other translations have the use of attendant circumstance: "Jesus saw their malicious plot, and so asked." Jesus knew personally by experience with their deceitful manners. "And after Jesus immediately has known in his Spirit that they are reasoning thus to them within themselves, he said to them, why are ye reasoning these things in your hearts?" Mr 2:8. "And the Pharisees and Sadducees came to him tempting him and asked a sign out of the heavens that he would show it to them," Mt 16:1. "And the Pharisees came to him tempting him, and saying to him, whether is it lawful for a man to put away his woman for every cause?" Mt 19:3. "And behold, a certain doctor of the law stood up, tempting him, and saying, Teacher, what shall I do and shall inherit eternal life?" Lu 10:25. "But they were saying this tempting him in order that they might be having an accusation concerning him. But Jesus stooped down, and wrote with his finger on the ground stop pretending," Joh 8:6. Our Lord has heard it all! Luke says: "But because he has perceived their craftiness," Lu 20:23. Mark says: "But that One who knows their pretending," Mr 12:15.

Are tempting is present tense meaning these hypocrites are continuously testing our Lord. Both Mark and Luke have the same rendering.

Matthew 22:19

Show is the word of emphasis in this sentence. This verb is past tense imperative meaning produce the coin of the tribute. This was a silver denarius. Broadus says: "Judas of Galilee (Jos. Ant., 18, 1, 1 and 6) headed a fierce insurrection against the first Roman governor (A.D. 6) for making a census with a view to taxation, saying that God was their only Ruler and Lord, and that the census was leading them right straight into slavery. He perished, and Gamaliel tells us that his followers were scattered abroad." "After this one Judas the Galilean rose up in the days of the registration, and drew much people away after him; and that one perished, and all as many as were being persuaded by him they were scattered abroad," Ac 5:37. Later in history, more fanatics for liberty led to the insurrection in A.D. 66 which ended in the destruction of Jerusalem in A.D. 70. Mark says: "Keep bringing a denarius to me in order that I may see it," Mr 12:16.

Presented is past tense meaning these hypocrites handed over this coin to Jesus. Mark says: "And these ones brought it," Mr 12:16.

Matthew 22:20

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these hypocrites.

This image and the inscription is the question at hand. The image was that of the emperor "Caesar" and the inscription would be: Tiberius Caesar Augustus, son of the divine Augustus. In Canada, we bear the image of Queen Elizabeth II. Jesus wanted them to verbally say whose image was on the coin.

Matthew 22:21

Are saying is the word of emphasis in this sentence. The verb “*lego*” is present tense meaning these hypocrites are continuously affirming to Jesus: Caesar! Mark has the past tense *epo*: “And these ones said to him.” Mr 12:16. Luke has the past tense participle with the past tense of the verb “*epo*,” which means to say: “And they answered and said,” Lu 20:24.

Then is the word of emphasis in this sentence. This adverb modifies “is saying” which is present tense meaning Jesus is continuously affirming to these hypocrites. Mark has the participle and the verb *epo*: “And Jesus answered and said to them,” Mr 12:17. Luke has the article and the verb *epo*: “And that One said to them,” Lu 20:25.

Render is past tense imperative meaning restore what belongs to Caesar. Mark and Luke has the same verb and tense. Remember Jesus adds that we must restore what belongs to God! What belongs to God? Our hearts, lives, property, and influence, all belong to God. We need total surrender to God’s will.

Matthew 22:22

Have heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use.

Wondered and went away both are past tenses meaning these hypocrites marvelled at our Lord’s answer and departed. Luke adds: “And they prevailed not to take hold of his speech before the people; and they wondered at his answer and were silent,” Lu 20:26.

Left is past tense participle translated with the use of attendant circumstance. Most translations agree with this use.

Matthew 22:23

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

6. Sadducees questioned Jesus, Mt 22:23-33

23 **(On) that day** Sadducees came to Him, who were saying *that* a resurrection is not, and they questioned Him, 24 saying, Teacher, Moses said, if anyone should die having no children, his brother will marry his wife, and will raise up seed to his brother. 25 Now **there were** (with) us seven brothers; and the first *who* has married died, and *because* he was having no seed, he left his wife to his brother. 26 **In like manner** also the second, and the third, (unto) the seven. 27 And also the woman died **last** of all. 28 Therefore **(in) the resurrection** of which of the seven will she be wife? For **all** had her. 29 And Jesus answered and said to them, keep being deceived, *because* ye know not the scriptures, nor the power of God. 30 For **(in) the resurrection** they are neither marrying nor are being given in marriage, but they are as messengers of God *are* (in) heaven. 31 But **(concerning) the resurrection** of the dead, read ye not that which was spoken to you (by) God? Yes! saying, 32 **I** Myself am the God of Abraham and the God of Isaac and the God of Jacob? God is **not** God of *the* dead, but of *the* living *ones*. 33 And after the crowds heard this, they were being astonished (at) His teaching.

(On) that day are the words of emphasis in this sentence. This is the same day when the Pharisees were sending their disciples with the Herodians to trap our Lord, Mt 22:15-16.

Came to is past tense meaning Sadducees approached Jesus. The absence of the article portrays this group of Jewish sect without a definite authority as they opposed the Pharisees in the areas of the doctrines of resurrection, angels, spirits, judgment at the end of time and the coming of the Messiah: "For indeed Sadducees are saying there is no resurrection nor messenger nor spirit; but Pharisees are confessing both," Ac 23:8. Broadus says: "it was not 'the Sadducees' as a class, but some persons belonging to that party." This group's rejection of the resurrection is the point at issue in this question. Mark says: "And Sadducees are coming to him, who are saying there is not a resurrection; and they questioned him," Mr 12:18. Luke says: "And some of the Sadducees who were speaking against the resurrection that there is none came and questioned him," Lu 20:27.

Questioned is past tense meaning this group of resurrection deniers interrogated our Lord Jesus.

Matthew 22:24

Said is past tense meaning Moses spoke referring to "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel," De 25:5,6. This law was to keep Israel distinct from their foreign nations. This would allow that the family heritage would not die out. Notice this group also referred to Jesus as Teacher in the same manner as the previous group from the Pharisees. This was to entice our Lord with flattering words. Mark and Luke say wrote instead of spoke: "Teacher, Moses wrote for us," Mr 12:19 Lu 20:28.

Should die is past tense subjunctive meaning the condition of a person passing away without the legacy of children.

Having is present tense participle with the use of result. Most translations have not put a use to this participle except BWE and CEV who translated with the use of attendant circumstance: "dies and has." Mark has three subjunctives: "if a brother of anyone should die and should leave behind a wife and should not leave children," Mr 12:19. Luke has a participle with the use of substantive along with two subjunctives: "if any brother who was having a wife should die, and this childless one should die," Lu 20:28.

Will marry and will raise up both are future tenses meaning the children will enjoy the estates of this genealogy. Whatever their deceased father held as heritage, the children in all civil purposes will fall unto them. This will ensure to preserve families, and keep their inheritances distinct and entire.

Matthew 22:25

Were is the word of emphasis in this sentence. This verb is imperfect tense of the verb "to be." The deceased man had six brothers and each married his wife and each left no seed.

Has married is past tense participle translated with the use of substantive modifying "the first." AV, BIBLE and Garnier translated with the use of time: "when he had married." Mark has the subjunctive tense and past tense indicative: "that in order that his brother may take his wife and may rise up seed to his brother. Mr 12:20 There were seven brothers; and the first took a wife," Mr 12:19. Luke has subjunctive along with the participle of the use of substantive: "in order that his brother may take that woman and may raise up seed to his brother. Therefore there were seven brothers, and the first who has taken a women," Lu 20:28,29.

Died is past tense meaning the brother passed away. Mark has the participle with the use of time: “and while he was dying,” Mr 12:19.

Was having is present tense participle translated with the use of cause: “*because*.” Moffatt, Murdoch, TWENTY translated with the use of manner: “as he had no family.” GWV, NET translated with the use of concession: “since he had no children.”

Left is past tense meaning this brother yielded up this woman to his brother. Mark has: “he left no seed,” Mr 12:19. Luke just says: “childless,” Lu 20:29.

Matthew 22:26

In like manner is the word of emphasis in this sentence. This adverb modifies the verb “died” in the previous verse meaning the second, third, fourth, fifth, sixth, and finally the seventh all died. Mark says: “and the second took her, and died, and neither he himself left seed; and the third likewise; and the seven took her, and left no seed,” Mr 12:21,22. Luke says: “and the second took that woman, and this one died childless; and the third took her; and likewise also the seven left not behind children, and died,” Lu 20:30,31.

Matthew 22:27

Last is the word of emphasis in this sentence. This adverb modifies “died” meaning the woman died later. This widow died childless and never married another person only to these seven men of the same family.

Matthew 22:28

(In) the resurrection are the words of emphasis in this sentence. Mark and Luke both also have these words of emphasis in their reading. Sadducees denied the resurrection, so this is not a supposition of having seven husbands, but their proof to say: “if therefore the dead will be raised.” Mark says: “whenever they should arise,” Mr 12:23. This ridiculous illustration is to trap our Lord but they did not realise that they were speaking to the LORD of glory: “which no one of the rulers of this age has known, for if they knew, they crucified possibility not the LORD of glory,” 1Co 2:8.

Will be is future tense meaning only one of these men will be married to this woman. Mark has: “of which of them will she be wife?” Mr 12:23. Luke says: “which of them is becoming for himself a wife?” Lu 20:33.

All is the word of emphasis in this sentence. The focus is on all seven men.

Had is past tense meaning all seven men possessed this woman as their wife. Luke says: “For the seven had her as wife,” Lu 20:33.

Matthew 22:29

Answered is past tense participle translated with the use of attendant circumstance. Some translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Most translations have translated the main verb “said” as quotation marks. Mark and Luke have the same rendering: “And Jesus answered and said,” Mr 12:24 Lu 20:34.

Keep being deceived is present tense imperative meaning these Sadducees are continuously being led away from the truth. These heretics have reasoned their way into error. Mark says: “are you not being misled through this,” Mr 12:24.

Know is perfect tense participle translated with the use of cause: “*because*.” This verb “*oida*” is always translated in the present tense in non-linear sense. The reason why they are in error is because they have neither intellectual knowledge of the Holy Scriptures concerning the resurrection nor the dynamite strength of God. God has the ability to raise those from the dead and God said so to his prophets: “Is any thing too hard for the LORD?” Ge 18:14. “And though after my skin worms destroy this body, yet in my flesh shall I see God,” Job 19:26. “Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption,” Ps 16:9,10. “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness,” Ps 17:15. “But God will redeem my soul from the power of the grave: for he shall receive me,” Ps 49:15. “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead,” Isa 26:19. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,” Da 12:2. “I will ransom them from the power of the grave; I will redeem them from death: oh death, I will be thy plagues; oh grave, I will be thy destruction: repentance shall be hid from mine eyes,” Ho 13:14. “Now from this the Son of man will be sitting at the right hand of the power of God,” Lu 22:69. “For the word of the cross is foolishness to the ones who are being perished, but to the ones who are being saved it is to us the power of God,” 1Co 1:18. “who are being guarded by the power of God through faith, unto salvation ready to be revealed in the last time,” 1Pe 1:5.

Matthew 22:30

(In) the resurrection are the words of emphasis in this sentence like in verse 28.

Are neither marrying nor are being given in marriage both are present tense meaning the resurrected are not continuously taking to wife so they will be one flesh: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh,” Ge 2:24. The second verb means to give away a daughter to marriage. Luke says: “the sons of this age are marrying and are being given in marriage; but the ones who accounted worthy to obtain that age and the resurrection which is from among the dead are neither marrying nor are being given in marriage,” Lu 20:34,35. The reason for a help meet was that man should not be alone: “And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him,” Ge 2:18. Man will not be alone in eternity as men shall have an existence in God, apart from all limitations and necessities of the flesh. Just think no more weeping nor crying; no more hunger nor thirst; no more pain nor hurt; no more sleep nor weariness. What a thought!

Are, is present tense meaning mankind will be as angels in heaven. Jesus did not say that we will be angels, but in compared to angels who find no necessity to continue the race through giving birth. Marriage is for the purpose of sexual relationship: “Marriage is honorable in every way, and the bed is undefiled; but God will judge fornicators and adulterers,” Heb 13:4. This does not teach that sexual relations in marriage are evil, nor Jesus is saying that angels are sexless, but in eternity, we will have spiritual and immortal bodies as the angels have. There will be no more human reproduction in eternity. Luke adds: “for neither they are being able to die anymore; for they are equal to angels, and are sons of God, being sons of the resurrection.” Lu 20:36. So there are two things mentioned here: first, they will not die anymore; secondly, they will not marry, nor will be given in marriage. Since we will not die, there will be no need of conjugal relations among mankind. Notice Jesus speaks of angels and these Sadducees do not believe in them.

Matthew 22:31

(Concerning) the resurrection are the words of emphasis in this sentence. Notice the change in the preposition here from the previous verse: “*en*: in” and “*peri*: concerning.” Before Jesus spoke by the resurrection, now he is speaking about the resurrection. Matthew has the objective genitive “of the dead;” while Mark says: “concerning the dead,” Mr 12:26. Luke says: “But that the dead are being raised,” Lu 20:37.

Read not is past tense with the negation meaning these Sadducees did acknowledge this truth. The particle: “*ouk*: not” with the question is expected answer: Yes!

Has been spoken is past tense participle translated with the use of substantive modifying the article “that.” This article is referred to in Mark: “that they are being raised,” Mr 12:26. Mark and Luke explain that it was Moses on the bush: “in the book of Moses, on the bush,” Mr 12:26; “even Moses declared on the bush,” Lu 20:37.

Matthew 22:32

I is the word of emphasis in this sentence. This personal pronoun is emphatic also with the verb “to be” as “I Myself am.” Mark says the same: “how God spoke to him, saying, I myself am that God of Abraham and that God of Isaac and that God of Jacob,” Mr 12:26. Luke says that it is Moses addressing this way: “as he is calling the LORD God of Abraham and the God of Isaac and the God of Jacob,” Lu 20:37.

Not is the word of emphasis in this sentence. Whether is from God or Moses: “He is not that God of the dead, but a Living God,” Mr 12:27. Luke adds: “for all are living for him,” Lu 20:38. Luke adds: “And they are not anymore daring to be asking him anything,” Lu 20:40.

Matthew 22:33

Heard is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except GWV and TWENTY who translated with the use of substantive: “who had been listening to him.” This multitude considered what Jesus was saying.

Were being astonished is imperfect tense in passive voice meaning the multitudes were struck with amazement that Jesus put to silence these heretics. Literally this crowd was stunned by a blow as we would say today: “they were slapped silly.”

Matthew 22:34

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

7. Doctor of the law questioned Jesus, Mt 22:34-40

34 But after **the Pharisees** have heard “He silenced the Sadducees,” were gathered (to) themselves, 35 and one of them a doctor of the law questioned Him, tempting Him, and saying, 36 Teacher, which commandment *is the great one* (in) the law? 37 And Jesus was saying to them, thou wilt love *the* LORD thy God (with) all thy heart, and (with) all thy soul, and (with) all thy mind. 38 **This** is first and great

commandment. 39 And *the second* is like it, thou will love thy neighbour as thyself. 40 **(On) these two commandments** all the law and the prophets are hanging.

The Pharisees is the word of emphasis in this sentence. Now the focus changes from the Sadducees to the Pharisees again after they tried to ensnare Jesus by sending their disciples with the Herodians, Mt 22:15-16.

Have heard is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. This is only spoken of by Matthew. The conjunction “*oti*: that” after the verb of speaking or hearing is translated as quotation marks.

Silenced is past tense meaning Jesus muzzled the Sadducees. These heretics were reduced to silence. The Pharisees had mixed feelings concerning how Jesus handled the Sadducees because they could not restrain their glee that our Lord silenced their opponents, but at the same time, they were joining these heretics in trying to entrap Jesus: “But after he has seen many of the Pharisees and Sadducees who were coming to his dipping, he said to them, offspring of vipers, who forewarned you to flee from the coming wrath?” Mt 3:7.

Were gathered is past tense in passive voice meaning the Pharisees assembled together to discuss how they may entice our Lord. Moffatt says: “they mustered their forces.” Williams says: “they had a meeting.” TWENTY says: “they collected together.”

Matthew 22:35

Questioned is past tense meaning a doctor of the law from one of Pharisees put a question to Jesus. This doctor who was a lawyer was an expert or skilled in the law of Moses. Mark called him: “And one of the scribes,” Mr 12:28. At the time of Jesus, there is no official distinction between a scribe and a lawyer. This test was to investigate in the matter at hand as Mark adds: “after he heard that they were reasoning together, because he knew that he answered them well,” Mr 12:28.

Tempting and saying are present tense participles with the use of manner meaning this scribe inquired our Lord in the manner of testing and affirming.

Matthew 22:36

Great commandment (in) the law is the question at hand. This scribe wanted Jesus to put the stature in extent and degrees of a certain law. Mark records: “which is the first commandment of all?” Mr 12:28. Matthew put this adjective “*me-gas*” as high in rank just as the superlative “*me-gistos*” modifying “commandment.” Peter uses this word to describe God’s promises: “(through) which he has given to us the greatest and precious promises,” 2Pe 1:4. This scribe wants to know which commandment stood first with Jesus. Many scribes have many hair-splitting precepts, but Jesus goes to the jugular. Notice again these enticers use the direct address of “Teacher,” just as the Pharisees’ disciples and the Sadducees used, Mt 22:16,24.

Matthew 22:37

Jesus is the word of emphasis in this sentence. The focus now turns to our Lord.

Was saying is imperfect tense of the verb “*phemi*: to declare or affirm.” The base of this verb comes from “light” and “shedding light.” TR has the past tense of the verb “*epo*: to speak.” It is most likely that Jesus

was shedding light on this question than just: “Jesus spoke to them.” Mark has: “And Jesus answered him.”

Will love is future tense meaning this love is sacrificial love with all our heart, soul and mind. “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might,” De 6:5. This is not self-seeking, but inward of seeking after to choose freely a servant attitude and service toward God. This total submission and dedication will exclude all those with half-heartedness. The heart is the seat of emotion. The soul is the seat of our personality. The mind is the seat of free will. Mark adds: “the first of all commandments is, keep hearing, Israel: the LORD our God is one LORD. And thou wilt love the LORD thy God out of all thy heart and out of all thy soul and out of all thy mind and out of all thy strength. This is the first commandment,” Mr 12:29,30.

Matthew 22:38

This is the word of emphasis in this sentence. Loving God is the focus here.

First and great commandment. This is first, not in order of time, but of importance. This is greatest in dignity, in excellence, in extent, and duration. If we love God, then all our affections towards his creation will follow in the same manner.

Matthew 22:39

Second is the word of emphasis in this sentence. This scribe only wanted to know the first and great commandment, but Jesus adds another focus on a second commandment. This second commandment is similar to the first commandment as it resembles the way we love God sacrificially. Mark says: “And the second is like this, thou wilt love thy neighbor as thyself,” Mr 12:31.

Will love is future tense meaning the same verb and same tense as loving God. But this time, loving our fellow man even as ourselves: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD,” Le 19:18. Mark adds: “There is not another commandment greater than these,” Mr 12:31. This is not teaching self-love as in the last days many will be lovers of self “*philautos*,” 2Ti 3:2. This is not befriending our neighbours as ourselves, but self-sacrificing love. With this in mind, this love does not have selfish motives. Loving ourselves shows character weakness and sinful perversion. What this sacrificial love here demonstrates that we put the rights and needs of others in the very same level as our own. Jesus preached this Golden Rule earlier: “Therefore if ye should be desiring all whatever things in order that the men might be doing to you, so also yourselves keep doing to them: for this is the law and the prophets,” Mt 7:12. So self-love is not the answer, but rather love of Christ: “For the love of Christ is constraining us,” 2Co 5:14. We should not have self-hate or self-contempt because: “Who will bring an accusation against the chosen ones of God? It is God who is justifying,” Ro 8:33. In this, we are lost in the love of Christ!

Matthew 22:40

(On) these two commandments are the words of emphasis in this sentence. Loving God and our fellow-man are the focus in this dialogue.

Are hanging is present tense in passive voice meaning the law of Moses and the prophets (everything in the Old Testament) are continuously being summed up on these two precepts. This figurative sense means all laws and prophecies cannot be written without being dependent on loving God and our fellow-man: “For the law is, thou wilt not commit adultery, thou wilt not commit murder, thou wilt not steal, thou wilt not bear false witness, thou wilt not lust, and if any other commandment, is being summed up in this

word, in this, thou will love thy neighbor as thyself,” Ro 13:9. “For the whole law is being fulfilled in one word, in which, thou will love thy neighbour as thyself,” Ga 5:14. God is the God of love, and his children must be impelled by his love and reflect it in their lives: “Beloved, let us keep loving one another because that love is of God, and everyone who is loving, has been begotten of God, and is knowing God,” 1Jo 4:7. “If anyone should say: “I am loving God,” and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God whom he has not seen?” 1Jo 4:20. “For this is that love of God, in order that we might be keeping his commandments; and his commandments are not burdensome,” 1Jo 5:3. Mark adds: “And the scribe said to him, right, Teacher, thou said according to truth that there is one, and there is not another besides him. And to love him out of all the heart and out of all the understanding and out of all the soul and out of all the strength, and to love the neighbor as oneself, it is more than all the burnt offerings and sacrifices. And after Jesus has seen him that he answered intelligently, he said to him, thou art not far from the kingdom of God. And no one were daring anymore to question him,” Mr 12:32-34.

Matthew 22:41

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

8. Jesus questioned the Pharisees, Mt 22:41-46

41 But *after* the Pharisees **had been assembled together** Jesus questioned them, 42 saying, what are ye thinking (concerning) the Christ? **Of whom** Son is He? **They are saying** to Him, of David. 43 **He is saying** to them, therefore how is David (in) spirit calling Him LORD? saying, 44 the LORD said to my LORD, keep sitting (on) My right hand (until) I should place Thy enemies *as* a footstool for Thy feet. 45 Therefore if **David** is calling Him LORD, how is He his son? 46 And **no one** was being able to answer Him a word, nor anyone dared (from) that day to question Him anymore.

Had been assembled is the word of emphasis in this sentence. This verb is perfect tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “Pharisees” is in genitive case and is translated also with the use of genitive absolute and used as subject of this genitive participle. Many translations (ASV, BBE, BIBLE, BWE, CEV, ESV, GWV, HCSB, Murdoch, NET, RSV, TWENTY, Tyndale and WEB) take this participle in the present tense: “while the Pharisees were together.” But this verb is perfect tense meaning this gathering was over but is having abiding results.

Questioned is past tense meaning Jesus put a question to these Pharisees. Mark adds: “And after Jesus answered he was saying, while he is teaching in the temple,” Mr 12:35. Luke just says: “And he said to them,” Lu 20:41. Jesus is preparing these hypocrites for how defective their conceptions of the Messiah are. Jesus already knew that these religious leaders understood that Jesus is making himself equal with God: “Therefore because of this the Jews were seeking the more to kill him, because he was not only breaking the Sabbath, but also was calling his Father God, making himself equal with God,” Joh 5:18. Jesus is preparing a defence in advance by pointing out that the Messiah is not a mere man: “But Jesus was being silent and the high priest answered and said to him, I am adjuring thee by the living God, in order that thou may tell us if thou are the Christ, the Son of God. Jesus is saying to him, thou thyself said it. Moreover I am saying to you, henceforth ye will see the Son of man who is sitting at the right hand of power and who is coming on the clouds of heaven. Then the high priest rent his garments, saying, he blasphemed; why are we having anymore need of witnesses? Behold, ye now heard the blasphemy of him. What within you are ye thinking? And those ones who have been answering said, he is deserving of death,” Mt 26:63-66.

Matthew 22:42

Are thinking is present tense meaning Jesus is questioning these Pharisees on their opinion concerning the Messiah. These Pharisees are continuously supposing that the Messiah is the Son of David, but they never touched the problem of his person such as his deity and his humanity. These Pharisees could only answer the second question of “Of whom Son is he?” Mark says: “how are the scribes saying that the Christ is a son of David?” Mr 12:35. Luke says: “how are they saying that the Christ is Son of David?” Lu 20:41.

Matthew 22:43

Is saying is the word of emphasis in this sentence. Jesus is continuously affirming to these Pharisees.

Is calling is present tense meaning David is continuously giving his son the title of Yahweh. This is the proper name of the one true God. To some heretics, making Jesus equal with God would nullify the teaching: “Unto thee it was shewed, that thou mightest know that the LORD (Yahweh) he is God; there is none else beside him,” De 4:35. The Jehovah Witnesses have a problem with this as they refuse to accept Jesus as God. On the other hand, the Mormons and the Roman Catholic Church accept Jesus as God, but they accept many other gods, such as the idolatry of Mary. Then finally there are the Jesus Only refuse the teaching of the Trinity but how do they explain the distinction of the Father and the Son: “I will declare the decree: the LORD (Yahweh) hath said unto me, thou art my Son; this day have I begotten thee,” Ps 2:7. “But when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law,” Ga 4:4. We must accept these three Biblical premises: (1) There is one God; (2) Jesus is God; (3) God the Father is distinct from God the Son. There are three persons in one Godhead.

Matthew 22:44

Keep sitting is present tense imperative meaning God the Father said to our LORD Jesus Christ to keep sitting down on his right hand. Jesus is looking at: “The LORD (Yahweh) said unto my Lord (Adonai), Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1. Adonai is parallel with Yahweh: “And Thomas answered and said to him, my LORD and my God,” Joh 20:28. “Thrice in the year shall all your men children appear before the Lord (Adonai) GOD, the God of Israel,” Ex 34:23. “For the LORD (Yahweh) your God is God of gods, and Lord (Adonai) of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward,” De 10:17. “Oh LORD (Yahweh) our Lord (Adonai), how excellent is thy name in all the earth! who hast set thy glory above the heavens,” Ps 8:1. Because of risk of taking God’s name (Yahweh) in vain, devout Jews began to substitute the word (Adonai) for the proper name itself: “Thus hath the Lord GOD shewed unto me,” Am 7:1. Luke says: “And David himself is saying in the Book of Psalms, the LORD said to my LORD, keep sitting on my right hand, until I placed thine enemies as a footstool for thy feet. Therefore David is calling him LORD, and how is he his son?” Lu 20:42-44. Mark says: “For David himself said by Holy Spirit, the LORD is saying to my LORD, keep sitting at my right hand until I should place thine enemies as a footstool for thy feet. Therefore David himself is calling him LORD; and whence is he his son? And the great crowd was hearing him gladly.” Mr 12:36,37.

Should place is past tense subjunctive meaning the condition of his authority of Christ is to establish his reign.

Matthew 22:45

David is the word of emphasis in this sentence. David is now the focus to show the Messiah is divine and man.

Is calling is present tense meaning David is continuously naming his descendant LORD which is Adonai a name for God and Messiah, God in the flesh. The Messiah is not only the national, political, and earthly ministry as King, but also has a heavenly and divine origin by calling him "LORD." Daniel said: "one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him," Da 7:13. To the Pharisees, a descendant must be inferior to David, but calling him LORD is making him superior. The Pharisees, the Jehovah Witnesses and many liberals expect that the Messiah to be a mere man, and a powerful king, like David. But this King will be a divine: "the Holy thing which is being born will be called Son of God," Lu 1:35.

Here is the word Yahweh found in Old Testament and New Testament proof that Jesus is Yahweh:

Prepare ye the way of the Lord, Isa 40:3 Mt 3:3

He saw his glory, Joh 12:41 Isa 6:1

Sanctify the Lord God, 1Pe 3:15 Isa 8:13

He led captivity captive, the LORD God, Eph 4:7,8 Ps 68:18

And let all the angels of God worship him, Heb 1:6 Ps 97:7

Thou thyself (in) the beginning, LORD, founded the earth... thou thyself are the same, and thy years will fail not, Heb 1:10-12 Ps 102:25-27.

Matthew 22:46

No one is the word of emphasis in this sentence. This pronoun is the focus of not a single person within the Pharisees.

Was being able is imperfect tense meaning there is not a single person was being capable or strong and powerful enough to take on our Lord Jesus.

To answer is past tense infinitive with the use of completing the verb "was being able." No one was capable to propose a question to Jesus.

Dared is past tense meaning no one had the courage to ask a question from that day. The next time our Lord met with these Pharisees would be before their court: "But the ones who has seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together," Mt 26:57.

Matthew 23:1

XIV. Jerusalem, Mt 21:10-25:46

F. In the temple again, Mt 21:23-23:39

9. Jesus rebukes the Pharisees, Mt 23:1-39

1 **Then** Jesus spoke to the crowds and to His disciples, 2 saying, the scribes and the Pharisees sat (on) the seat of Moses; 3 therefore whatever they should tell you to be observing all things, keep observing and keep doing; but stop doing (after) their works for they are saying and are not doing. 4 For **they are binding** heavy and hard to bear burdens, and are laying *them* (on) the shoulders of men; but they are not willing to move them with their own finger. 5 And they are doing **all their works** (to) be seen by men. **They are making broad** their phylacteries, and are enlarging the borders of their garments; 6 and they are loving the first place (in) the suppers, and the first seats (in) the assemblies, 7 and the salutations (in) the market-places, and to be being called (by) men Rabbi, Rabbi; 8 but ye yourselves be not called Rabbi; for one is your leader, the Christ, and ye yourselves all are brethren. 9 And do not call *anyone* your **father** (on) the earth; for One is your Father Who *is* (in) the heavens. 10 **Neither** be called leaders; for One is your Leader, the Christ. 11 But **the greater** of you will be your servant. 12 And **whosoever** will exalt himself he will be humbled; and whosoever will humble himself he will be exalted. 13 **(23:14) Woe** to you, scribes and Pharisees, actors, for ye are shutting up the kingdom of the heavens (before) men; for ye yourselves are not entering, nor even ye are suffering the ones who are entering to enter. 14 **(23:13) But woe** to you, scribes and Pharisees, actors, for ye are devouring the houses of widows, and as a pretext praying at great length; (because of) this ye will receive more abundant judgment. 15 **Woe** to you, scribes and Pharisees, actors, for ye are going about the sea and the dry *land* to make one proselyte, and whenever he should become *so*, ye are making him a son of Gehenna twofold more than yourselves. 16 **Woe** to you, blind guides, who are saying, whoever should swear (by) the temple, it is nothing; but whoever should swear (by) the gold of the temple, he is being a debtor. 17 **Fools** and blind; for which is greater, the gold, or the temple which is sanctifying the gold? 18 And, **whoever** should swear (by) the altar, it is nothing; but whoever should swear (by) the gift that *is* (upon) it, he is being a debtor. 19 **Fools** and blind, for which *is* greater, the gift, or the altar which is sanctifying the gift? 20 Therefore **the one** who swore (by) the altar is swearing by it and by all things which *are* (upon) it; 21 and the one who swore (by) the temple is swearing (by) it and (by) the One Who is dwelling in it; 22 and the one who swore (by) the heaven is swearing (by) the throne of God and (by) the One Who is sitting (upon) it. 23 **Woe** to you, scribes and Pharisees, actors, for ye are paying tithes of the mint and the anise and the cummin, and ye left aside the weightier *matter* of the law, righteousness, and mercy and faith: it was necessary for *you* to do these things, and not to be leaving aside those things. 24 **Blind guides**, who is filtering out the gnat, but is swallowing the camel. 25 **Woe** to you, scribes and Pharisees, actors, for ye are cleansing the outside of the cup and of the dish, but they are being full (of) plunder and unrighteousness within. 26 Blind **Pharisees**, cleanse first the inside of the cup and of the dish, in order that the outside of them may become also clean. 27 **Woe** to you, scribes and Pharisees, actors, for ye are being like whited sepulchres, which are appearing outwardly indeed beautiful, but within are being full of bones of *the* dead and of all uncleanness. 28 **Thus** also ye yourselves are appearing outwardly indeed righteous to men, but within are full of pretense and lawlessness. 29 **Woe** to you, scribes and Pharisees, actors, for ye are building the sepulchres of the prophets, and are adorning the tombs of the righteous, 30 and ye are saying, if we were (in) the days of our fathers, we were not partakers with them (in) the blood of the prophets. 31 So that **ye are bearing witness** to yourselves, that ye are sons of the ones who murdered the prophets; 32 and fill ye up yourselves the measure of your fathers. 33 **Serpents**, offspring of vipers, how shall ye escape (from) the judgment of Gehenna? 34 **(Because of) this**, behold, I Myself am sending (to) you prophets and wise *men* and scribes; and ye will kill and will crucify *some* (of) them, and ye will scourge (in) your assemblies *some* (of) them, and will persecute (from) city (to) city; 35 so that it may come (upon) you all *the* righteous blood *which* was being poured out (upon) the earth (from) the blood of Abel the righteous, (to) the blood of Zacharius son of Bariachias, whom ye murdered (between) the temple and the altar. 36 **Verily** I am saying to you, "all these things will come (upon) this generation." 37 **Jerusalem**, Jerusalem, who is killing the prophets and is stoning the ones who have been sent (to) her, how often

would I have gathered together thy children, in like manner a hen is gathering together her brood (under) *her* wings, and ye would not? 38 **Behold**, your house is being left to you desolate. 39 For **I am saying** to you, in no wise ye shall see Me henceforth until ye should say, the One Who is coming (in) *the* name of *the* LORD is blessed.

Then is the word of emphasis in this sentence. This adverb modifies “spoke” meaning “at that time.”

Spoke is past tense meaning Jesus uttered to the multitudes and to his disciples. Jesus declared his mind and disclosed his thoughts concerning these religious leaders. Mark says: “And he was saying to them in his teaching,” Mr 12:38. Luke says: “And while all of the people were listening he said to his disciples,” Lu 20:45.

Matthew 23:2

Sat is past tense meaning the scribes and the Pharisees appointed on the seat of Moses which is the office of judge and lawgiver of the people: “And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously,” De 17:9-13. Is Jesus teaching here that the people must obey them, but not to imitate their conduct? For Christians, we believe not as the Roman Catholics and other “Orthodox” churches worldwide suggest that they need a pope or some other supreme head figure: the full authority of the office in Latin is *ex cathedra*, there will be no other sitting on the seat of Christ: “Neither be called leaders; for One is your Leader, the Christ,” Mt 23:10.

Matthew 23:3

Should tell is past tense subjunctive meaning the condition of speaking from the seat of Moses.

To be observing is present tense infinitive with the use of purpose meaning whatever these religious leaders should say from the seat of Moses for the purpose of observing these things.

Keep observing and keep doing both are present tense imperatives meaning keep continuously obeying.

Stop doing is present tense imperative with negation meaning the contrast of “obey what they say,” with “stop copying their lifestyle” because these religious leaders are not practising what they are teaching. Today we say practise what you preach.

Matthew 23:4

Are binding is the word of emphasis in this sentence. This verb is present tense meaning these religious leaders are continuously putting in chains a stern and unbearable load that man is obligated to carry: “for each will bear his own load,” Ga 6:5. Jesus earlier told these scribes: “woe to you the doctors of the law, for ye are placing a burden with burdens which are being heavy to bear, and ye yourselves are not touching the burdens with one of your fingers,” Lu 11:46. But Jesus’ way is: “For my yoke is easy and my burden light,” Mt 11:30.

To move is past tense infinitive with the use of completing the present tense verb “are not willing.” These religious leaders expect others to follow their teachings but they are not wishing to set in motion themselves. Their hearers are urged to carry this heavy load upon their shoulders, but these preachers will not lay a finger on this load, let alone carry one on their own neck. Their reputation is: do as I say, not what I do.

Matthew 23:5

All their works are the words of emphasis which is not a heavy load.

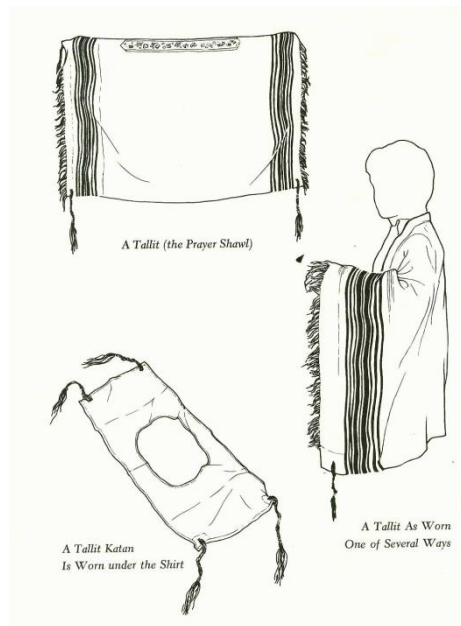
Are doing is present tense meaning these religious leaders are continuously executing with ease.

Be seen is past tense in passive voice infinitive with the use of purpose. The purpose of doing these easy acts is for public show. Mark says: “keep seeing of the scribes, who are wishing to be walking about in robes, and salutations in the market-places and first seats in the assemblies and first places at the suppers; the ones who are devouring the houses of the widows, and are praying as a pretext at great length; these will receive more abundant judgment,” Mr 12:38-40. Luke says: “keep taking heed of the scribes who are desiring to be walking in robes, and are loving salutations in the market places and first seats in the assemblies and first places in the suppers; these ones are devouring the houses of widows, and are praying at great length show. These ones will receive more abundant judgment,” Lu 20:45-47.

Are making broad is the word of emphasis in this sentence. This verb is present tense meaning these religious leaders are enlarging their little box or amulet which contained small strips of parchment. This safeguard was fastened by a leather strap to the forehead and to the left arm over against the heart. The scrolls were thought to have the power to drive away demons.



Are enlarging is present tense meaning these religious leaders are making great the tassels and prayer ribbons on their long garments. This was to show their piety.



Matthew 23:6

Are loving is present tense meaning these religious leader are continuously welcoming the chief place at table. They are continuously being fond of seating in the captain's chair. Most old-fashioned dining room sets have one chair with arms while the rest of the chairs would have none. They also approved of sitting in the seat on honour in their synagogues. The early church continued such respect of persons: "My brethren stop having the faith of our LORD Jesus Christ, of glory, with respect of persons; for if a man with gold rings should come into your assembly in splendid apparel, but a poor man should come in also in vile apparel, and ye should look upon that one who was wearing the splendid apparel, and ye should say to him, keep sitting thyself here in a good place, and ye may have said to the poor, stand thyself there, or keep sitting here under my footstool," Jas 2:1-3.



Matthew 23:7

Salutations, is direct object from the previous verse of being fond (loving). They are welcoming greetings in public places. They covet to be noticed as important people. They want to feel superior because of their office. They treasure such respect.

To be being called is present tense in passive voice infinitive with the use of purpose. The purpose of these greetings is being saluted as Rabbi which is an address of teachers. This is a place of honour.

Matthew 23:8

Be not called is past tense in passive voice subjunctive which is hortatory with negation. This strong exhortation with emphasis: “ye yourselves,” demonstrates that even Peter all apostles are not holding respected positions. So how can Peter become Pope? This tradition goes against these words of our Lord!

Brethren means Peter and the other apostles (emphatic: *yourselves*) are brothers in the Lord: “are writing to the saints and faithful brethren in Christ in Colossae;” Col 1:2. “I myself John, your brother and partaker in the tribulation and kingdom and endurance in Christ Jesus,” Re 1:9.

Matthew 23:9

Father is the word of emphasis in this sentence. The focus here is how first Jesus said not to address each other as Rabbi, and now father.

Do not call past tense subjunctive meaning this hortatory with negation again is a strong exhortation to not give or receive by title “father.” This does mean a child cannot refer to his father, but with the context here of public addressing a place of honour as “father.” Again the Roman Catholic Church has continued to not take heed these words. This denunciation is equally relevant for today. In no way should any person look up to, follow, or elevate a human leader in any religious or church organization above Jesus Christ. Roman Catholics call their priests “father” and the pope is called “the holy father.” This is clearly unbiblical. But there is no reason not to call our earthly parents “father” and “mother” because in doing so we are not giving them an elevated title or position that belongs to God. Roman Catholics use this verse: “For if ye should be having ten thousand tutors in Christ, but not many fathers; for I myself begot you in Christ Jesus through the glad tidings,” 1Co 4:15. Paul asked them to become imitators of him, 1Co 4:16, not to call him in an elevated position. Peter called his brethren as son, 1Pe 5:13, and John as little children, 1Jo 2:1, but never asked to be referred to as “father.” We can call a person “father” in a biological sense but not in a spiritual sense.

Matthew 23:10

Neither is the word of emphasis in this sentence. This means and not.

Be called is past tense subjunctive meaning this is the third hortatory to be not addressed as something more than God. We are exhorted by Jesus to be not named master because there is only one teacher, Jesus Christ our Lord. Only Jesus can guide us with help of the Holy Spirit: “but whenever that One should come, the Spirit of truth, he will guide you into all the truth; for he will not speak from himself, but whatsoever he should hear he will speak, and he will announce the coming things to you,” Joh 16:13.

Matthew 23:11

The greater is the word of emphasis in this sentence. This comparative adjective shows the stronger, the elder, and greatest among these apostles.

Will be is future tense meaning the greatest apostle throughout church history was Apostle Paul because of his servitude: “Are they servants of Christ? I am speaking as being beside myself, I myself am above measure too: in labours more abundantly, in stripes above measure, in imprisonments more abundantly, in deaths often,” 2Co 11:23. So this why as it was mentioned earlier that we should be imitators of Paul: “Therefore I am exhorting you, keep becoming imitators of me,” 1Co 4:16. “Keep being imitators of me, according as I myself also am of Christ,” 1Co 11:1. “And ye yourselves became imitators of us and of the LORD, after ye have accepted the word in much tribulation with joy of the Holy Spirit,” 1Th 1:6.

Matthew 23:12

Whosoever is the word of emphasis in this sentence. This pronoun consists of the article: “*os*: who” and “*tis*: certain one.”

Will exalt is future tense meaning this one will seek honour.

Will be humbled is future tense in passive voice meaning God will reduce to a common person.

Will humble is future tense meaning this one will seek humility.

Will be exalted is future tense in passive voice meaning God will raise this one to a place of dignity. We see this with the apostle Paul as God gave him a place of honour in writing so many epistles.

Matthew 23:13

Woe is the word of emphasis in this sentence. This interjection is the exclamation of wretchedness these religious leaders have caused. This dismay is used to warn others that these self-righteous religious leaders are just actors. Jesus used this before to exclaim the wretchedness of Chorizan, and Bethsaida because they repented not: “Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the works of power which have taken place in you took place in Tyre and Sidon, they repented possibility long ago in sackcloth and ashes,” Mt 11:21. Also Jesus exclaimed this dismay upon the world or any person: “Woe to the world because of the offences! For it is necessary that the offences are coming, yet woe to that man by whom the offence is coming!” Mt 18:7. But here it is more personal because they are hypocrites! Jesus calls them hypocrites seven times to these scribes and Pharisees because of their false leadership. Luke gives similar woe earlier when Jesus has lunch with the Pharisees and Jesus does not wash his hands, Lu 11:37-54. These mournful woes shows a denunciation of their wickedness.

Are shutting up is present tense meaning these religious leaders are continuously obstructing the entrance into the kingdom of heaven. As Christians, our soul-winning should not only be sharing the Gospel, but also being a light: “Ye yourselves are the light of the world; a city which is being situated on a mountain is not being able to be hid. Thus let your light shine before men, so that they may see of you the good works, and may glorify your Father who is in the heavens.” Mt 5:14,16. The Roman Catholic Church has tried to keep the people in ignorance by shutting the door to knowledge and the Word of God during the dark ages. It is a tragedy to think that they like these religious leaders were the keepers of sacred interpretation. These religious leaders prided themselves upon their traditions.

Are not entering is present tense with negation meaning these religious leaders have committed the unpardonable sin by referring to the work of the Holy Spirit as Beelzebub: “And after the Pharisees have heard this they said, this one is not throwing out the demons except by Beelzebub prince of the demons.

Because of this I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men,” Mt 12:24,31. What a parallel statement that these door-keepers of the kingdom were shut outside with those they kept out.

Nor are suffering is present tense with negation meaning these religious leaders ought to open the door for the people. Their piety of being a gentleman to hold a door open to the truth is really being a bully of running away from their responsibility. This verb means that they abandoned their duty.

Matthew 23:14

Woe is the word emphasis in this sentence. Again like the previous verse.

Are devouring is present tense meaning these hypocrites are continuously forcibly appropriating widow's property.

Praying is present tense participle with the use of means. By what means these actors achieve this: prayer. These public prayers will be lengthy and very flowery. The manner that these religious leaders seem pious is by using flamboyant, fancy, and florid words that make them sound so intelligent. Paul warned that his preaching was not flowery in speech: “And I myself after I have come to you, brethren, came not according to excellency of word or wisdom announcing to you the testimony of God,” 1Co 2:1. Many pulpits are being filled with preachers who are trying to entertain instead of preaching with power and wisdom from the Holy Spirit.

Will receive is future tense meaning these actors will obtain supreme condemnation. This could be the end judgment, but also can refer to disapproval by God during their ministry. God is not a respecter of persons, but shows greater disdain for those who practice wickedness under the cover of religion and holiness. In society, we should be more mortified when a priest takes advantage of a child than when a child molester is on the prey on the internet. But on the contrary, we protect the “Church” and put all our efforts to search out the others. We should be appalled by those who are under the mask of godliness, but in the last days, we will find the pious flourishing: “having a form of piety, but denying the power of it. And keep turning away thyself from these,” 2Ti 3:5.

Matthew 23:15

Woe is the word of emphasis in this sentence. This is the third woe.

Are going about is present tense meaning these hypocrites are continuously walking about for the purpose of making (past tense infinitive) one Gentile come over to Judaism. This newcomer is not going from darkness to light, but rather from darkness to a greater darkness. This greater darkness is twice as bad than it was previously because now this blind person has a blind guide directing him to the fire pits: “and thou have persuaded that thou are a guide of the blind, a light of the ones who are in darkness,” Ro 2:19.

Matthew 23:16

Woe is the word of emphasis in this sentence. This is the fourth woe.

Blind guides mean that they are teachers who are ignorant and inexperienced. How can someone teach a subject if they do not know the material. So we have many in our pulpits instructing in the way of God without knowing the Word of God: “All scripture is God-inspired and profitable for teaching, for conviction, for correction, for discipline which is in righteousness; in order that the man of God might be

complete, fully fitted to every good work,” 2Ti 3:16,17. Because they assume that they can lead, they are fools as the next two direct addresses come in that form of fools and blind, verse 17 and 19.

Should swear is past tense subjunctive meaning the condition of having an oath according to their tradition is by the gold of the temple, not by the temple itself.

Matthew 23:17

Fools is the word of emphasis in this sentence. The Greek word is “*moros*” where we get our English word “moron.” How can Jesus first tell us to not to use the term “fool” as an insult? “But I myself am saying to you, Everyone who is being angry with his brother lightly will be liable to the judgment: but whoever should say to his brother, blockhead, he will be liable to the Sanhedrim: but whoever should say, moron, he will be liable to the Gehenna of fire,” Mt 5:22. We should not injure others by words, but with these religious rulers, there is no basis for fellowship, but only condemnation of being morons. These insults are justified because it comes from one who excludes anger, but is mournful towards Jerusalem.

Greater: temple or gold? Jesus asked them plain questions to show how foolish their reasoning is. This gold receives the sanctity from the temple, so without the temple, there would be no gold.

Matthew 23:18

Whoever are the words of emphasis in this sentence. These two Greek words consists of “who” and “if.”

Should swear is past tense subjunctive meaning the condition of someone taking an oath on the fix position of the altar according to their tradition is nothing like taking an oath by the gift which is being sacrificed.

Matthew 23:19

Fools, is the word of the emphasis in this sentence. This is the second time that Jesus addressed these religious leaders as fools and blind. The first time is because of their tradition of prioritizing gold over the temple, and now the gift over the altar.

Greater is comparative adjective modifying the gift and the altar. The altar is greater in importance because the altar is continuously purifying the gift.

Matthew 23:20

The one is the word of emphasis in this sentence. This article is the subject of the verb “is swearing.”

Is swearing is present tense meaning this invoking is continuously invoking by the altar and by all the gifts upon the altar.

Matthew 23:21

Is swearing is present tense meaning the invoking by the temple is continuously invoking by the temple and by God.

Matthew 23:22

Is swearing is present tense meaning the invoking by the heaven is continuously invoking by God's throne and by God himself. So the conclusion of the matter, the traditions of swearing by the temple or the altar, it was not binding; but by the gold or the gift, this oath was binding. Jesus ridiculed this matter as this tradition does not hold water.

Matthew 23:23

Woe is the word of emphasis in this sentence. This is the fifth woe, the fourth directly to these religious leaders as hypocrites.

Are paying tithes of is present tense meaning these religious leaders are continuously giving a tenth of the small odoriferous spices which consist of mint and the dill and the cummin: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD," Le 27:30,32. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always," De 14:22,23.

Left aside is past tense meaning they abandoned justice, mercy and faithfulness. The word here for "*krisis*, justice" at times means judgment, but here means acting right with the proper attitude towards their neighbour which means righteousness: "behold my Servant Boy whom I chose, my Beloved in whom my soul was found delight; I will put my Spirit upon him, and he will declare judgment to the Gentiles;" Mt 12:18. They are scrupulous to these minor matters, but they neglected their great moral duties.

Matthew 23:24

Blind guides are the words of emphasis in this sentence. This direct address is again repeated from verse 16.

Is filtering out is present tense meaning these ignorant teachers are continuously filtering through their wine to remove minute unclean creatures.

Is swallowing is present tense meaning these ignorant teachers are continuously devouring the camel. This sounds strange, but it give the opposite extremes which contrast in regard to size. The camel here was the largest animal familiar to the Jews at that time, while the gnat removed the smallest particles. So the picture here is that they will strain out the smallest creature, but will devour the largest. This is just a picture of them being very scrupulous about the minutest matters of ceremonial observance, and then they neglect their ethical duties.

Matthew 23:25

Woe is the word of emphasis in this sentence. This is the sixth woe, but the fifth towards these religious leaders as hypocrites.

Are cleansing is present tense meaning these actors are continuously purifying outwardly rather than caring for true morality. Earlier, these religious leaders complained about proper hand washing, "why are thy disciples transgressing the tradition of the elders? For they are not washing for themselves their hands whenever they should be eating bread," Mt 15:2. This was a picture of how they presented themselves like those who dressed in their Sunday's best for church services, and would not think of God the rest of

the week. These religious leaders in the same way were concerned on their outward appearance but their inward disposition was shameful.

Are being full is present tense meaning these religious leaders are continuously being full of greed and injustice. TR and MSS has lack of self-control (incontinent or excess) instead of injustice.

Matthew 23:26

Pharisees is the word of emphasis in this sentence. Before it was blind guides as leading others astray, and after the great grief was with the scribes and Pharisees. But now Jesus singles out these Pharisees as they are leading themselves blindly astray.

Cleanse is past tense imperative meaning purify first their hearts so there will be honesty instead of extortion (verse 25).

May become is past tense subjunctive meaning the purpose of purifying their hearts so they can come into existence blameless in their testimony. A person's reputation is based upon their right motives. They may fool some people some of the time, but you cannot all people all the time.

Matthew 23:27

Woe is the word of emphasis in this sentence. This is the seventh woe, but the sixth towards these religious leaders as hypocrites.

Are being like is present tense meaning these actors are continuously being similar self-righteous spiritual zombies. These walking dead appear beautifully clean on the outside but are filled with dead corpses: "having a form of piety, but denying the power of it," 2Ti 3:5.

Matthew 23:28

Thus is the word of emphasis in this sentence. This adverb modifies "are appearing."

Are appearing outwardly is present tense with the adverb "outwardly." This verb means these Pharisees (emphatically: "yourselves") are continuously manifesting to the outside world truly acceptable to God, but are continuously in their minds and hearts a complete stage player of wickedness. Jesus is condemning these Pharisees, but if we find a spiritual leader, who is genuine, we need to follow him because they are few! "The pure ones in heart are blessed; for they themselves will see God," Mt 5:8.

Matthew 23:29

Woe is the word of emphasis in this sentence. This is eighth woe, but the seventh towards these religious leaders as hypocrites.

Are building is present tense meaning these actors are continuously erecting the graves of the prophets.

Are adorning is present tense meaning these actors are continuously honouring their tombs. How two-faced can they be! They murder these Prophets and then say great things about them. It is like those who hate someone all while they are living and when they die, at the funeral, they say nice things about that one.

Matthew 23:30

Are saying is present tense meaning these Pharisees are continuously affirming that they would not be like their forefathers by murdering these prophets. Their association with them is in their hatred for our Lord. These Pharisees disapprove of their father's attitude, but they have the same hatefulness towards John the Dipper and our Lord Jesus Christ.

Matthew 23:31

Are being witness is the word of emphasis in this sentence. This verb is present tense meaning these Pharisees are continuously testifying within you that they are of the same bloodline of these murderers.

Matthew 23:32

Fill up is past tense imperative meaning go then! Pharisees (emphatically: "yourselves") execute your determined extent of your father's sins.

Matthew 23:33

Serpents, is the word of emphasis in this sentence. These Pharisees were called hypocrites, blind guides, and now snakes which are the source of cunning, malignant, and wicked men. This means their father is the devil and they are in league with his malignant ways.

Shall escape is past tense subjunctive meaning what are the possibilities of them finding safety from the sentence of condemnation of Gehenna.

Matthew 23:34

(Because) of this are the words of emphasis in this sentence. These Pharisees are similar to their forefathers in killing the righteous.

Am sending is present tense meaning Jesus (emphatic: myself) is continuously appointed ("*apostello*": where we get our English word "apostle") prophets who were the Apostles; wise men who were Stephen and deacons; scribes who were Apollos and Paul.

Will kill and will crucify, and will scourge, and will persecute all are future tense meaning this prophecy from Jesus of how these Pharisees will treat the early Church.

Matthew 23:35

May come is past tense subjunctive meaning the result that Israel are responsible from the first death of Abel to the last death of the prophet Zachariah: "In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet," Zec 1:1. His death is about 480 B.C. The first death of Abel displays that Abel was saved by faith righteous as he offered a better sacrifice than Cain because he believed like his father Adam in the promise of a Redeemer: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Ge 3:15. After this promise, Adam called his wife "Eve" which means "mother of all living" and she was not even pregnant at that time. So by faith, Adam and Abel displayed in their hearts that they believed God in his promise. From that time: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD," Ge 4:26. The Psalmists repeats this salvation by faith alone: "I will take the cup of salvation, and call upon the name of the LORD," Ps 116:13. Peter repeats the prophecy of Joel concerning the events of

Pentecost: “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved,” Ac 2:21. Paul explaining justification by faith alone: “But what is it saying? The word is near thee, in thy mouth and in thy heart. That is the word of faith which we are proclaiming; that if thou should confess with thy mouth the LORD Jesus, and should believe in thy heart that God raised him from among the dead, thou will be saved; for it is being believed with the heart to righteousness. And it is being confessed with the mouth to salvation. For the scripture is saying, everyone who is believing on him will not be ashamed. For there is not a difference of Jew and also of Greek; for the same LORD of all who is being rich toward all who are calling upon him will save them. For everyone whoever should call on the name of the LORD, will be saved,” Ro 10:8-13.

Murdered is past tense meaning these Pharisees are responsible for this murder of Zechariah, the eleventh minor prophet of the Old Testament. McGee says: “Apparently the slaying of Zacharias was an incident which had taken place recently. Our Lord starts at the beginning with the murder of Abel and brings them down to the present hour. He makes it very clear that God will judge Israel for destroying the righteous. He is certainly contradicting our current philosophy that everyone will ultimately be saved. He says that they will not be saved.”

Matthew 23:36

Verily is the word of emphasis in this sentence. This points to stress the truth and validity of our Lord’s saying so they can acknowledge it. This oath means this is a truthful saying.

Am saying is present tense meaning Jesus is continuously affirming to the Pharisees. That conjunction “*oti*: that” after the verb of speaking is translated as quotation marks. TR and MSS do not have this conjunction.

Will come is future tense meaning all the things (Jesus sending his witnesses, verse 34; the condemnation of all previous prophets, verse 35) will endure during this generation. This occurred with the death of Stephen, the death of James, the persecution of Paul, and the destruction of Jerusalem in A.D. 70.

Matthew 23:37

Jerusalem is the word of emphasis in this sentence. This direct address is mentioned twice in our Lord’s breath of sorrows.

Have gathered together is past tense infinitive translated with the use of completing the verb “would.”

Is gathering together is present tense meaning the willingness of God as a protective mother to shelter them under his wing: “He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.” Ps 91:4.

Would not is past tense with negation meaning the Israelites wished not to come under the care of God: “The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance,” 2Pe 3:9. This is a divine wish, not a divine purpose.

Matthew 23:38

Behold is the word of emphasis in this sentence. This verb is past tense meaning take heed as Jesus is pronouncing judgment upon Jerusalem.

Is being left is present tense in passive voice meaning their temple is continuously being abandoned by the destruction of Jerusalem. This temple has never been rebuilt. Desolate means as a flock was deserted by the shepherd. Upon the temple site today sits the Dome of the Rock, a Muslim holy site. Islam may think that they communicate with God, but Jesus says this site is presently deserted by God. It is unfit for cultivation or for pasturage. The Jews and the Muslims may be fighting over control of this Holy site, but God has abandoned this place until he should rebuild the new Jerusalem in the mountains: "And I saw the Holy city, new Jerusalem, which was coming down from God out of the heaven, which had been prepared as a bride who had been adorned for her husband." Re 21:2.

Matthew 23:39

Am saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these Pharisees.

Shall see is past tense subjunctive meaning during the time of the destruction of the temple "for," Jesus is linking his death to this event. These Pharisees will in no wise (double negation) perceive with their eyes that Jesus is destroying their temple because God will direct the Roman army to do so.

Should say is past tense subjunctive meaning the condition of the Pharisees perceiving Jesus with their eyes after the destruction of their temple will be when are force to bow their knee: "in order that at the name of Jesus every knee may bow of beings in heaven and on earth and under the earth," Php 2:10. This coming is the second return of our Lord: "Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD," Ps 118:26. The fullness of Gentiles will come and God will restore Israel once again: "For I am not wishing that ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise in yourselves, that hardness has happened in part to Israel, until which the fullness of the nations should come; and so all Israel will be saved, according as it has been written, the Deliverer will come out of Sion, and he will turn away ungodliness from Jacob; and this is the covenant from me to them, whenever I should take away their sins," Ro 11:25-27. This does not mean that all the Jews even in these Pharisees will be saved, but a remnant during the seven years of the Great Tribulation will be reconciled as branches grafted back in again, Ro 11:17.

Matthew 24:1

After the response of the people of Jerusalem, Jesus rebuked the commerce in the temple and the religious leaders. Then he left that evening for Bethany. The next morning on returning to Jerusalem, he cursed a fig-tree. Then Jesus is found in the temple again. After disputing with the religious leaders and condemning them, Jesus went forth to the Mount of Olives. On their way there, the disciples questioned about the end times.

G. Mount of Olives, Mt 24:1-25:46

1. Disciples asked for the sign of the end times, Mt 24:1-3

1 And after Jesus went forth He was going away (from) the temple, and His disciples came to Him to point out to Him the buildings of the temple. 2 But Jesus said to them, are ye not seeing all these things? Yes! **Verily** I am saying to you, a stone in no wise shall be left (upon) stone which will not be thrown down. 3 And *while* He **was sitting** (upon) the mount of Olives, the disciples came to Him apart, saying, tell us, when will these things be? And **what** *will be* the sign of Thy coming and the completion of the age?

Went forth is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier, CEV and ACV agree with this use while most other translations have the use of attendant circumstance: “And Jesus left the temple, and was going away.” This verb means Jesus arose from the temple which is “*ieron*: inner court” not “*nous*: holy of holies.” Mark says: “And while he is going forth out of the temple,” Mr 13:1. This was done after the story of the widow’s mite, Mr 12:41-44 Lu 21:1-4.

Was going away is imperfect tense meaning Jesus was continuously continuing his journey from the temple to the Mount of Olives.

Came to is past tense meaning one of the disciples approached Jesus as Mark says: “one of his disciples is saying to him,” Mr 13:1. Luke says: “And while some were speaking about the temple,” Lu 21:5.

To point out is past tense infinitive with the use of purpose. Whether it was one or some disciples approached Jesus for the purpose to show the great buildings of the temple which Jesus just departed. Mark adds: “Teacher, see, what stones and what buildings!” Mr 13:1. Luke adds: “it has been adorned with goodly stones and consecrated gifts,” Lu 21:5.

Matthew 24:2

Jesus is the word of emphasis in this sentence. The focus changed from the journey to Jesus Himself.

Said is past tense meaning Jesus spoke to some of his disciples. Mark speaks of the one disciple: “And Jesus answered and said to him,” Mr 13:2.

Are not seeing is present tense with negation meaning are some of you not perceiving by your senses these great buildings? Mark again responds to this single disciple: “are thou seeing these great buildings?” Mr 13:2. The particle “*ou*: not” with a question is expected answer: Yes! This one disciple or some of his disciples have noticed these great building that Herod has built.

Verily is the word of emphasis in this sentence. This oath means a faithful saying. We have the absolute trust and confidence in these words.

Am saying is present tense meaning Jesus is continuously affirming to this one disciple or some of his disciples.

Shall in no wise be left is past tense in passive voice subjunctive with double negation. This verb means these great buildings will with certainty be left destitute. This will be done by Titus in A.D. 70, but Matthew did not speak of this event. Jesus is not only a King as portrayed by Matthew, but he is also a Prophet. Moses was told that: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him,” De 18:18. This was fulfilled by the words of Peter: “For Moses indeed said to the fathers, the LORD your God will raise up a prophet to you from among your brethren, like me: ye will hear him in all things whatsoever he should say to you,” Ac 3:22. This was repeated again by Stephen: “This is the Moses who said to the sons of Israel, the LORD your God will raise up a prophet to you from among your brethren like me,” Ac 7:37. Jesus is greater than Moses: “And Moses indeed was faithful in all his house as a ministering servant, for a testimony of the things shall be spoken; but Christ is faithful as a son is faithful over his house, Whose house we ourselves are, if indeed we should hold the boldness and the boasting of the hope unto the end,” Heb 3:5-6.

Will not be thrown down is future tense in passive voice with negation. TR and MSS have double negation: “*ou me*: in no wise.” Every stone will be dissolved. If this is referring to A.D. 70, why is there a wailing wall? Some try to explain that this wailing wall was built by Solomon, not Herod as Jesus pointed out. Josephus says: “Titus ordered the whole city and the sanctuary to be razed to its foundations, except three towers and part of the western wall, and that all the rest of the city wall was so completely levelled with the ground that there was no longer anything to lead those who visited the spot to believe that it had even been inhabited,” War, 7, 1, 1. Mark says: “In no wise a stone shall be left upon stone which shall in no wise be thrown down,” Mr 13:2. “These things which ye are beholding, days will come in which a stone will not be left upon a stone which will not be thrown down,” Lu 21:6.

Matthew 24:3

Was sitting is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute making it the subject of the genitive absolute participle. Jesus was continuously sitting down while they were upon the Mount of Olives. Mark adds: “And while he is sitting opposite the temple upon the Mount of Olives,” Mr 13:3.

Came to is past tense meaning the disciples approached Jesus privately. Mark adds: “Peter and James and John and Andrew were asking him apart,” Mr 13:3.

Tell is past tense imperative meaning speak concerning at what time will be the destruction of this temple? We have to take this question along with the second question which is concerning the consumption of the ages. These disciples had no idea at that time of the Church Age. They even had difficulty with the idea of the sacrificial Lamb. These Jewish disciples only had the Old Testament concept of a reigning Messiah and if the destruction would occur during that time, they asked when would these things (stone upon stone from verse 2) come into existence?

What is the word of emphasis in this sentence. This second question is concerning what sign will be known of Jesus’ arrival and the end times. Did these disciples understand first the coming of our Lord? These disciples were Jews and they only knew of what Jesus told them about his return and the end times of the Jews: “Verily I am saying to you, there are some who stood here, who shall in no wise taste death until they should see the Son of man who was coming in his kingdom,” Mt 16:28. Daniel asked the same question: “And I heard, but I understood not: then said I, oh my Lord, what shall be the end of these things?” Da 12:8. The arrival “*parousia*” here is not only arriving but also remaining, i.e., Jesus will come and stay with his people: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13. The answer from our Lord is referring to his second coming, Mt 24:27,37,39. The end times is referring to the consummation of the age. Mark says: “And what will be the sign whenever all these things should be being about to be being accomplished?” Mr 13:4.

Matthew 24:4

G. Mount of Olives, Mt 24:1-25:46

2. The beginning of sorrows, Mt 24:4-8

4 And Jesus answered and said to them, keep seeing, let not anyone mislead you. 5 For **many** will come (in) My name, saying, I myself am that christ, and they will mislead many. 6 But **ye will about** to be hearing wars and rumors of wars. **Keep seeing**, stop being disturbed; for it is necessary to take place

all *these* things; but the end is not yet. 7 For nation **will rise up** (against) nation, and kingdom (against) kingdom; and there will be famines and pestilences and earthquakes (in) *different* places. 8 But **all** these *are* a beginning of sorrows.

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: "By way of responding." Some translations have used dynamic equivalence by translation the main verb "said" as quotation marks. Another point before we look at this prophecy is that this prophecy has nothing to do with the Church. By interpreting this prophecy as the Christian age, then the teachings here will contradict many teachings for the Church. This interpretation should be the Jewish age as a warning against false Christs is not given to the Church, but a warning against false spirits: "Beloved, stop believing every spirit, but keep proving the spirits, if they are of God; because many false prophets have gone out into the world," 1Jo 4:1. Also, the flight should not take place on the Sabbath day is Jewish. The preaching of the Gospel of Kingdom is not now preached but the Gospel of Grace. Finally the condition of salvation that one must endure to the end is nowhere given to the Christian believer, who is saved and safe in the Lord Jesus Christ. As we already studied: "Verily I am saying to you, there are some who stood here, who shall in no wise taste death until they should see the Son of man who was coming in his kingdom," Mt 16:28; we noticed that this verse had nothing to do with the destruction of Jerusalem in A.D. 70. Now the discourse of Olivet again is portrayed by many as this event, and the tribulations of the early Church. These commentators use Luke to show the destruction of the temple in A.D. 70: "But whenever ye should see Jerusalem which was being encircled with armies then know that her desolation has drawn near," Lu 21:20. Notice the end of the verse, it speaks of the "desolation" which is "abomination of desolations" spoken by Daniel found in Mt 24:15. This is during the Great Tribulation: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," Da 12:11. This is in the middle of the Great Tribulation period: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," Da 9:27. These commentators also use to explain that this generation was speaking of these disciples: "Verily I am saying to you, this generation shall in no wise pass away until all these things should come to pass," Mt 24:34. We will look into detail when we come to this verse that the word "generation" does not necessarily mean the people spoken to at that time. With these understandings, this prophecy has to do with the Jewish period during the Great Tribulation.

Keep seeing is present tense imperative meaning keep observing. We will see what they need to observe in the next verse.

Not mislead is past tense subjunctive meaning this hortatory of someone leading them away from the truth. This deception will be explained in the next verse. Mark says: "And Jesus answered and began to be saying to them, keep seeing do not let anyone mislead you," Mr 13:5. Luke says: "And that One said, keep taking heed do not be let astray"; Lu 21:8.

Matthew 24:5

Many, is the word of emphasis in this sentence. This adjective is modifying "anyone" is the previous verse. This means that there will be several who are misleading.

Will come is future tense meaning will appear as our Lord's name. This deceiver is found in John's vision of the first seal: "And behold, a white horse, and the one who was sitting on it who was having a bow; and he was given to him a crown, and he went forth overcoming, and in order that he may

overcome,” Re 6:2. This deceiver on the white horse is bringing false peace. Mark says: “For many will come in my name, saying, I myself am he; and they will mislead many,” Mr 13:6. Luke says: “for many will come in my name, saying, 'I myself am he; and, the time has drawn near.' Therefore go not after them,” Lu 21:8. It is the Jews during the first part of the Great Tribulation who are warned not to follow these false christs.

Will mislead is future tense meaning the rider of the white horse will deceive that there is peace. At this time, this rider with only a bow with no arrows and a crown upon his head is the counterfeit Christ as prophesied by Daniel: “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” Da 7:8. This bloodless rider will cry peace and security: “for whenever they should be saying, there is peace and security, then sudden destruction is approaching upon them, as the travail is to the one who is pregnant with child in stomach, and they shall in no wise escape,” 1Th 5:3. These false christs will promise Israel peace so they can rebuild their temple.

Matthew 24:6

Will about is the word of emphasis in this sentence. This is the second prediction in this Olivet discourse recorded by Matthew. This verb is future tense meaning the Jews will be expecting the news of wars. When there is peace, it is like being in the eye of a hurricane.

To be hearing is present tense infinitive with the use of completing the verb “will about.” This is news and fake news of a great dispute. We will always have wars: “Do not think that I came to place peace on the earth: I came not to place peace, but a sword,” Mt 10:34. At that time it was said that the First World War would be the war to end all wars. This came from those Christians thinking that the Gospel will bring world peace. Then the Second World War came upon us, the Korean War, Vietnam War, followed by further troubles in the Middle East. This war will have the earth saturated with blood.

Keep seeing is present tense imperative meaning keep taking heed.

Stop being disturbed is present tense in passive voice imperative meaning stop being alarmed: “for that ye be not shaken quickly in the mind, nor are being troubled, neither by spirit, nor by word, nor by epistle, as by us, as that the day of the Christ is present,” 2Th 2:2. Why do these two commands? First, because these events were in God’s plan. Secondly, Christ’s return is not at that time. Mark says: “But whenever ye should hear of wars and rumours of wars, stop being disturbed; for it is necessary to come to pass; but the end is not yet,” Mr 13:7. Luke says: “And whenever ye should hear of wars and commotions, do not be terrified; for it is necessary that these things took place first, but the end is not immediately,” Lu 21:9.

Matthew 24:7

Will rise up is the word of emphasis in this sentence. This verb is future tense meaning countries and dominions will stir up against one another. This is the second seal given by John: “And another red horse went forth; and it was given to him the one who was sitting on it to take the peace out of the earth, and in order that they may slay one another; and a great sword was given to him,” Re 6:4. This red horse takes peace from the earth. Mark says: “For nation will rise up against nation and kingdom against kingdom”; Mr 13:8. Luke says: “Then he was saying to them, a nation will rise up against nation, and kingdom against kingdom”; Lu 21:10.

Will be is future tense meaning there will be hunger, diseases and great earthquakes as Luke adds: “there will be great fearful sights and signs from heaven,” Lu 21:11. Mark calls pestilences as “troubles,” Mr 13:8. Famines are the third seal recorded by John: “And behold, a black horse, and the one who was

sitting on it who was having a balance in his hand. And I heard a voice in the midst of the four living creatures saying, a dry measure of wheat for a denarius, and three dry measures of barley for a denarius: and do not injure the oil and the wine,” Re 6:5-6. For pestilences and earthquakes are the fourth seal recorded by John: “And behold, a pale horse, and the one who was sitting on it, his name was Death, and the grave is following with him; and authority was given to them to kill over the fourth of earth with sword and with famine and with death, and by the beasts of the earth,” Re 6:8. This rider brings death from the famines before because earthquakes bring death and disease. This is why Luke says that earthquakes are signs from heaven.

Matthew 24:8

These, is the word of emphasis in this sentence. This “*pas*: all” is inclusive because it refers to things. All these events are the start of birth pangs of intolerable anguish to come. Mark says: “These are beginnings of birth pains,” Mr 13:8. This is only the beginning of the seven years of the Great Tribulation.

Matthew 24:9

G. Mount of Olives, Mt 24:1-25:46

3. Persecution of Tribulation saints, Mt 24:9-14

9 **Then** they will deliver you up (to) tribulation, and will kill you; and ye will be hated (by) all the nations (on account of) My name. 10 And **then** many will be offended, and they will deliver up one another and will hate one another; 11 and many false prophets will arise, and will mislead many; 12 and (because) lawlessness will be multiplied, the love of the many will grow cold; 13 but the one who endured (to) *the* end, will be saved. 14 And these glad tidings of the kingdom **will be proclaimed** (in) all the habitable earth, (for) a testimony to all the nations; and the end will come.

Then is the word of emphasis in this sentence. This adverb modifies “will deliver” meaning the next event is the fifth seal: “And when he opened the fifth seal I saw under the altar the souls of the ones who had been slain because of the word of God, and because of the testimony of the Lamb which they were having, and they were crying with a loud voice, saying, until when, oh Master, the Holy and True, are thou not judging and avenging our blood out of the ones who are dwelling on the earth? And white robes were given to each, and it was said to them in order that they may rest yet a while, until both their fellow-bondmen and their brethren, the ones who are being about to be being killed as also these ones will be fulfilled,” Re 6:9-11. These saints are the Tribulation saints which are the remnant of Jews during this time.

Will deliver and will kill both are future tenses meaning these Tribulation saints will face the same persecution as the early Church. The difference here is that the Gospel must “first be proclaimed to all the nations,” Mr 13:10. These tribulation saints will be butchered as John saw them “under the altar.”

Will be hated is future tense in passive voice meaning these tribulation saints will be detested because of their testimony for the Lord Jesus. Mark says: “But whenever they should lead you away delivering you up, stop being careful beforehand what ye should say, and stop meditating your reply; but whatever should be given to you in that hour, keep speaking this; for ye yourselves who are speaking are not, but the Holy Spirit. and ye will be hated by all on account of my name;” Mr 13:11-13. Luke adds: “But before all these things they will lay their hands upon you, and will persecute you, delivering you up to assemblies and prisons, bringing you before kings and governors, on account of my name; And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer:

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist,” Lu 21:12-15.

Matthew 24:10

Then is the word of emphasis in this sentence. This adverb modifies “will be offended.” This means at that time a large number of people will be indignant with these martyrs.

Will deliver and will hate is future tense meaning these offended ones will have domestic intolerance. They outcast and cut adrift their ties with family members because these tribulation saints have other Jewish family members do not understand why they left their Jewish ties for Christ. Luke says: “And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name’s sake. But there shall not an hair of your head perish. In your patience possess ye your souls,” Lu 21:16-19.

Matthew 24:11

Will arise and will mislead is future tense meaning these Jewish prophets will summon the people to idolatry as they are speaking in the name of other gods: “But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die,” De 18:20. Daniel would not follow these false prophets: “Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land,” Da 9:6. Notice here as we continue with these false prophets during the Great Tribulation. This is not during the Church Age because false prophets are Jewish, as false teachers are found in Churches: “But there arose also false prophets among the people, as also false teachers will be among you, who will bring in stealthily sects of destruction, and as denying the Master who bought them, and will bring upon themselves swift destruction;” 2Pe 2:1.

Matthew 24:12

Will be multiplied is past tense in passive voice infinitive translated with the use of cause because of the preposition and article “*dia to*: because of this.” Lawlessness is used as accusative of general reference and translated as subject of this infinitive verb. This is the sixth seal: “And I saw when he opened the sixth seal; and behold, there became a great earthquake, and the sun became black as a hairy sack is, and the moon became as blood is, and the stars of the heaven fell unto the earth, as a fig-tree is which scattered its untimely figs, which is being shaken by a great wind; and the heaven was parted as a book which is being rolled up is, and every mountain and island were moved out of their places; and the kings of the earth, and the great ones, and the rich ones, and the chief captains, and the powerful ones, and every bondman and every free man hid themselves in the caves and in the rocks of the mountains, and they are saying to the mountains and to the rocks, fall on us, and hide us from the face of him who is sitting on the throne, and from the wrath of the Lamb; because the great day of his wrath came, and who is being able to stand?” Re 6:12-17. Government and authority is swept away; civil and ecclesiastical powers are shaken. The reign of terror and anarchy will be seized with terror. A vast civil and political chaos will be created.

Will grow cold is future tense meaning there will be waning love among the people. When there is anarchy, people do what is right in their own eyes: “In those days there was no king in Israel: every man did that which was right in his own eyes,” Jud 21:25.

Matthew 24:13

Will be saved is future tense in passive voice. Notice the passive voice meaning it is God who is delivering them. This is not the deliverance from the final judgments, but from this persecution during the Great Tribulation. These tribulation saints are bearing bravely and calmly the ill treatments from those who hate our Lord. Mark says: “but the one who endured to the end, this one will be saved,” Mr 13:13.

Matthew 24:14

Will be proclaimed is the word of emphasis in this sentence. This verb is future tense in passive voice meaning the Gospel of the kingdom, not the Gospel which we preach today: Gospel of Grace. The good news of the coming kingdom will be published during the Great Tribulation since the first preaching of this Kingdom was rejected by the nation of Israel. God starts with the 144,000 Israelite believers to proclaim to every nation: “After these things I saw, and behold, there was a great crowd, which no one was being able to number out of every nation and tribes and peoples and tongues, which have stood before the throne and before the Lamb, which have been clothed with white robes, and palms in their hands”; Re 7:9.

Matthew 24:15

G. Mount of Olives, Mt 24:1-25:46

4. Abomination of desolation, Mt 24:15-25

15 Therefore whenever **ye should see** the abomination of desolation, which was spoken (by) Daniel the prophet; *who* stood (in) *the* holy place, let the one who is reading keep understanding, 16 then the ones *who are* (in) Judea let them keep fleeing (to) the mountains; 17 let the one *who is* (on) the housetop keep coming down to take anything (out of) his house; 18 and let the one *who is* (in) the field return not back to take his garments. 19 But **woe** to the ones who are having *child* (in) stomach and to the ones who are giving suck (in) those days. 20 But **keep praying** in order that your flight may not be in winter, nor Sabbath. 21 For **there will be** then great tribulation, such as not has been (from) *the* beginning of *the* world (until) now, it shall in no wise be. 22 And **unless** those days were shortened, any flesh should not be saved, but (on account of) the chosen ones those days will be shortened. 23 **Then** if anyone should say to you, behold, the Christ *is* here, or here, do not believe *it*. 24 For false christs and false prophets **will arise**, and will give great signs and wonders, so as to mislead, if possible, even the chosen ones. 25 **Behold**, I have foretold *it* to you.

Should see is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the people of the fulfillment of Daniel’s prophecy will observe this terrible event. This is in the middle of the seven years of the Great Tribulation. Daniel said: “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate,” Da 9:27. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate,” Da 11:31. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days,” Da 12:11. How do we know it is at the middle of the seven years: “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time,” Da 7:25. This dividing of time makes it three and a half years. Some will take this as the destruction of Jerusalem in A.D. 70, but ignore the prophecy of the 70 weeks: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for

iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy,” Da 9:24. Seventy sevens equals to 490 and this division by Daniel comes in three divisions: first, seven weeks; secondly, sixty-two weeks; and thirdly, one week. After the first period of 49 years, the commission to restore and build Jerusalem was given to Nehemiah by Artaxerxes. After this, the second period of 434 years from this restoration until Messiah is cut off. Then the third period is 7 years which is delayed because of the rejection by Israel of the Messiah.

Keep understanding is present tense imperative meaning these Jews need to keep considering this prophecy. After the death of Christ, the early Church must have wondered if they were going through this seven years of tribulation, but God called Paul to write: “because the LORD himself will descend from heaven in a shout of command, with archmessenger’s voice and with a trumpet of God, and the dead in Christ will rise first; then we ourselves the living ones who are remaining, will be caught away together with them in the clouds for the meeting of the LORD in the air, and thus we will be always with the LORD,” 1Th 4:16-17. “Who is opposing and exalting himself above all who are called God or object of veneration, so that he shall sit down in the temple of God as God, who is setting forth himself that he is god,” 2Th 2:4. It was fulfilled: “And it was given to it to give breath to the image of the beast, in order that also the image of the beast may speak, and may do as many as should not worship the image of the beast in order that they may be killed,” Re 13:15. This will be a terrible time: “And there shall be a time of trouble, such as never was since there was a nation even to that same time,” Da 12:1.

Matthew 24:16

Keep fleeing is present tense imperative meaning during this terrible time keep vanishing away to the mountains as they will persecute greatly if they bear not the sign of the beast. Mark says: “then let the ones in Judea keep fleeing to the mountains,” Mr 13:14.

Matthew 24:17

Keep coming down is present tense imperative meaning keep descending from their rooftops and take not the time to gather your belongings, but flee quickly. Mark says: “and let the one upon the housetop not come down into the house, nor go in to take anything out of his house,” Mr 13:15.

Matthew 24:18

Return not back is past tense imperative meaning the workers in the field are told not to go back to their home to gather their garments. Normally after a long day of work, the labourer would return home and freshen up and put on clean clothing. Mark says: “and let the one who is in the field not return to the things behind to take his garment,” Mr 13:16

Matthew 24:19

Woe is the word of emphasis in this sentence. This interjection is an exclamation of grief towards to the pregnant women and mothers with young children who are fleeing to the mountains. Mark says: “But woe to the ones who are in womb and to the ones who are giving suck in those days,” Mr 13:17.

Matthew 24:20

Keep praying is the word of emphasis in this sentence. This verb is present tense imperative meaning keep offering prayers to God.

May not be is past tense subjunctive with negation meaning the purpose of their prayers is that their escape will not happen during the winter time as the journey to the mountain during that time will be difficult. Matthew has also “nor Sabbath.” TR adds the preposition: “*en*: on.” Mark does not have these words: “And keep praying in order that your flight may not become in winter,” Mr 13:18. This is further proof that this is not regarding the Church as Christians do not observe the Sabbaths as God originally wrote down in the Israel’s Law: “Therefore stop letting anyone judge you in meat or in drink, or in respect of feast, or new moon or Sabbaths,” Col 2:16.

Matthew 24:21

Will be is the word of emphasis in this sentence. This verb is future tense meaning this period will be the Great Tribulation which is referred to as Jacob’s trouble: “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it,” Jer 30:7. All of the seven years will be a Great Tribulation, but the last 3 1/2 years will be a time of Greater Trouble for the nation of Israel. Mark says: “For those days will be tribulation, such as has not been the like from the beginning of creation which God created until now, and it shall in no wise be,” Mr 13:19.

Matthew 24:22

Unless are the words of emphasis in this sentence. This conjunction and particle consists of: “*ei me*: if not.”

Were shortened is past tense in passive voice meaning this time was abridged so that every person cannot be delivered. God is willing that all come to repentance but these days will be curtailed because of the Jewish judgment.

Matthew 24:23

Then is the word of emphasis in this sentence. This adverb modifies the verb “should say.”

Should say is past tense subjunctive meaning the condition of someone speaking that the Messiah has arrived.

Do not believe is past tense subjunctive with negation meaning the hortatory statement of not trusting these words.

Matthew 24:24

Will arise is the word of emphasis in this sentence. This verb is future tense in passive voice. The false Messiah and false prophet will both arrive upon the scene as the first beast and another beast: “And it is doing great signs, in order that even fire might be coming down out of the heaven to the earth before men. And it is misleading the ones who are dwelling on the earth, because of the signs which it was given to it to do before the beast, saying to the ones who are dwelling on the earth, make an image to the beast, which is having the wound of the sword, and lived,” Re 13:13-14. Paul warned about this: “whose coming is according to the working of Satan in every power and signs and wonders of falsehood,” 2Th 2:9.

To mislead is past tense infinitive with the use of result meaning that even the Jewish people will be lead away from the truth.

Matthew 24:25

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Have foretold is perfect tense meaning Jesus prophesied here and will have abiding results for those during this tribulation period as many will be saved because of these words: “After these things I saw, and behold, there was a great crowd, which no one was being able to number out of every nation and tribes and peoples and tongues, which have stood before the throne and before the Lamb, which have been clothed with white robes, and palms in their hands,” Re 7:9.

Matthew 24:26

G. Mount of Olives, Mt 24:1-25:46

5. The second Coming of our Lord, Mt 24:26-31

26 Therefore if **they should say** to you, behold, he is (in) the wilderness, do not go forth: behold, *he is* (in) the chambers, do not believe *it*. 27 For **as** the lightning is coming forth (from) *the* east and is appearing (as far as) *the* west, so will also the coming of the Son of man be. 28 For **wherever** the carcase should be, there the eagles will be gathered together. 29 But **immediately** (after) the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall (from) the heaven, and the powers of the heavens will be shaken. 30 And **then** the sign of the Son of man will appear (in) the heaven; and then all the tribes of the land will wail, and they will see the Son of man, *Who* is coming (on) the clouds of heaven (with) power and great glory. 31 And **He will send** His messengers (with) a great sound of a trumpet, and they will gather together His chosen ones (from) the four winds, (from) *the* extremities of *the* heavens (to) *the* extremities of them.

Should say is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of these deceivers speaking the Messiah is in the desert or in a secret room.

Do not go forth, do not believe both are past tense subjunctives meaning both are hortatory of not following blindly.

Matthew 24:27

As is the word of emphasis in this sentence. This adverb modifies the verb “is coming forth.” The deceivers will speak falsehood concerning the coming of the Messiah. Jesus compares his coming as a flash of lightning.

Is coming forth and is appearing are both present tenses meaning our Lord’s second coming will not be a slow process as these deceivers are advocating. John the Dipper was in the wilderness, and he was not the Messiah, or the Messiah will not bring an underground revolt. The religious leaders thought the same: “For before these days Theudas rose up, saying I am somebody, to whom a number of men were joined, about four hundred; who was put to death, and all as many as were being persuaded by him they were dispersed and became to nothing. After this one Judas the Galilean rose up in the days of the registration, and drew much people away after him; and that one perished, and all as many as were being persuaded by him they were scattered abroad,” Ac 5:36-37.

Will be is future tense meaning Jesus second coming will be as quick as the flash in a lightening bolt. It will not be in secret, but openly and very visible to all. This will be a frightful experience. Brink says: “the coming of the Son of Man cannot be misunderstood and no-one will doubt it.” Remember this is not the Rapture with

the Church taken up into the clouds, but here Jesus is coming from the clouds to the earth. Jesus said earlier to his disciples: "For as the lightning which is lightening from the one end under heaven to the other end under heaven is shining, thus also the Son of man will be in his day. But it is necessary first that he suffer many things, and be rejected of this generation," Lu 17:24-25. Because God is longsuffering: "where is the promise of his coming? For since the fathers fell asleep, all things thus are continuing from the beginning of the creation," 2Pe 3:4. James warns us to be patient: "Be ye patient also yourselves, establish ye your hearts, because the coming of the LORD has drawn near," Jas 5:8.

Matthew 24:28

Wherever are the words of emphasis in this sentence. This word consist of the particle "whereas" and the conjunction "if." This compound particle consists of the pronoun: "os: which" and the adverb "*pou*: where." Jesus wants these disciples to look at the condition of corpses. These corpses are those who following the beast blindly. This is unbelieving part of the Jewish people.

Should be is past tense subjunctive meaning the condition of the unbelieving Jewish people will be made known by taking the number 666 and worshipping the beast.

Will be gathered together is future tense in passive voice meaning the judgments that the unbelievers will face.

Matthew 24:29

Immediately is the word of emphasis in this sentence. This adverb modifies will be darkened and will not give, and will fall, and will be shaken. All these events will occur forthwith after the days of affliction. These distresses will be after for a period of 3 1/2 years and now is the beginning of Jacob's trouble and the final half the seven years of this Great Tribulation. Mark says: "But in those days, after that tribulation," Mr 13:24.

Will be darkened is future tense in passive voice meaning the sun will be covered with darkness: "The sun and the moon shall be darkened, and the stars shall withdraw their shining," Joe 3:15. "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth," Isa 13:10. "For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it," Jer 4:28. "I will cover the sun with a cloud," Eze 32:7. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," Zep 1:15. Mark says: "the sun will be darkened," Mr 13:24.

Will not give is future tense with negation meaning the moon will not furnish a reflection of the sun because the sun was darkened: "and the moon shall not cause her light to shine," Isa 13:10. Mark says: "and the moon will not give her light," Mr 13:24. This means that it will continue for at least during the day and the night.

Will fall is future tense meaning meteors will thrust down to the earth: "and the stars shall withdraw their shining," Joe 2:10. All other stars will not shine. Total darkness! "The sun and the moon shall be darkened, and the stars shall withdraw their shining," Joe 3:15. "And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day," Am 8:9.

Will be shaken is future tense in passive voice meaning the dynamite of the heavens will cause strong winds, storms and waves. This is a prelude to the coming of the Lord: "And I saw the heaven which had

been opened,” Re 19:11. Luke adds: “And there will be signs in sun and moon and stars, and upon the earth distress of nations with perplexity, while the sea is roaring and is rolling surge, while men who are coming on the habitable earth are fainting at heart from fear and expectation; for the powers of the heavens will be shaken.” Lu 21:25-26.

Matthew 24:30

Then is the word of emphasis in this sentence. This adverb modifies the verb “will appear.” At that time Jesus will appear in the clouds: “And after he has said these things, while they were beholding him he was taken up, and a cloud withdrew him from their eyes. And as they were looking intently into the heaven while he was going, also behold two men had stood by them in white apparel, these ones also said, men Galileans, why have ye stood looking into the heaven? This Jesus who was taken up from you into the heaven thus will come in the manner ye beheld him going into the heaven,” Ac 1:9-11. Mark says: “And then they will see the Son of man who is coming in clouds with great power and glory,” Mr 13:26. This is the sign which the disciples asked back at the beginning of the Olivet discourse: “And what will be the sign of thy coming and the completion of the age?” Mt 24:3. Luke says: “And then they will see the Son of man who is coming in a cloud with power and great glory. But while these things were beginning to be coming to pass look up and lift up your heads, because your redemption is drawing near,” Lu 21:27-28.

Will wail and will see both are future tenses meaning all the tribes of Israel will mourn and will behold the coming of the Lord: “Behold, he is coming among the clouds, and every eye will see him, and whosoever pierced him; all the tribes will wail on account of him. Yea, amen,” Re 1:7. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn,” Zec 12:10. Luke says: “And then shall they see the Son of man coming in a cloud with power and great glory,” Lu 21:27. Paul says: “and to you who are being oppressed repose with us, at the revelation of the LORD Jesus from heaven with his mighty messengers,” 2Th 1:7.

Matthew 24:31

Will send is the word of emphasis in this sentence. This verb is future tense meaning Jesus will send off his angels with the great sound of a trumpet: “Also whenever the Son of man should come in his glory, and all the holy messengers should come with him, then he will sit upon the throne of his glory,” Mt 25:31. This is not the Rapture but there will be trumpet of God there also: “because the LORD himself will descend from heaven in a shout of command, with archmessenger’s voice and with a trumpet of God, and the dead in Christ will rise first”; 1Th 4:16. John calls his angels as armies: “And the armies in the heaven were following him upon white horses, who have clothed themselves in fine linen, white and pure linen,” Re 19:14. Paul explains this legion of angels: “and to you who are being oppressed repose with us, at the revelation of the LORD Jesus from heaven with his mighty messengers,” 2Th 1:7. “And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem,” Isa 27:13.

Will gather together is future tense meaning the angels will assemble our Lord’s elect who are the saved Israelites: “And these also, if themselves should continue not in unbelief, will be grafted in; for God is able again to graft them in,” Ro 11:23. “And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth,” Isa 11:12. “Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks,” Jer 16:16. Some say that there are lost tribes, but here these tribes will be discovered

as this false theory called “Anglo-Israelism” attempts to have this realized in this present Christian age. Mark says: “And then he will send his messengers, and will gather his chosen ones from the four winds, from the extremity of earth to the extremity of heaven,” Mr 13:27.

Matthew 24:32

G. Mount of Olives, Mt 24:1-25:46

6. Sign of the fig-tree and the flood, Mt 24:32-51

32 But learn the metaphor **(from) the fig-tree**: whenever its branch should already become tender, and the leaves should be putting forth, ye are knowing that the summer *is* near; 33 thus also ye, whenever yourselves should see all these things, ye are knowing that it is near, (at) *the* doors. 34 **Verily** I am saying to you, this generation shall in no wise pass away until all these things should come to pass. 35 **The heaven** and the earth will pass away, but My words in no wise shall pass away. 36 But **(concerning) that day** and hour no one knows, not even the messengers of the heavens, but My Father only. 37 But **as** the days of Noe *were*, so will also the coming of the Son of man be. 38 For **as** they were (in) the days which *were* (before) the flood, eating and drinking, marrying and giving in marriage, (until) the day *which* Noe entered (into) the ark, 39 and they knew not, (till) the flood came and took away all, thus also will the coming of the Son of man be. 40 **Then** two will be (in) the field, the one is being taken, and the one is being left. 41 **Two** *women who* are grinding (at) the mill, one is being taken and one is being left. 42 Therefore **keep watching**, for ye know not in what hour your LORD is coming; 43 But ye are knowing **this**, that if the master of the house has known in what watch the thief is coming, he watched, and permitted not to be dug through his house. 44 **(Because of) this** keep being ye also yourselves ready; for the Son of man is coming in what hour ye are not thinking. 45 **Who** then is the faithful and prudent bondman, whom his lord appointed (over) his household, to be giving to them the food (in) season? 46 That bondman *is* **blessed**, whom *after* his lord came he will find *him who* is doing thus. 47 **Verily** I am saying to you, "he will appoint him (over) all his property." 48 But if that evil bondman **should say** (in) his heart, my lord is delaying to come, 49 and should begin to be beating *his* fellow-bondmen, and to be eating and to be drinking (with) the drunken, 50 the lord of that bondman will come (in) a day in which he is not expecting, and (in) an hour which he is knowing not, 51 and will cut him in two, and will appoint his portion (with) the actors: there will be the weeping and the gnashing of the teeth.

(From) the fig-tree are the words of emphasis in this sentence. This fig-tree is from: “and after he has seen one fig-tree by the way, he came to it, and found nothing on it except only leaves, and is saying to it, let there never more be fruit of thee for ever. And that fig-tree immediately dried up,” Mt 21:19. This represents Israel withered in the spirituality which brings death to this nation.

Learn is past tense imperative meaning these disciples need to increase in knowledge about this parable of the fig-tree. As we studied before, the fig-tree represents Israel. Luke adds: “And he spoke a metaphor to them: behold the fig tree and all the trees,” Lu 21:29. The trees represent the Gentiles, the nations.

Should become is past tense subjunctive meaning the condition of Israel revitalising as the branch becomes full of sap which makes it ready for it to produce fruit. This fig-tree will bud again and new life will be realized in the end of the seven years of the Great Tribulation. When our Lord returns in his second coming, Israel will know that all which is promised to them will be at hand.

Should be putting forth is present tense subjunctive meaning the contrast of Israel dried up, now a continuous spiritual growth. Luke says: “whenever they should sprout already, looking on them ye are knowing of yourselves that the summer is already near,” Lu 21:30.

Are knowing is present tense meaning Israel are continuously knowing by the experience of this second coming, their long-awaited kingdom is approaching.

Matthew 24:33

Should see is past tense subjunctive meaning the condition of Israel (emphatically) should observe all these things (second coming of our Lord and Israel repenting).

Are knowing is present tense meaning Israel are continuously knowing by experience that their Kingdom is ready to be opened: “So also Ye, whenever yourselves should see these things which were coming to pass keep knowing that the kingdom of God is near,” Lu 21:31.

Matthew 24:34

Verily is the word of emphasis in this sentence. This oath gives a trusted validity of the words to be spoken.

Am saying is present tense meaning Jesus is continuously affirming these words. Mark and Luke both have the conjunction “*oti*: that” after this verb to translate as quotation marks.

Shall in no wise pass away is past tense subjunctive with double negation meaning the generation which pass through the seven years of the Great Tribulation shall never pass over this event. There is no fleeing or escaping this great wrath coming during the period of tribulation.

Should come to pass is past tense subjunctive meaning all these things {Mt 24:4-33} which Jesus prophesied will happen.

Matthew 24:35

The heaven is the word of emphasis in this sentence.

Will pass away is future tense meaning the heaven and the earth will come to an end. Jesus used a similar saying to express the eternal duration of the law: “For verily I am saying to you, until the heaven and the earth shall pass away, one iota or tittle shall in no wise pass away from the law, until all should come to pass,” Mt 5:18. The immutability of the law is like the words of our Lord. Peter looks forward to the day of God: “who are expecting and hastening the coming of the day of God by reason of which the heavens which are on fire will be dissolved, and the elements which are burning with heat are being melted?” 2Pe 3:12.

Shall in no wise pass away is past tense subjunctive with double negation meaning Jesus’ words cannot be neglected because they are immutable: “My covenant will I not break, nor alter the thing that is gone out of my lips,” Ps 89:34. “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,” Isa 55:11.

Matthew 24:36

(Concerning) that day are the words of emphasis in this sentence. There is an article with “day” but none with “hour” joined by the conjunction “*kai*: and” makes both nouns identical as the same time (Grandville and Sharp rule). TR has an article with “hour” which would make these two nouns distinct. TR does the same thing with the cross-reference replacing “or” with “and the” in Mark: “But concerning that day or hour, no one knows, not even the messengers those ones who are in heaven, nor the Son, except the Father,” Mr 13:32.

Knows is perfect tense meaning the verb “*oida*” always translates as present tense non-linear. This verb means to know intellectually. This answers the disciples first question: “And while he was sitting upon the mount of Olives, the disciples came to him apart, saying, tell us, when will these things be? And what will be the sign of thy coming and the completion of the age?” Mt 24:3. So our Lord answered their questions in reverse order. This does not satisfy these disciples because they will ask again: “Therefore after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom at this time to Israel?” Ac 1:6.

Matthew 24:37

As is the word of emphasis in this sentence. This adverb is comparing the days of Noah. This adverb compared the coming of Jesus as lightning in verse 27, and now the generation before the flood.

Will be is future tense meaning the coming of Christ will occur also in the same manner as before the flood.

Matthew 24:38

As is the word of emphasis in this sentence. This adverb modifies the verb “were.”

Were is imperfect tense meaning in that time before the flood, these people were continuously eating and drinking, marrying and giving in marriage. There is nothing wrong with all these activities. They were like the self-sufficient man: “and I will say to my soul, soul, thou are having many good things which are being laid by for many years; keep taking thy rest, eat, drink, keep being merry,” Lu 12:19. “They were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noah entered into the ark, and the flood came and destroyed all,” Lu 17:27. “By faith after Noah has been divinely instructed concerning the things which were not yet seen, although he has been moved with fear, he prepared an ark for salvation of his house; by which he condemned the world, and became heir of the righteousness according to faith,” Heb 11:7. “Who disobeyed sometime, when once the longsuffering of God was waiting in the days of Noah, while an ark was being prepared, into which are few, that is eight, souls were saved through water,” 1Pe 3:20. “And he spared not the ancient world, but he preserved Noah a herald of righteousness, after he brought in the flood upon the world of the ungodly,” 2Pe 2:5. Some say that Noah warned these people and they scoffed at him, but that is nowhere found in Scripture. Noah, a preacher of righteousness means that he lived according to what he believed.

Entered is past tense meaning Noah entered into the ark meaning the remnant of Israel will be spared from this great judgment. During the generation of Noah, there were two classes, the unbelievers who were swept away by divine judgment; and the other was Noah and his house that were spared from the great deluge. So will it be during the second coming of our Lord, the unbelievers will die by the sword out of our Lord’s mouth: “and the rest were killed with the sword which is going forth out of his mouth, of the One who is sitting on the horse; and all the birds were filled with their flesh,” Re 19:21. But the others will be left on the earth to receive and enjoy the blessings of the coming age and enter in the kingdom of the Millennium.

Matthew 24:39

Knew not is past tense with negation meaning this generation of Noah knew not by experience that this judgment is coming as when a thief is coming, they were not prepared for it. These people lived as though God did not exist and would not believe that he would judge them.

Came and took away all both are past tense meaning the high waters became known and carried off all the unbelievers. This all is inclusive because it is not "*pas*," but "*apas*," which means all together as a whole.

Matthew 24:40

Then is the word of emphasis in this sentence. This adverb modifies the verb "will be." This adverb means at that time there will be two in the field and only one is continuously being taken. At the second coming of our Lord, after many have died during this seven years of Great Tribulation, it shows here that only half of the remaining population are believers. The ones who are taken away are to the day of judgment and wrath, but the ones who remain will enter the Millennium period.

Matthew 24:41

Two is the word of emphasis in this sentence. This picture here is identical to the previous verse that only one is being taken to judgment, but the other is being left to enter the Kingdom of God, the Millennium: "So also Ye, whenever yourselves should see these things which were coming to pass keep knowing that the kingdom of God is near," Lu 21:31.

Matthew 24:42

Keep watching is the word of emphasis in this sentence. This verb is present tense imperative meaning keep being cautious. Mark gives three imperatives so they will be alert for the coming of the Lord: "Keep seeing, keep watching and keep praying; for ye know not when the time is." Mr 13:33. Luke says: "But keep taking heed to yourselves, lest your hearts should be laden with surfeiting and drinking and cares of life, and suddenly that day should come upon you; for as a snare it will come upon all the ones who are sitting upon all the face of the earth. Therefore keep watching at every season praying, in order that ye may be accounted to escape all which were being about to be coming to pass, and to stand before the Son of man." Lu 21:34-36.

Know not is perfect tense meaning the verb "*oida*" is always translated as present tense with non-linear. This verb means no one knows intellectually the timing of our Lord's coming.

Matthew 24:43

This is the word of emphasis in this sentence. This proposes a situation where someone does know when the thief is coming.

Are knowing is present tense meaning they are continuously knowing by experience the burglary when it was going to occur.

Has known is pluperfect tense meaning this owner would know intellectually what was going to occur and he planned for it. He watched and permitted not the thief to enter. Mark adds: "As a man going out of the country who left his house, and who gave the authority to his bondmen, and his work to each one, and commanded the door-keeper in order that he might be watching. Therefore keep watching; for ye know

not when the master of the house is coming, at evening or at midnight, or at cock-crowing, or morning; lest after he has come suddenly he should find you sleeping. And what I say unto you I say unto all, Watch," Mr 13:34-37.

Matthew 24:44

(Because) of this are the words of emphasis in this sentence. This refers to "this" in the previous verse which refers to "know not in what hour" is the verse before that.

Keep being is present tense imperative meaning just as the owner would plan for security of his goods, the believer (himself, emphatic) will be prepared for the second coming of our Lord, just as all the saints are prepared for the marriage of the Lamb: "Let us keep rejoicing and let us keep exulting; and let us give to him glory; for the marriage of the Lamb came, and his wife made herself ready," Re 19:7. "The one who is testifying these things is saying, yes, I am coming quickly. Amen; yes, keep coming, LORD Jesus," Re 22:20. "But the end of all things has drawn near: therefore be sober-minded and be watchful unto prayers," 1Pe 4:7. "Be ye patient also yourselves, establish ye your hearts, because the coming of the LORD has drawn near," Jas 5:8. This teaching is for the tribulation saints, but it still applies for the believers today waiting for the blessed hope: "awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ," Tit 2:13.

Are not thinking is present tense with negation meaning throughout the seven years of tribulation, the people will be first deceived with a lie when the Church is caught away at the beginning of the Great Tribulation: "and on account of this God will send to them a working of error, for that they believed the false lie;" 2Th 2:11. Then they will not repent from their sins after many plagues fell upon the earth. They were not expecting the wrath of God, just as the people during the days of Noah: "Let not anyone deceive you in any way; because it will not be unless the apostasy should come first and the man of sin shall be revealed, the son of perdition," 2Th 2:3. "and then the lawless one will be revealed, whom the LORD will consume with the breath of his mouth, and will annul by the appearing of his coming," 2Th 2:8. "But the day of the LORD will come as a thief in the night, in which the heavens will pass away with rushing noise, and the elements will be dissolved burning with heat, and the earth and the works in it will be burned up," 2Pe 3:10. For Christians, we know not even the season of the last days: "But keep knowing this, that in the last days difficult times will be present," 2Ti 3:1. "For there will be a time when they will not bear that sound teaching, but will heap up to themselves teachers according to their own desires, because they are having an itching ear," 2Ti 4:3. We are given indicators, but the times or seasons belong only to the Father: "And he said to them, it is not yours to know times or seasons which the Father placed in his own authority," Ac 1:7.

Matthew 24:45

Who is the word of emphasis in this sentence. This relative pronoun is applying a question to that bondman.

Appointed is past tense meaning the lord gave responsibilities to a faithful and prudent bondman.

To be giving is present tense infinitive with the use of result meaning the lord rewards him for his service.

Matthew 24:46

Blessed is the word of emphasis in this sentence. This adjective is predicate adjective modifying that bondman because his lord looks well upon him.

Came is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except CEV who translated with the use of attendant circumstance: “their master comes and finds.”

Will find is future tense meaning the lord will discover that his bondman is doing fine.

Matthew 24:47

Verily is the word of emphasis in this sentence. This oath shows that these words are trustworthy and true.

Am saying is present tense meaning Jesus is continuously affirming these words. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Will appoint is future tense meaning the ruler will set this bondman over all his property.

Matthew 24:48

Should say is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of the evil bondman should speak in his heart, this one is expecting a delay for his lord to return.

Matthew 24:49

Should begin is past tense subjunctive meaning not only this evil bondman thinks his ruler is delaying his return, but is also acting like the evil bondman he is. This evil bondmen acted just like those of Noah’s time: eating, and drinking and instead of marrying, beating their fellow-bondmen. They were carrying on just like any other day.

Matthew 24:50

Will come is future tense meaning the lord of that evil bondman will arrive in the unprepared time.

Matthew 24:51

Will cut and will appoint both are future tenses meaning the lord will scourge severely and will ordain his destiny with the hypocrites. So these hypocrites, the religious rulers are already judged because of their unpardonable sin, now those evil bondmen will join them in a place of weeping and the gnashing of the teeth: “the Lord of that bondman will come in a day of which he is not expecting, and in an hour of which he is knowing not, and he will cut him in two, and will appoint his portion with the unbelievers,” Lu 12:46. “And the beast was taken, and the false prophet who has done the signs before him was also taken, in which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast alive into the lake of fire which was burning with brimstone,” Re 19:20.

Matthew 25:1

After the response of the people of Jerusalem, Jesus rebuked the commerce in the temple and the religious leaders. Then he left that evening for Bethany. The next morning on returning to Jerusalem, he cursed a fig-tree. Then Jesus is found in the temple again. After disputing with the religious leaders and

condemning them, Jesus went forth to the Mount of Olives. On their way there, the disciples questioned about the end times. Then Jesus gave three parables of the end times.

G. Mount of Olives, Mt 24:1-25:46

6. Parables of ten virgins Mt 25:1-13

1 **Then** the kingdom of the heavens will be made like ten virgins, who took their lamps *and* went forth (to) meet the bridegroom. 2 But **five** of them were prudent, and the five *were* foolish. 3 **Whoever** *were* foolish *who* took their lamps, took not oil (with) themselves; 4 but the prudent *ones* took oil (in) their vessels (with) their lamps. 5 But *while* the bridegroom **was tarrying**, all became drowsy and they were sleeping. 6 But **in the middle** of the night there has been a cry, behold, the bridegroom is coming, keep coming forth (to) meet him. 7 **Then** all those virgins were arisen, and trimmed their lamps. 8 And **the foolish** said to the prudent, give us (of) your oil, for our lamps are going out. 9 But the prudent **answered**, saying, *No!* lest it shall not suffice for us and you: but keep going rather (to) the ones who are selling, and buy for yourselves. 10 But *while* they **were going away** to buy, the bridegroom came, and the ready *ones* went in (with) him (to) the wedding feast, and the door was shut. 11 And **afterwards** also the other virgins were coming saying, Lord, Lord, open to us. 12 But **that One** who has answered said, verily I am saying to you, I know you not. 13 Therefore **keep watching**, for ye know neither the day nor the hour (in) which the Son of man is coming.

Then is the word of emphasis in this sentence. This adverb modifies the verb “will be like,” meaning the kingdom of the heavens at that time will be like. Remember the kingdom of the heavens were at hand since the beginning of the preaching of John the Dipper: “and saying, keep repenting; for the kingdom of the heavens has drawn near,” Mt 3:2. Jesus continued this preaching: “From that time Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near,” Mt 4:17. And Jesus taught his disciples to do likewise: “And while ye are going keep proclaiming, saying, the kingdom of the heavens has drawn near,” Mt 10:7. We are living presently in this kingdom of the heavens which is Christendom where there are wheat and tares: “believers and non-believers” promoting the name of Christ. Even when the Church is caught away: “then we ourselves the living ones who are remaining, will be caught away together with them in the clouds for the meeting of the LORD in the air, and thus we will be always with the LORD,” 1Th 4:17; this spiritual kingdom will continue even though the restrainer of sin is removed: “For the hidden thing of lawlessness is already working, only the One who was restraining at present until now may be gone out of the midst,” 2Th 2:7. This means there will be more deceitfulness during the Great Tribulation than at any time. There will be more wolves in sheep clothing than any before: “and in every deceit of unrighteousness in the ones who are perishing, because they received not the love of the truth for they shall be saved,” 2Th 2:10. So the kingdom of the heavens is the spiritual kingdom which began with John the Dipper until the second coming of our Lord at the end of the Great Tribulation.

Will be made like is future tense referring to the spiritual kingdom during the last days of the Tribulation period. The number ten in Scripture refers to the completeness of order. Notice half during that time were prepared, and the other half were not. Notice that Jesus uses the word “virgins” meaning those who separated themselves unto the Lord. So this shows that half of those who refused the sign of the beast were illegitimate children. There is a great remnant during these last times: “Therefore thus also there has been a remnant in the present time according to choosing of grace,” Ro 11:5. “And these also, if themselves should continue not in unbelief, will be grafted in; for God is able again to graft them in,” Ro 11:23. Now the fullness of the Gentiles have come: “and so all Israel will be saved, according as it has been written, the Deliverer will come out of Sion, and he will turn away ungodliness from Jacob; and this

is the covenant from me to them, whenever I should take away their sins,” Ro 11:26-27. Notice that not all does not mean inclusive as only half of these virgins are prepared. All here means the whole nation as the Jews now as a people are rejected; and as a people, they are to be restored. Today, we know that this is not the rejection of every individual, so in their restoration, although in like manner national, we need not assume to include the salvation of every individual Jew.

Took is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after taking their lamps.” This is the first of three parables given by Jesus to illustrate the readiness of the second coming of our Lord. As Christians, we need to be ready for the coming of our Lord in the taking away of his Church: “Therefore so let us not keep sleeping as also the rest are, but let us keep watching and keep being sober,” 1Th 5:6. But the second coming of our Lord, the Day of the Lord, is coming as a thief in the night: “for ye yourselves know accurately that the day of the LORD is so coming as a thief by night; for whenever they should be saying, there is peace and security, then sudden destruction is approaching upon them, as the travail is to the one who is pregnant with child in stomach, and they shall in no wise escape,” 1Th 5:2-3. But the Church will not go through this time: “But ye yourselves, brethren, are not in darkness, in order that that day as a thief may overtake you: ye yourselves are all sons of light and sons of day; we are not of night nor of darkness,” 1Th 5:4-5. These ten virgins choose their lamps. Some people choose Christianity because their parents were Christians; some choose Christianity because it was the sociable thing to do; others choose Christianity because they were forced into it; and others choose Christ because they were convicted by the Holy Spirit and became a child of God: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13.

Went forth is past tense meaning these ten virgins made it known publicly that they are followers of Christ. All professing Christians want to welcome Christ at his return, but some will find a disturbing outcome when their faith is vain and their trust in their works will disclose a Lord who does not know them.

Matthew 25:2

Five is the word of emphasis in this sentence. This shows that half were intelligent; but the other half were morons “*moros*.” These pious people were self-righteous as the rich fool: “But God said to him, fool, they are requiring thy soul from thee this night; and what prepared thou to whom it will be?” Lu 12:20. These five virgins were like the foolish man who built his house upon sand: “And everyone who is hearing these words of mine and is not doing them, will be likened to a foolish man, who built his house upon the sand,” Mt 7:26. These five foolish virgins heard the requirements for entry in the wedding feast, but they did not heed to these words.

Matthew 25:3

Whoever is the word of emphasis in this sentence. This compound pronoun consists of: “who” and “certain one.” These were professing foolish ones.

Took not is past tense with negation meaning these professing foolish ones choose not the way of grace through faith: “for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God,” Eph 2:8. Oil is a picture of the Holy Spirit and his work of salvation. The oil that each person has in their lamp is sufficient for their natural life on earth, but the extra oil cannot be purchased or earned. It must be a gift from God. Each human has the life in their soul while they are living, but they need new life which is the new birth: “Jesus answered and said to him, verily verily I am saying to thee, unless anyone should be born anew, he is not being able to see the kingdom of God,” Joh 3:3. Notice the play on the word: “took.” These five virgins took their lamps, but did not take the required oil.

Matthew 25:4

Took is past tense meaning the wise virgins choose oil in their vessels. The vessel is a pail or reservoir for the extra oil. This is a picture of someone knowing that the life they are having is only temporary and will go out. They need eternal life which is the extra oil that God provides: "The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him," Joh 3:36. Notice the present tense of possessing eternal life. We need not "hope" that we can have eternal life, but we can now possess eternal life. The wise virgins possessed this extra oil in their reservoir. So when darkness comes: "Because everyone who has been begotten of God, is overcoming the world; and this is the victory which overcame that world, even our faith. Who is the one who is overcoming that world, but the one who is believing that Jesus is the Son of God?" 1Jo 5:4-5.

Matthew 25:5

Was tarrying is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The noun "bridegroom" is also used as genitive absolute with reference as subject of the genitive participle. This is proof that it is a long period of grace during the Church Age: "The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance," 2Pe 3:9. Because of this delay, some are saying: "where is the promise of his coming? For since the fathers fell asleep, all things thus are continuing from the beginning of the creation," 2Pe 3:4. Jesus said: "And I gave her time in order that she may repent and she is not willing to repent of her fornication," Re 2:21. Some say this is the Roman Catholic Church throughout Church History, but this applies to all people as God gave them full opportunity to be saved: "Who is wishing that all men be saved and come to the knowledge of the truth," 1Ti 2:4. "And they will make gain of you through covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering," 2Pe 2:3.

Became drowsy is past tense meaning all ten virgins fell asleep. This means all mankind will be taken by surprise when the second coming arrives as Jesus will arrive as a thief in the night: "for ye yourselves know accurately that the day of the LORD is so coming as a thief by night," 1Th 5:2. "But the day of the LORD will come as a thief in the night, in which the heavens will pass away with rushing noise, and the elements will be dissolved burning with heat, and the earth and the works in it will be burned up," 2Pe 3:10.

Were sleeping is imperfect tense meaning not only they fell asleep, but they were continuously sleeping. This parable is metaphorical, but this sleeping is not as meaning death: "Who died for us, in order that whether we might be watching or we might be sleeping, we may live together with him," 1Th 5:10. These people were just not watching: "Therefore so let us not keep sleeping as also the rest are, but let us keep watching and keep being sober," 1Th 5:6.

Matthew 25:6

In the middle is the word of emphasis in this sentence. This adjective means in the midst of the night. There evening began about 6 PM, so this would be around midnight which where we received such word. This is not the normal time for the bridegroom to arrive.

Has been perfect tense meaning a cry has happened meaning this clamour occurred in the past but is having abiding results.

Is coming is present tense meaning the bridegroom is continuously showing himself. His appearance was to take away his bride to his own house: “And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother’s death.” Ge 24:63-67. Notice the normal meeting between the bridegroom and the bride to be was at eventide, not in the middle of the night.

Keep coming forth is present tense imperative meaning these ten virgins are exhorted to keep continuously coming forth to welcome the arrival of the bridegroom. Some post-tribulation believers use this word “*apantesis*: meeting” to show that the rapture occurs at the same time of the second coming at the end of tribulation: “then we ourselves the living ones who are remaining, will be caught away together with them in the clouds for the meeting of the LORD in the air, and thus we will be always with the LORD.” 1Th 4:7. But this is referring to the time least expected: “the day of the Lord so cometh as a thief in the night,” 1Th 5:2. Burkitt says: “such is the case of those who put off their repentance and preparation for another world, till they are surprised by death and judgment.”

Matthew 25:7

Then is the word of emphasis in this sentence. This parable began with this same adverb and now all these virgins were awakened at the same time.

Trimmed is past tense meaning all ten virgins prepared their lamps. Their professing foolish ones noticed that the light in their lamps is dimming as they possessed insufficient faith.

Matthew 25:8

The foolish is the word of emphasis in this sentence. The focus is now on the dilemma of the foolish professing Christians.

Said is past tense meaning these foolish professing ones spoke to the wise ones.

Give is past tense meaning deliver or furnish oil from their extra oil in their reservoir. They wanted the wise ones to share their faith with those who lacked faith. Faith is not transferable. Faith is personal. We cannot pray for salvation of another soul (not the will of man), but we can pray that they will not harden their heart so they may be saved. We pray for repentance. Our prayers will not get someone out of hell as it is too late. For these foolish ones to ask such a question demonstrates that they still do not understand that the extra oil comes from God, not from men.

Are going out meaning the light of their lamps is dimming and it will be extinguished very soon. Plummer says: “mere outward religion is found to have no illuminating power.” These flames were waning and flickering and they are crying: our lamps are going out!

Matthew 25:9

Answered is the word of emphasis in this sentence. The focus is on the reply on the wise ones. No! There reasoning for such a direct answer is that there reserve will not sufficient for both. Why did not these wise ones just say that my extra oil is my personal faith and it cannot be transferred? “None of them can by any means redeem his brother, nor give to God a ransom for him,” Ps 49:7. Maybe these foolish ones would

not accept: “Therefore so each of us will give account to God concerning himself,” Ro 14:12. The wise cannot of themselves supply the lack, and the price is faith and prayer and earnestness. Every one must bear his own burden. The grace must be their own. Every one had to procure for himself the needful grace and piety. Just think, if these foolish ones understand not that they need to seek God and repent otherwise where they will find light in the middle of the night? They will only find more deceit.

Keep going is present tense meaning these foolish ones were leaving right away out of urgency, and these wise ones wished out of earnestness to hope for the best for the five foolish ones.

Buy is past tense imperative meaning these foolish ones are exhorted by these wise ones to redeem their souls: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price,” Isa 55:1. “I am counseling thee to buy from me purified gold by fire, in order that thou may be rich, and to put on white garments, in order that thou may be clothed, and the shame of thy nakedness may not be made manifested; and anoint thine eyes with eye-salve, in order that thou might be seeing,” Redemption is not a transactional “buying” of God’s favour. Christ paid the price: “For ye were bought with a price; glorify God indeed in your body, and in your spirit, which are God’s,” 1Co 6:20. So if we take the buying is through men, it would be ironical and sarcastic exhortation by these wise ones. But if these wise ones intended that these foolish must bear their own burden and their grace must be their own, then it would be a strong exhortation for them to repent.

Matthew 25:10

Were going away is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The pronoun “of them” is also translated with the use of genitive absolute with reference as subject of this genitive participle. These foolish ones were departing from their place to wait for the bridegroom for the purpose to buy oil. Notice they will not find oil at this hour as the shops are closed at this hour. It was too late, so we cannot dictate to God when we should choose salvation: “how shall we ourselves escape if we neglected so great salvation?” Heb 2:3. “Thus after Christ once was offered for to bear the sins of many, he will appear out of a second time to the ones who are awaiting him apart from sin for salvation,” Heb 9:28. When our Lord comes, the foolish ones will be busy trying to appease the wrath of God through their offerings of their good works. Half of the remaining zealots before the second coming of our Lord will continue their folly of seeking religion instead the grace of God. Right up to these last opportunities, half of the religious minded remain focused on their form of godliness, but denying the power thereof. This does not mean half of the whole population because most at that time were worshipping the beast.

Came is past tense meaning the bridegroom arrived. This arrival was on his terms. Christ came before the wicked were ready.

Went in is past tense meaning the wise ones were ready because they were genuine believers. Only the genuine believers will enter in the kingdom of God: “Enter in through the narrow gate; for the gate is wide and the way which is leading to destruction is broad, and there are many who are entering through it,” Mt 7:13. Self-righteous religious people will definitely not enter: “Unless your righteousness should abound above the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens,” Mt 5:20. “Jesus answered, verily verily I saying to thee, unless anyone should be born of water and Spirit he is not being able to enter into the kingdom of God,” Joh 3:5. “Verily verily I am saying to you, the one who is entering not in by the door to the fold of the sheep, but is mounting up elsewhere, that one is a thief and robber,” Joh 10:1. Jesus said: “I myself am that Door: if anyone should enter in by me he will be saved, and will go in and will go out, and will find pasture,” Joh 10:9. “For we the ones who believed are entering into that rest, as he has said, so I swore in my wrath, if they will enter

into my rest; though verily after the works from the foundation of the world were done,” Heb 4:3. “And there shall in no wise enter into it: anything which is defiling, and abomination and a lie which is practising will not occur; if the ones who have not been written in the book of life of the Lamb will not enter,” Re 21:27.

Was shut is past tense in passive voice meaning the opportunity to be part of the feast is past. This door will stay shut and there is no second chance. Jesus called himself a door: “Therefore Jesus said again to them, verily verily I am saying to you, I myself am the Door of the sheep,” Joh 10:7. God opened the door of faith to the Gentiles: “And after they have arrived and have gathered together the assembly they declared all that God did with them, and that he opened a door of faith to the nations,” Ac 14:27. Just as God shut the door of the ark, the lost did not have any further opportunities during the flood to enter the ark.

Matthew 25:11

Afterwards is the word of emphasis in this sentence. This could be moments after the wise virgins entered into the wedding feast or this much later, but the end result is that it is too late. These unprepared foolish ones did not enter because they missed the open door, but because they did not have the oil in their reservoirs. This is the reason why they were not present when the bridegroom arrived. We put the emphasis on the lateness, but we should put the emphasis on preparedness. The shutting of the door was also given earlier with the master of the house: “From whatsoever the master of the house will have risen up, and will have shut the door, and ye should begin without to have stood and to be knocking at the door, saying, LORD, open to us; and after he answered he will say to you, I know you not whence ye are. Then ye will begin to be saying, we ate in thy presence and we drank, and thou taught in our streets. And he will say, I am telling you, I know you not whence ye are; depart from me, all the workers of unrighteousness. There will be the weeping and the gnashing of the teeth, whenever ye should see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you who are being casted out,” Lu 13:25-28.

Were coming is present tense meaning these foolish virgins were continuously coming to the entrance. Throughout history, the pious and self-righteous ones who know not the Lord are in their minds heading towards their goal of eternal life.

Open is past tense imperative meaning they expect by addressing Jesus as Lord, he will allow them to enter into the kingdom of God. James says that the demons know that there is one God: “Thou thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering,” Jas 2:19. We may cite the Christian creed, but if we do accept Jesus as our personal Saviour, our words are worthless. The foolish ones may know God as judge, but not as Father: “Therefore because we were justified by faith, we are having peace toward God through our LORD Jesus Christ,” Ro 5:1. Once we are born again, our heavenly Father gives up perfect love: “There is not fear, in that love, but the perfect love is throwing out that fear, because that fear is having torment, and the one who was fearing has not been made perfect in that love,” 1Jo 4:8. Lip service is not the evidence of saving faith.

Matthew 25:12

That One is the word of emphasis in this sentence. This article is previous reference to “Lord” in the previous verse. The focus is now on our Lord Jesus.

Know not is perfect tense meaning this word “*oida*” always translates in the present tense without linear sense. This verb means that Jesus knew not these foolish ones intellectually. God will not acknowledge the wicked as his children. Jesus will not recognize these foolish ones as persons who are entitled to enter

into the kingdom of God: “And then I will confess to them, I never knew you: keep departing from me, the ones who are working lawlessness,” Mt 7:23.

Matthew 25:13

Keep watching is the word of emphasis in this sentence. This verb is present tense imperative meaning this parable of the bridegroom coming at an unexpected time should bring strict attention to being cautious as we know not the exact time when Jesus is coming at the end of this Great Tribulation period. Jesus asked his disciples to be watchful in the garden of Gethsemane: “And he is saying to them, my soul is very sorrowful even to death; remain here and keep watching,” Mr 14:34. In relation to the second coming of our Lord, we need to be vigilant because our Lord will come as a thief in the night: “Therefore keep remembering how thou have received and thou heard, and keep guarding, and repent; therefore if thou should not watch I will come upon thee as a thief is coming, and thou shall in no wise know what hour I will come upon thee,” Re 3:3. “Blessed are those bondmen whom after the Lord came will find watching. Verily I am saying to you, he will gird himself and will make them recline, and will come and will serve them,” Lu 12:37.

Know is perfect tense meaning the word “*oida*” always translates as present tense with non-linear sense. This verb means we know not intellectually the time of the second coming of our Lord.

Matthew 25:14

G. Mount of Olives, Mt 24:1-25:46

7. Parables of talents, Mt 25:14-30

14 For **as** a man *who* was leaving the country called his own bondmen, and delivered to them his property. 15 And he gave **to one** five talents, and to another two, and to another one, to each (according to) his respective ability; and left the country immediately. 16 And that one who has received the five talents **went** *and* trafficked (with) them, and made five other talents. 17 **In like manner** also that one who *has received* the two also gained other two. 18 But **that one** who has received the one went away *and* dug (in) the earth, and hid the money of his lord. 19 And **(after) a long time** the lord of those bondmen is coming, and is taking account (with) them. 20 And the one who has received the five talents **came** *and* brought to *him* five other talents, saying, Lord, thou delivered to me five talents, behold, I gained five other talents (besides) them. 21 And his lord **was saying** to him, well! good and faithful bondman, thou was faithful (over) a few things, I will set thee (over) many things: enter (into) the joy of thy lord. 22 And the one who has received also the two talents **came** to *Him* *and* said, Lord, thou delivered to me two talents, behold, I gained two other talents (besides) them. 23 His lord **was saying** to him, well! good and faithful bondman, thou was faithful (over) a few things, I will set thee (over) many things: enter (into) the joy of thy lord. 24 And the one who had received the one talent **came to him** *and* said, Lord, I knew thee that thou are a hard man, *who* is reaping where thou sowed not, and is gathering whence thou scattered not; 25 *and because* I have been afraid, I went away *and* hid thy talent (in) the earth; behold, thou are having thine own. 26 And his lord **answered** *and* said to him, wicked and slothful bondman, thou knew that I am reaping where I sowed not, and am gathering whence I scattered not! 27 Therefore **it was necessary** for thee to put my money to the money changers; and *after* I have come, if I myself received for myself mine own (with) interest. 28 Therefore **take** (from) him the talent, and give *it* to him who was having the ten talents. 29 For it will be given **to everyone** who is having, and it will be in abundance; but (from) the one who is having not, even that which he is having it will be

taken (from) him. 30 And keep throwing out **the useless bondman** (into) the darkness: there will be the weeping and the gnashing of the teeth.

As is the word of emphasis in this sentence. This adverb modifies the verb “called.” This adverb means “just as” meaning this is another parable to show that we know not the day or the hour of the second coming of our Lord. This is another illustration in regard to preparedness for his second coming. The first parable taught that foolish zealots (virgins) did not possess the Holy Spirit (oil) and were denied entry (shut) into the Kingdom of God. They prepared through earning (buy) righteousness. At the second coming, they found that their profession (Lord, Lord) was insufficient for entry into the Kingdom of God because they were not born again (God says: I know you not). This parable will also show that these professors (bondmen) were given a portion of truth (talent) and they did not invest this truth into their lives, so they ended up also outside the Kingdom of God. Notice the similarity already between these two parables: both these so-called Christians were denied entrance into the Kingdom of God. The foolish ones did not have faith in God, but tried in their ability to buy entry into the Kingdom of God. Works may be evidence of salvation, but they are never the ground of salvation. Here this servant did not have faith in the truth, but in protecting the truth like the Pharisees. This servant lacked faith in the return of our Lord just as the Pharisees did not believe in the coming of the Messiah. This truth will also makes proselytes or disciples. For true believers, the truth given unto us will create boasting in evangelism: “For what is our hope or joy or crown of boasting? Or are not even ye yourselves before our LORD Jesus at his coming?” 1Th 2:19. “Also according as ye recognized us in part, that we are your boasting, even as also ye yourselves are ours in the day of the LORD Jesus,” 2Co 1:14. For the unsaved: “Woe to you, scribes and Pharisees, actors, for ye are going about the sea and the dry land to make one proselyte, and whenever he should become so, ye are making him a son of Gehenna twofold more than yourselves,” Mt 23:15.

Was leaving the country is present tense participle translated with the use of substantive modifying “man.” There is no article with this noun meaning there is no particular person. There is another similar parable given by Luke {*Lu 19:11-27*} spoken six days earlier which spoke of a noble man receiving a kingdom and will return. This new king had ten bondmen and he gave them ten minas and told them to trade them until he returns. This king rewarded each bondman according to his trade. One of the bondmen did not trade the mina, but kept it in his handkerchief. So the final verdict is the same as this parable: “For I am saying to you, to everyone who is having it will be given; but from the one who is having not, even that one is having it will be taken from him,” Lu 19:26. “For it will be given to everyone who is having, and it will be in abundance; but from the one who is having not, even that which he is having it will be taken from him,” Mt 25:29. These parables have the same result, but both illustrations were given at a different time. The parable in Luke was given because the disciples thought that the Kingdom of God was eminent: “But while they were hearing these things, he spoke a metaphor, because he was near Jerusalem, and they were thinking that the kingdom of God was being about to being manifested immediately,” Lu 19:11. That parable showed that these disciples were wrong concerning the time of the literal kingdom of God. This parable also shows that we know not the day or the hour of the coming of our Lord. This theme of the fulfillment of Messianic Reign on earth from these Jews even continues at the ascension of Christ: “Therefore after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom at this time to Israel?” Ac 1:6. Even though there are similarities of these two parables, they are distinct because they were uttered on a different occasion.

Called and delivered both are past tenses meaning this man invited and commended his wealth to his servants. The servants are like virgins; those who publicly commit themselves to their lord. The man is like God who invites all to his banquet, and delivers his good news to all. This like the parable of the sower where the seed is given to all, but only those with good ground can cultivate into fruit.

Matthew 25:15

To one is the word of emphasis in this sentence. This article points to one of the bondmen. The focus is on this first bondman.

Gave is past tense meaning the man furnished to this first bondman five talents. A talent of gold is equal to \$60,000 of purchasing power today. While in the earlier parable, 10 minas would equal to \$2,000 of purchasing power today. So the first servant would receive \$300,000, while the second one would receive two talents which is \$12,000, and the third servant one talent which is \$6,000. The man bestowed to each according to their ability. Ability means power as the Greek word means "*dunamis*: dynamite." This power is from within each servant: "For the word of the cross is foolishness to the ones who are being perished, but to the ones who are being saved it is to us the power of God," 1Co 1:18. "Because he has willed it, he brought forth us by the word of truth, for that we should be sort of the first-fruits of his creatures," Jas 1:18. "because ye have been born again, not out of corruptible seed, but incorruptible, by the living and abiding for ever word of God," 1Pe 1:23. The earlier parable was given the same amount.

Left the country is past tense meaning this man went abroad forthwith.

Matthew 25:16

Went is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance.

Trafficked is past tense meaning the servant with five talents did business by sharing the Gospel. It is hard work to evangelize when the conditions around you is chaos. Some say difficult times will soften their hearts as in the early church, but it still takes courage when the beast is present and the restrainer is not.

Made is past tense meaning this servant produced another five talents. The large sums of money show that the truth in the Gospel is invaluable even in small portions. The servant who received greater responsibility with the Gospel will share in the last days and the returns on investing will double in saved souls. The faithfulness of the first two servants shows the Gospel will not return void: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isa 55:11. "And that which fell in the good ground, these ones are whosoever who heard the word in a right and good heart, they are keeping it, and they are bringing forth fruit with endurance," Lu 8:15. "So that faith is by report, but that report is by the word of God," Ro 10:17.

Matthew 25:17

In like manner is the word of emphasis in this sentence. This adverb modifies the verb "gained."

Gained is past tense meaning the servant with two talents also doubled their investment. This verb means to gain any one by winning him over to the kingdom of God. This Gospel will acquire one to faith in Christ.

Matthew 25:18

That one is the word of emphasis in this sentence. This article is previous reference to "another" in verse 15. This one obtained one talent. This one talent is enough to bring salvation to the soul. We do not need a great dissertation on the subject to understand that we need a Saviour. When someone is drowning, and a rescuer puts out their hand, it only takes the understanding to take the hand to be rescued. There is simplicity in Christ: "but I am fearing lest by any means as the serpent deceived Eve in his craftiness, so

your thoughts may be corrupted from the simplicity which is as to the Christ,” 2Co 11:3. “For this is our boasting, the testimony of our conscience, that in simplicity of God, not in fleshly wisdom, but in grace of God we conducted for ourselves in the world, and more abundantly towards you,” 2Co 1:12.

Went away is past tense participle translated with the use of attendant circumstance. This one departed with the truth (talent). Many will do this if they are not converted with this truth: “And after they have heard they wondered; and they left him and went away,” Mt 22:22. Some went away and shared it with discontent with others who feel the same: “But some of them went to the Pharisees and told them what Jesus did,” Joh 11:46. Some will just discuss it among themselves but will not be converted: “And after he has said these things the Jews went away, and had much discussion among themselves,” Ac 28:29.

Dug and hid both are past tenses meaning this servant with one talent dug a hole in the ground and concealed the one talent by burying it there. This one was just like Judas Iscariot. This wicked man who received one talent reasoned in himself: If my lord returns, I will be able to give him back his talent and cannot be accused of being a thief, but if he does not return, there will be no record that the money belongs to him, such as would be true if I deposited it in the bank, and then I will be able to use the money myself. Judas thought the same: If Jesus was indeed the Messiah, his betrayal would not matter, and he would be ahead thirty pieces of silver. If Jesus was not the Messiah, he at least would have the silver. So both wicked men did not have faith in the truth they received. Notice this man is finally called “*kurios*: lord.” Just as in the previous parable, the five foolish virgins called the bridegroom: “lord, lord.”

Matthew 25:19

(After) a long time are the words of emphasis in this sentence. These words mean that it took much time for the return of their Lord. Paul did not understand that it would not be during his lifetime: “Who has given himself for our sins, so that he may deliver us out of the present evil age, according to the will of our God and Father,” Ga 1:4. “And to be awaiting his Son from the heavens, whom he raised from among the dead, Jesus who was delivering us from the coming wrath,” 1Th 1:10. But these illustrations are not for these disciples, but for the saints during the tribulation period. Old Testament saints were given illustrations like these parables: “And all drank the same spiritual drink; for they drank of spiritual rock which were following, and that Rock was the Christ,” 1Co 10:4. “Now all these things as types were happening to them; and were written for our admonition on whom the ends of the ages arrived,” 1Co 10:11. Just as the day or the hour was not revealed to the apostles who include Paul, they all expected an imminent return of our Lord. But you may say that this is the Rapture. Yes, this is true, but the Rapture is only seven years before the second coming of our Lord.

Is coming and is taking both are present tenses meaning at the second coming of our Lord, Jesus will settle up all accounts. His rewards will be with him: “If anyone’s work is abiding which he built up, he will receive a reward; if anyone’s work will be consumed, he will suffer loss; but he himself will be saved, but so as through fire,” 1Co 3:14-15. So if we invested our talents for selfish purposes: “the one who is overcoming in no wise shall be injured of the second death,” Re 2:11. “But that one who is planting and that one who is watering are one; but each will receive his own reward according to his own labor,” 1Co 3:8. “For what is our hope or joy or crown of boasting? Or are not even ye yourselves before our LORD Jesus at his coming?” 1Th 2:19. “And after the Chief Shepherd has been manifested, ye will receive the unfading crown of glory,” 1Pe 5:4. “Keep being faithful unto death, and I will give to thee the crown of life,” Re 2:10. Whether our rewards are great or small, we will still have the joy of being with the Lord.

Matthew 25:20

Came is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance.

Brought is past tense meaning this bondman doubled his investment.

Gained is past tense meaning his bondman won over five other souls to the kingdom of God. This one gained to faith in Christ five other souls. This is a good picture of soul-winning.

Matthew 25:21

Was saying is the word of emphasis in this sentence. This verb is imperfect tense meaning the Lord was continuously declaring unto this servant.

Will set is future tense meaning God will appoint this one to administer an office during the Messianic Reign. Those who die during these last days of the Great Tribulation will live and reign with Christ the thousand years, "And I saw thrones; and they sat upon them, and judgment was given to them; and I saw the souls of the ones who had been beheaded on account of the testimony of Jesus, and on account of the word of God, and these ones did not homage to the beast, nor his image, and received not the mark upon their forehead, and upon their hand and they lived and reigned with Christ the thousand years," Re 20:4. Remember this is a parable for the end days, but all saints will: "and he raised us up together, and seated us together in the heavenlies in Christ Jesus," Eph 2:6.

Enter is past tense imperative meaning come into the throne of God: "looking away to Jesus the Leader and Completer of faith, who in view of the joy which was lying before him endured the cross, having despised the shame, and has sat down at the right hand of the throne of God," Heb 12:2. This joy of partaking the presence with God: "The one who is overcoming, I will give to him to sit with me on my throne, as I myself also overcame, and sat down with my Father on his throne," Re 3:21.

Matthew 25:22

Came to is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. The servant with two talents did likewise as he gained two other souls for the Kingdom of God.

Matthew 25:23

Was saying is the word of emphasis in this sentence. This verb is past tense meaning the lord is continuously declaring to each servant who shares the truth concerning our Lord Jesus Christ.

Matthew 25:24

Came to is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Notice all the servants came to the lord. The last servant still called him "Lord," and thought not that he did anything wrong otherwise he would have fled. This shows the deception which this last servant has fell into. All the wicked are deceived: "Stop being misled, God is not being mocked; for whatsoever man should be sowing, that also he will reap. For the one who is sowing to his own flesh, will reap corruption from the flesh; but the one who is sowing to the Spirit, will reap eternal life from the Spirit," Ga 6:7-8.

Knew is past tense meaning this servant has knowledge from experience that his lord is a harsh man looking for fruit where it has not been sown. Look at these lies from this wicked person. God is not taking

advantage of the poor and oppressing them. God is not compelling the poor to sow for him and is reaping all the benefits for himself. God is not putting people into a hard or sordid disposition: "Keep coming to me, all the ones who are laboring and have been burdened, and I myself will give you rest. Take my yoke upon you, and learn from me, for I am meek and lowly in heart; and ye will find rest to your souls. For my yoke is easy and my burden light," Mt 11:28-30. Brink says: "the hardness or greed of the master were not the cause of the servant's passive attitude but his own egoism and the groundless contempt for his master. We see here clearly how certain actions proceed from a man's manner of thinking as a matter of course. Our thoughts determine our actions."

Matthew 25:25

Have been afraid is past tense participle translated with the use of cause: "*because*." Most translations have the use of attendant circumstance except ACV who translated with the use of time: "after being afraid." This is another sore excuse for why this wicked servant did not act upon the truth given unto him. Many will have excuses at the Great White Judgment. Notice Adam gave the same answer after he sinned: "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself," Ge 3:10.

Went away is past tense participle translated with the use of attendant circumstance.

Hid is past tense meaning this wicked servant in his mind thought by hiding it in the ground it will not be stolen or lost. His delusion was that he thought that he did well by preserving it. Notice this self-deceit of convincing oneself that God would accept such an excuse. All the wicked are deceived by Satan to think that God will not judge their rebellion.

Are having is present tense meaning this wicked bondman dug up this talent and gave it back to his lord. By returning it to his lord, this wicked bondman thought his lord would be merciful and forget all about this incident. Returning the truth of a free gift from God is an insult if it does not bear fruit. This is sheer insolence to say to God that I have not stolen or lost your precious truth. Many will say: "Many will say to me in that day, Lord, Lord, prophesied we not by thy name and threw out demons by thy name, and performed many works of power by thy name? Yes!" Mt 7:22. The truth of regeneration was given to each wicked person, but to reject it and try to please the Lord in another way is a perverse mistaken view of why Jesus died on the cross.

Matthew 25:26

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. The lord called him "wicked and slothful." Some commentators say this was a disciple who hesitated to put their gifts to work in the testing period of earthly life. But this servant is not a disciple, but a religious person who calls himself a disciple. This illegitimate child of God did not with the truth but bury it: "But if ye are without discipline, of which all have become partakers, then ye are illegitimate and not sons," Heb 12:8.

Knew is pluperfect meaning with "*oida*" is translated past tense. The difference with the verb previously in verse 24, is that this wicked servant knew by experience "*ginosko*" these evil thoughts about his lord, but here his lord repeats his words and says in your mind as this verb means to know intellectually.

Matthew 25:27

Was necessary is the word of emphasis in this sentence. This verb is imperfect tense meaning it is right and proper.

To put is past tense with the use of subject with the impersonal verb it is necessary. This verb means to insert or invest his lord's money to the banker.

Have come is past tense translated with the use of time: "*after*." Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: "I might have come and demanded."

Received for myself is past tense in middle voice meaning this lord himself obtained for himself his own interest. Notice the many personal references to himself. This talent belonged to the lord as the truth belongs to God and it should not be distorted by these wicked self-righteous wolves in sheep clothes. Some liberal commentators say that this means we should contribute to charitable associations.

Matthew 25:28

Take is the word of emphasis in this sentence. This verb is past tense imperative meaning this talent was removed from this servant. Before this servant can give this talent to his lord, this lord ordered that this talent be removed by force.

Give is past tense imperative meaning deliver this talent to the one who was possessing ten talents.

Matthew 25:29

To everyone is the word of emphasis in this sentence. This article modifies the adjective "*panti*: everyone." This application was given before: "For I am saying to you, to everyone who is having it will be given; but from the one who is having not, even that one is having it will be taken from him," Lu 19:26. This is reference to the truths given unto them: "And that One who has answered said to them, it has been given to you to know the hidden things of the kingdom of the heavens, but it has not been given to them. For whosoever is having, it will be given to him, and it will be in abundance; but whosoever is having not, even what he is having it will be taken away from him," Mt 13:11-12. Many corrupt evangelists will use this divine law by saying that the more money that someone gives to their ministry, the more rich the giver will be.

Matthew 25:30

The useless bondman, are the words of emphasis in this sentence. This good for nothing servant did not fulfill the duty of taking the truth and multiplying it. This slothful servant blamed his fear, but if he would have taken this truth and applied it to his heart: "There is not fear, in that love, but the perfect love is throwing out that fear, because that fear is having torment, and the one who was fearing has not been made perfect in that love," 1Jo 4:18. "For ye received not a spirit of bondage again unto fear but ye received a Spirit of adoption, whereby we are crying, Abba, the Father," Because this one was not born again, he valued not the truth as he advanced not our Lord's interests. Many even today think that they are not committing terrible crimes, and they believing in God that is sufficient to enter into the Kingdom of God. "Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me," Joh 14:6. This useless bondman did nothing which is doing harm or injurious. So it not only these things that we do effect our relationship with God, the sins of omission display the hardness of man heart to not respond to the truth.

Keep throwing is present tense imperative meaning keep continuously banishing this one from the presence of God. The present tense shows a continuous force of driving out the deprived from the presence of our Holiness. This one is expelled into darkness where there is great lamentation and great anguish in the eternal punishment in hell. The foolish self-righteous religious zealots were not permitted

entry into the banquet feast, and this useless servant in the Lord's service was thrown into darkness because he would not accept the Light: "in a fire of flame, while he is awarding vengeance on the ones who know not God, and the ones who are not obeying the glad tidings of our LORD Jesus Christ," 2Th 1:8.

Matthew 25:31

G. Mount of Olives, Mt 24:1-25:46

8. Parables of sheep and goats, Mt 25:31-46

31 Also **whenever** the Son of man should come (in) His glory, and all the holy messengers *should come* (with) Him, then He will sit (upon) *the* throne of His glory, 32 and all the nations will be gathered (before) Him, and He will separate them (from) one another, as the shepherd is separating the sheep (from) the goats, 33 and He will set the sheep (on) His right hand, but the goats (on) *His* left. 34 **Then** the King will say to the ones (on) His right hand, come, the blessed of My Father, inherit the Kingdom which had been prepared (from) *the* foundation of *the* world. 35 For **I hungered** and ye gave Me *food* to eat; I thirsted, and ye gave Me to drink; I was a stranger, and ye took Me in; 36 naked, and ye clothed Me; I was sick, and ye visited Me; I was (in) prison, and ye came (to) Me. 37 **Then** the righteous will answer Him, saying, LORD, when saw we Thee hungering, and we fed *Thee*? Or thirsting, and we gave *Thee* to drink? 38 And **when** saw we Thee a stranger, and took *Thee* in? Or naked, and we clothed *Thee*? 39 And **when** saw we Thee sick or (in) prison, and we came (to) *Thee*? 40 And *after* the King **answered** He will say to them, verily I am saying to you, inasmuch as ye did *it* to one of the least of these My brethren, ye did *it* to Me. 41 **Then** He will say also to the ones (on) *the* left, keep going (from) Me, the ones who are cursed (into) the eternal fire, which has been prepared for the devil and his messengers. 42 For **I hungered**, and ye gave to Me not *food* to eat; I thirsted, and ye gave Me not to drink; 43 I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and (in) prison, and ye visited Me not. 44 **Then** they themselves also will answer, saying, LORD, when saw we Thee, hungering, or thirsting, or a stranger, or naked, or sick, or (in) prison, and ministered we not to *Thee*? 45 **Then** He will answer them, saying, verily I am saying to you, inasmuch as ye did not *it* to one of the least of these, neither ye did *it* to Me. 46 And these ones **will go away** (into) eternal punishment; but the righteous (into) eternal life.

Whenever is the word of emphasis in this sentence. This particle modifies the subjunctive verb "should come." Notice the conjunction "*de*: also" which normally translates as "but." Since this is the third illustration concerning the second coming of our Lord, it should be translated as "also."

Should come is past tense subjunctive meaning at the time when Jesus should become known in his glorious return with all his holy angels: "And I saw the heaven which had been opened, and behold, there is a white horse, and there is the One who is sitting upon it, who is being called faithful and true and he is judging and is making war in righteousness. And his eyes were a flame of fire, and there were many diadems upon his head, he is having a name which has been written and a name which has been written which no one knows except himself, and he is clothed with a garment which has been dipped in blood; and his name is being called, the Word of God. And the armies in the heaven were following him upon white horses, who have clothed themselves in fine linen, white and pure linen. And a sharp two-edged sword is going forth out of his mouth, in order that he may smite the nations with it; and he himself will shepherd them with an iron rod; and he himself is treading the press of the wine of the fury and of the wrath of God the Almighty. And he is having upon his garment and upon his thigh the name which has been written, King of kings and LORD of Lords," Re 19:11-16. This is not the Rapture as Paul was

waiting for: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ,” Tit 2:13. This prophesy of his second coming goes back as far as Enoch: “And Enoch the seventh from Adam, prophesied also to these ones saying, behold, the LORD came amidst his Holy myriads,” Jude 1:14. Jesus is not only coming with his angels, but with all his saints which are all his glory: “and the LORD my God shall come, and all the saints with thee,” Zec 14:5. This second coming will be well visible: “Behold, he is coming among the clouds, and every eye will see him, and whosoever pierced him; all the tribes will wail on account of him. Yea, amen,” Re 1:7.

Will sit is future tense meaning God appointed Jesus to rule as king: “And Jesus said to them, verily I am saying to you, ye yourselves who followed me, in the regeneration, whenever the Son of man should sit down upon the throne of his glory, will sit also on twelve thrones, judging the twelve tribes of Israel,” Mt 19:28. “And Jesus came to them and spoke to them saying, all authority has been given to me in heaven and on earth,” Mt 28:18. “For it is necessary for him to be reigning, until he should put all the enemies under his feet,” 1Co 15:25. “Looking away to Jesus the Leader and Completer of faith, who in view of the joy which was lying before him endured the cross, having despised the shame, and has sat down at the right hand of the throne of God,” Heb 12:2.

Matthew 25:32

Will be gathered is future tense in passive voice meaning Jesus will assemble together all the multitudes of individuals. Some commentators say that this is the judgment of the Nations as there are some good nations and some bad. God will judge based upon each individual soul, not on where that person was living. Then some commentators will say that this is the judgment of Gentiles as God dealt with the Jews in the previous chapter. Another false conception of this word “*ethnos*: people” where we get the English word: “ethnic.” Jesus is saying that is every category of people who are identified by their ancestry whether language, society, culture or region. As some take this as countries or ethnic groups (Russians, Germans, Irish, etc.) such as McGee: “entire nations will enter the millennial Kingdom. Out of these will be some individuals who will reject Christ.” This contradicts what occurs at the second coming of Christ: “And I saw the beast, and the kings of the earth, and their armies who had gathered together to make war with the One who is sitting on the horse, and with his army. And the beast was taken, and the false prophet who has done the signs before him was also taken, in which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast alive into the lake of fire which was burning with brimstone; and the rest were killed with the sword which is going forth out of his mouth, of the One who is sitting on the horse; and all the birds were filled with their flesh,” Re 19:19-21. Notice the kings represent the nations, and the “rest” were killed which are those kings and their armies. Only the remnant of believers in Christ who survived the seven years of judgment will live mortal lives during the Millennium and will have children. These tribulation saints will live for 1,000 years in their mortal bodies, but their children will have 100 years to receive Jesus as Saviour or they will die of natural death. If they have faith like their parents, they will continue to live out their mortal lives for the duration of the Millennium. At the end of the Millennium, there is one final revolt, and then the tribulation saints and Millennium saints will be caught up like the Church at the time. Notice Satan misled the nations in Re 20:8 meaning again all those who have not believed before their hundredth birthday. It is not countries, but unbelievers throughout the world.

Will separate is future tense meaning Jesus will define from their heritage. It is not their earthly heritage, but their heavenly heritage. The sheep are children of God: “I will smite the shepherd, and the sheep of the flock will be scattered,” Mt 26:31. “The door-keeper is opening to him, and the sheep is hearing his voice, and he is calling his own sheep by name, and is leading them out. And whenever he should put forth his own sheep he is going before them; and the sheep are following him, because they know his voice,” Joh 10:3-4. “As the Father is knowing me, I myself also am knowing the Father; and I am laying down my life for the sheep. And I am having other sheep, which are not of this fold; and it is necessary

for those ones to be bringing, and they will hear my voice; and there will be one flock, one shepherd,” Joh 10:15-16. “My sheep are hearing my voice, and I myself am knowing them; and they are following me,” Joh 10:27. The children of the devil are children of the devil: “Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle,” Zec 10:3. We know that God will judge the Christians at the judgment seat of Christ: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,” 2Co 5:10. The wicked will also be judged according to their works for greater punishment: “And as for you, oh my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats,” Eze 34:17. Note: cattle: Heb. small cattle of lambs and kids; he goats: Heb. great he goats.

Matthew 25:33

Will set is future tense meaning Jesus will place the children of God on his right hand for this is where Jesus is sitting: “Now from this the Son of man will be sitting at the right hand of the power of God,” Lu 22:69. “Therefore after he has been exalted by the right hand of God,” Ac 2:33. “It is Christ who died, but rather also was raised up, who also is at the right hand of God, who also is interceding for us,” Ro 8:34. “Which he wrought in Christ, after he has raised him from among the dead, and he set him at his right hand in the heavenlies,” Eph 1:20. “Therefore since ye were raised with Christ, keep seeking the things above, where Christ is sitting at the right hand of God,” Col 3:1. “Who being the effulgence of his glory and the exact expression of his substance, and upholding all things by the word of his power, after he made by himself the purification of our sins, sat down on the right hand of the greatness on high,” Heb 1:3. “Now a summary upon the things which is being spoken of such, we are having a High Priest, who sat down on the right hand of the throne of the Greatness in the heavens,” Heb 8:1. “But he, after he has offered one sacrifice for sins, himself sat down in continually at the right hand of God,” Heb 10:12. “Who is gone into heaven; at the right hand of God after messengers and authorities and powers have been subjected to him,” 1Pe 3:22. The right hand is the place of those acquitted, the side of blessing and happiness: “And after they have entered into the tomb, they saw a young man who was sitting on the right, who had been clothed with a white robe; and they were greatly amazed,” Mr 16:5. “And a messenger of the LORD appeared to him, having stood at the right of the altar of incense,” Lu 1:11. The left hand is the place of condemnation, the side of unhappiness. It is strange that John and James wanted to be on the right and the left of the throne: “And these ones said to him, give to us, in order that we may sit one at thy right hand and one at thy left hand in thy glory,” Mr 10:37. Let us look at the character of each animal. Sheep are emblems of mildness, simplicity, patience, and usefulness. Goats are naturally quarrelsome and lascivious which are symbols of riotous, profane and impure men.

Matthew 25:34

Then is the word of emphasis in this sentence. This adverb is modifying the verb “will say.” This adverb means the King will say at that time to the children of God. Notice Jesus is called “King” which is the theme of this gospel. This parable and the two previous to this are only found in this gospel.

Inherit is past tense imperative meaning we received our portion in our Lord’s Kingdom: “in him, in whom also we obtained an inheritance, being predestinated according to the purpose of him who was working all things according to the counsel of his will, for we should be to the praise of his glory, who have trusted beforehand in the Christ,” Eph 1:11-12. “So thou are no longer bondman, but son; and if son, also heir of God through Christ,” Ga 4:7.

Had been prepared is perfect tense participle translated with the use of substantive modifying “Kingdom.” God made necessary preparations for this kingdom at creation: “according as he chose for

himself us in him before the foundation of the world, that we should be holy and blameless before him in love,” Eph 1:4.

Matthew 25:35

Hungered is the word of emphasis in this sentence. This verb is past tense meaning Jesus craved for food.

Gave is past tense meaning the true believers furnished the need for Christ. Notice this continued with drink, and hospitality.

Matthew 25:36

Clothed and visited and came are all past tenses meaning the children of God provided clothing, care and friendship.

Matthew 25:37

Then is the word of emphasis in this sentence. This adverb modifies the verb “will answer.” This adverb means the saved will proposed a question to Jesus.

Saw and fed and gave are all past tenses meaning at what time did we do these things?

Matthew 25:38

When is the word of emphasis in this sentence. This adverb is modifying the verbs “saw, took and clothed.” They continued the saying of at what time did we do these things?

Matthew 25:39

When is the word of emphasis in this sentence. This adverb modifies the verbs “saw and came.” This continues the saying of at what time did we do these things?

Matthew 25:40

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Some translations have the use of attendant circumstance: “And the King shall answer and say.” Garnier has the use of manner: “By way of responding.” Some translations have the main verb as quotation marks.

Will say is future tense meaning Jesus as King will utter to the righteous ones.

Did is past tense meaning the children of God produced these humanitarian aid to the most insignificant brother in the Lord: “keep proving the genuineness through the diligence of others and of your love,” 2Co 8:8. “For ye yourselves were called for freedom, brethren; only use not the freedom for an occasion to the flesh, but serve ye one another by love,” Ga 5:13. “But concerning brotherly love ye are having no need to be writing to you, for ye yourselves themselves who are taught of God to be loving one another,” 1Th 4:9. “Since ye have purified your souls by the obedience of the truth through the Spirit unto unfeigned brotherly love, love ye one another earnestly out of pure heart,” 1Pe 1:22. “We ourselves know that we have passed from death to life, because we are loving the brethren; the one who is loving not his brother, is abiding in death,” 1Jo 3:14. “But whoever should be having means of life of the world, and should be

seeing his brother who is having need, and should shut up his bowels from him, how is that love of God abiding in him?" 1Jo 3:17. "Beloved, let us keep loving one another because that love is of God, and everyone who is loving, has been begotten of God, and is knowing God. The one who was not loving, knew not God; because God is love," 1Jo 4:7-8. "Beloved, if God so loved us, also we ourselves are owing to be loving one another," 1Jo 4:11. "If anyone should say: I am loving God, and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God whom he has not seen?" 1Jo 4:20. Notice the true believers asked when did they fulfill such needs to their Saviour. They asked this because their love for their brethren is normal as breathing. The wicked produce good works for self-exaltation. The world may see the works of man, but God sees the motives of such works: "Therefore there is now no condemnation to the ones who are in Christ Jesus, who are walking not according to flesh, but according to the Spirit," Ro 8:1.

Matthew 25:41

Then is the word of emphasis in this sentence. This adverb is modifying the verb "will say." This adverb means Jesus as King will utter at that time to the wicked.

Keep going is present tense imperative meaning these wicked are continuously departing from Christ because they are doomed to eternal damnation: "For as many as of works, are under a curse; for it has been written, cursed is everyone who is not continuing in all things which have been written in the book of the law, to do them," Ga 3:10. If they would have turned to Christ: "Christ ransomed us from the curse of the law, by having become a curse for us; for it has been written, cursed is everyone who is hanging on a tree," Ga 3:13. "Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life," Joh 5:24. But the wicked rejected the Messiah: "And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil," Joh 3:19.

Has been prepared is perfect tense in passive voice participle translated with the use of substantive modifying "fire." God has made the necessary preparations for this everlasting fire because the devil and his fellow angels who revolted against God: "For if God spared not the messengers who sinned, but by having thrown them to the deepest abyss to chains of darkness having been kept for judgment," 2Pe 2:4. "Also messengers who have kept not their own first-estate, but have left the principality, of their own unto judgment of the great day in eternal bonds under darkness," Jude 1:6. This past action has abiding results: "And the devil who was misleading them was thrown into the lake of fire and of brimstone, and where the beast and the false prophet are; and they will be tormented day and night for the ages of the ages," Re 20:10.

Matthew 25:42

Hungered is the word of emphasis in this sentence. This verb is past tense meaning Jesus craved for food.

Gave not and gave not both are past tenses with negation meaning the wicked furnished not the need of food and drink.

Matthew 25:43

Took not and clothed not and visited not all are past tenses with negation meaning the wicked did not provide hospitality, clothing, or friendship.

Matthew 25:44

Then is the word of emphasis in this sentence. This adverb modifies the verb “will answer.” This adverb means these wicked will emphatically respond at that time. Looking at the way the religious and zealots for good works have put to shame many born again Christians, it is no wonder they will challenge the facts Jesus just foretold. They will call Jesus “Lord,” and will ask like the righteous. But here is in the matter of condemnation instead of blessing.

Matthew 25:45

Then is the word of emphasis in this sentence. This adverb modifies the verb “will answer.” This adverb means Jesus will at that time respond to these wicked ones.

Did not is past tense with negation meaning these wicked ones produced not to the insignificant of the brethren in the Lord. Notice “brethren” is not mentioned here as in the previous verse: “ye did it to one of the least of these my brethren,” Mt 25:40. But it should be understood: “We ourselves know that we have passed from death to life, because we are loving the brethren; the one who is loving not his brother, is abiding in death. Everyone who is hating his brother, is a murderer, and ye know that every murderer is not having eternal life which is abiding in him,” 1Jo 3:14-15. “That if our heart should be condemning, that God is greater than our heart and he is knowing all things,” 1Jo 3:20.

Matthew 25:46

Will go away is future tense meaning these wicked ones will depart from the present of Jesus into everlasting torment. Notice the contrast is the righteous ones into everlasting life: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,” Da 12:2. “And will come forth, the ones who are doing good to a resurrection of life, and the ones who did evil to a resurrection of judgment,” Joh 5:29.

Matthew 26:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre

and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: "Therefore Jesus came to Bethany six days before the Passover," Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we've been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
- Artaxerxes' decree to Ezra in 458 BC
 - Ezra 7:6,7,12-26
 - 490 years from 458 BC to AD 33
- Artaxerxes' letter to Nehemiah in 445 BC
 - Nehemiah 2:5-8
 - 490 'years' of 360 days from 445 BC to AD 33

Notice the calculations: the 69 weeks equal to 483 years. The weeks start in 445 BC and Christ died in AD 31, **not AD 33**. From 445 BC to AD 31 is 476 years, but the Jewish calendar is 360 days instead of 365 1/4. So: $5.25 \text{ difference} \times 483 = 2535.75 / 365.25 = 6.9425 + 476 = 482.94 + .06$ (later in Month from Artaxerxes to the death of Christ) = 483.

According to the year Christ died, most harmonies of the Gospels will put it at A.D. 30 but neglect to consider the 69 weeks of the prophecy of Daniel. Only A.D. 30 and A.D. 33 have the death of Christ on Friday. Zion Ministries say it was A.D. 30 and also say that the Passover that year was Wednesday.

THE PASSOVER SEASON - 30 AD

Nisan	12th	13th	14th	15th	16th	17th	18th	19th	
			Passover			Seven days of Unleavened Bread			
	Mon	Tues	Wed	Thurs	Fri (Preparation)	Sat (Sabbath)	Sun	Mon	
	Jesus is in the home of Sim on the leper and the woman pours perfume on His head two days before the Passover. Matt 26:2, 7						Christ rose from the dead Sunday night at sundown. Exactly as He would. Matt 12:4		
			He and the disciples take the Passover on the evening of the 14th (after sundown) on the 13th Nisan (Tues evening).				The month of Nisan is the first month. It begins with a new moon. Men can calculate the date for the Passover.		
		He sends his disciples to arrange accommodation for the Passover							
			THREE DAYS AND THREE NIGHTS					Jes pro exa	
			The High-day Sabbath - the First Day of Unleavened Bread.						
					AFTER the Sabbath was over, the women brought spices to anoint Jesus body. Mark 16:1				Soft Ca o che the
	Christ died just prior to sundown on the 14th Nisan (Wednesday)					BEFORE the Sabbath the women prepared the spices and rested on the Sabbath. Luke 23:56			
Website: http://www.zionministry.com/ Email: zionmin@iinet.net.au									

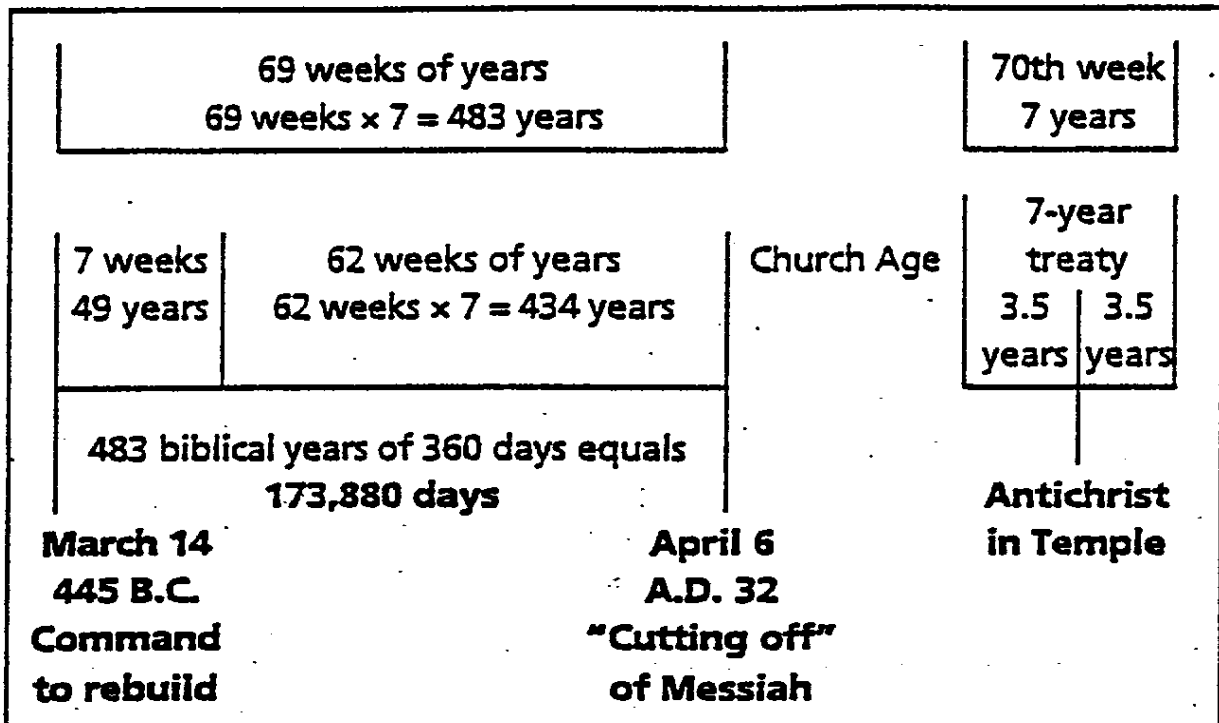
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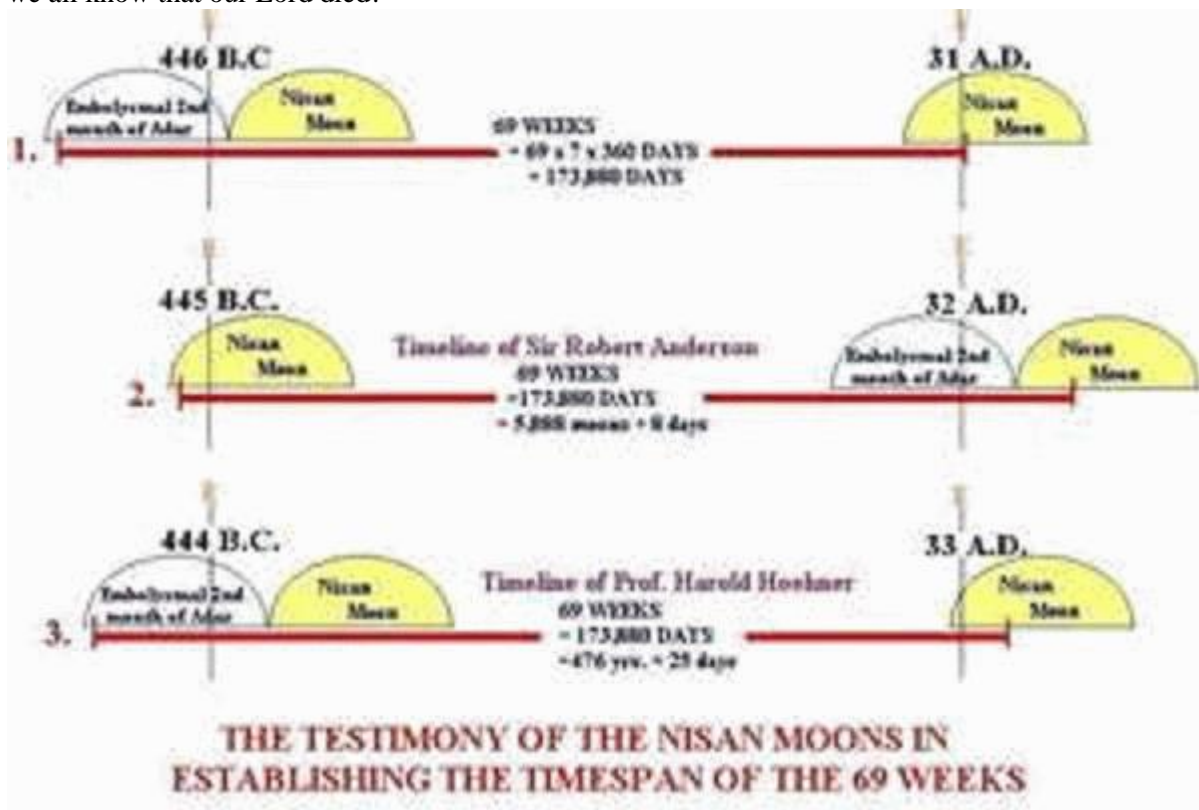
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ZION MINISTRY

Sir Robert Anderson has calculated the year to be A.D. 32, but that year the Passover would fall on Tuesday.



In A.D. 31, the Passover fell on Wednesday, but some argue that the Passover fell on Monday in the year A.D. 31. We know that there are many debates about the year and the day our Lord died, but in the end, we all know that our Lord died!



Here are some historical events for the year A.D. 31:

— The Temple was destroyed by Titus in 70 A.D. Forty years before that date (using the Jewish method of inclusive counting) would be 31 A.D. — the year of the crucifixion! “Forty years before the destruction of the Temple, the Sanhedrin was BANISHED (from the Chamber of Hewn Stone) and sat in the trading-station (on the Temple Mount)” (Talmud: Shabbat 15a).

— “Thus also, before the Jews’ rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus *Nisan*, and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day-time; which light lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was being led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner, *court of the temple*, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch in the temple came thereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared, that this signal foreshewed the DESOLATION that was coming upon them.” Josephus, Wars of the Jews: IV, 5, 3.

— “Forty years before the Temple was destroyed *ie.*, 40 years before 70 A.D., or in 31 A.D. by the Jewish method of inclusive counting... the gates of the Hekel *Holy Place* opened by themselves, until Rabbi Yohanan B. Zakkai rebuked them *the gates* saying, Hekel, Hekel, why alarmist thou us? We know that thou art destined to be destroyed ...” Talmud, Yoma 39b.

— Prior to the War with Rome, Josephus tells us that the “Sanhedrin had to move once again. This time they moved to an area outside the Temple complex, in an ordinary part of Jerusalem — actually a place west of the Temple near a building called the Xystus.” Josephus, Wars of the Jews, V, 4, 2.

— The year the Sanhedrin was moved was 31 A.D., the year the Messiah was crucified. This was also the year they CEASED to judge capital offences! This “authority” was thenceforth removed from their purview, denied to them — another withering rebuke to the sages of the Court which so injudiciously and intemperately MISJUDGED the Messiah himself! “Although this was the largest structure on top of the entire Temple Mount, the purpose and function of the Basilica is not recorded anywhere. The TALMUD tells us that when the Sanhedrin (Supreme Court) CEASED TO JUDGE CAPITAL OFFENCES, they MOVED from the Supreme Court chambers to the ‘shopping mall’ (Rosh HaShana 31a). This shopping mall was located on the Temple Mount (Rashi)... Perhaps this shopping mall was located within the Royal Basilica. Because this area was built on Herod’s extension, it did not have the sanctity of the Temple itself, and commerce would have been permitted.” Rabbi Leibel Reznick in *The Holy Temple Revisited*, Jason Aronson, Inc., Northvale, New Jersey, 1993, p. 69.

This is the final three nights (Sunday, Monday and Tuesday nights) in Bethany. This is Sunday night right after the Olivet discourse which is the beginning of Monday according to the Jewish calendar.

XV. Bethany, Mt 26:1-30

A. Two days before Passover, Mt 26:1-5

1 **And it came to pass** when Jesus finished all these sayings, He said to His disciples, 2 **Ye know** that (after) two days the Passover is taking place, and the Son of man is being delivered up (for) to be crucified. 3 **Then the chief priests and the scribes and the elders** of the people were gathered together (into) the court of the high priest who was being called Caiaphas, 4 and took counsel among themselves together in order that they may seize Jesus by guile, and might be killing *Him*. 5 But **they were saying**, not (during) the feast, in order that there may be a tumult (among) the people.

Came to pass is the word of emphasis in this sentence. This verb is past tense meaning this happened.

Finished is past tense meaning after Jesus completed the Olivet discourse. The “*pantas*: all” refers that there will be no more addresses. Our Lord teaching is over, now his time has come: “My time is near,” Mt 26:18. Before Jesus said: “My time is not yet coming,” Joh 7:6. Luke told us that earlier that day, many came out to hear him: “But he was by day in the temple teaching, and by night he was going out and was lodging on the mount which is being called of Olives; and all the people were coming early in the morning to him in the temple to be hearing him,” Lu 21:37-38. John told about the Greeks wishing to see Jesus: “And there were certain Greeks among the ones who were coming up in order that they may worship in the feast; therefore these ones came to Philip, who was from Bethsaida of Galilee, and they were asking him saying, Sir, we are desiring to see Jesus. Philip is coming and is saying to Andrew, and again Andrew and Philip are saying to Jesus. But Jesus answered them saying, the hour has come in order that the Son of man may be glorified,” Joh 12:20-23. Then John gave Jesus’ final instructions to these Greeks and the crowd nearby as He pleaded with unbelievers, Joh 12:24-50.

Said is past tense meaning Jesus spoke to his disciples. This is Sunday night which is the beginning of Monday according to the Jewish calendar.

Matthew 26:2

Know is the word of emphasis in this sentence. This verb is perfect tense but “*oida*” always translates as present tense in a non-linear sense. This verb means intellectual knowledge.

Is taking place is present tense meaning the Passover is continuously coming to pass in two days. This means the celebration of the Passover starts with the festival slaying the lamb on Tuesday afternoon after sunset which is the Jewish Wednesday. This feast began on the fourteenth day of the first moon, in the first month, Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the Passover, and sometime the feast of unleavened bread: “And the feast of unleavened bread which is being called Passover was drawing near,” Lu 22:1. The religious leaders did not want our Lord’s death during the feast: “But they were saying, not during the feast, in order that there may be a tumult among the people,” Mt 26:5. Mark says: “Now after two days it was the Passover and the feast of unleavened bread,” Mr 14:1. Luke says: “And the feast of unleavened bread which is being called Passover was drawing near;” Lu 22:1.

Is being delivered up is present tense in passive voice meaning Judas is continuously delivering up Jesus treacherously by betrayal so that the religious leaders may take him. This is the fourth time Jesus predicts his death in this Gospel. Before he predicted the manner, but now he also predicts the time. The first time that Jesus spoke about his death was: “Jesus began to be showing from that time to his disciples, that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day,” Mt 16:21. Peter could not accept this instruction.

The second warning appeared in this manner: “And while they were abiding in Galilee, Jesus said to them, the Son of man is being about to be delivering up into the hands of men, and they will kill him, and he will be raised up the third day. And they were grieved greatly,” Mt 17:22-23. The third prediction came on their approach to Jerusalem: “behold, we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death, and they will deliver him up to the Gentiles to mock and to scourge and to crucify, and he will rise again the third day,” Mt 20:18-19.

To be crucified is past tense in passive voice infinitive with the use of purpose. This arrest is for the purpose of putting our Lord to death. The crucifixion was invented by the Persians as a form of execution. Alexander the Great and the Romans would not use it on their citizens, only on foreign rebels. The condemned person carries the cross-beam to the place of execution, is fastened to it with ropes or nails, and is then hoisted on the stake, which is already erected. About the middle of the post a wooden block supports the suspended body. The height of the cross varies. A tablet hung around the victim states the cause of execution, and this is then affixed to the cross. Scourging often precedes crucifixion and the victim is exposed to mockery. Crucifixion takes place publicly, and the body may be left to rot on the cross. The death is extremely slow and agonizing.

Matthew 26:3

Then is the word of emphasis in this sentence. This adverb modifies the verb “were gathered together.” This adverb means the chief priests and the scribes and the elders were at that time gathered together meaning that Sunday night or Monday according to the Jewish calendar. This event occurred right after the Olivet discourse and at the same time that Jesus gave his final prediction on his coming death. Notice there is an article with each group to make them as three separate distinct religious groups.

Were gathered together is past tense in passive voice. The passive voice shows that it is God controlling this event. They were collected together by a divine force as a fisherman would catch their fish in a net. These religious leaders wanted to arrest Jesus in the morning at the temple court: “And although they were seeking to lay hold of him, they feared the crowds, because they were holding him as a prophet,” Mt 21:46. Caiaphas, whose real name was Joseph (Jos. Ant. XVIII, iv, 3) was apparently on the Roman side because he held office for a long period of time (18-26 A.D.). Caiaphas was married to a daughter of Annas who had been High Priest between 6-15 A.D.: “and led him away to Annas first; for he was father-in-law of Caiaphas, who was high priest that year,” Joh 18:13.

Matthew 26:4

Took counsel among themselves together is past tense in middle voice meaning these three groups deliberate among themselves to resolve the issue of what they will do with Jesus. Jesus is teaching in the temple and is embarrassing these religious leaders. Their hatred is growing.

May seize is past tense subjunctive meaning the purpose of such deliberation is to find a way to lay their hands on Jesus so they may arrest him. Because they fear the multitude, they need to do this with subtlety. Mark says: “and the chief priests and the scribes were seeking how if they get hold of him by guile,” Mr 14:1.

Might be killing is present tense subjunctive meaning these religious leaders did not only want to put Jesus to death, but the present tense means that they also wanted his ministry to die with him.

Matthew 26:5

Were saying is imperfect tense meaning these religious leaders were continuously advising each other that this cannot happen during the feast.

May not be is past tense subjunctive with negation meaning the purpose of not executing these plans during the feast is so that there is not coming into existence an uproar among the multitude. They did not want to excite the crowd. These religious leaders do not want to cause a tumult because the Romans do not want any kind of uprising especially during their religious feasts as the population increase in Jerusalem was making security issues: “and the chief priests and the scribes were seeking as to how they may put him to death, for they were fearing the people,” Lu 22:2. Mark says: “but they were saying, not in the feast, lest there will be a tumult of the people,” Mr 14:2.

Matthew 26:6

This again is Sunday night right after the Olivet discourse which is the beginning of Monday according to the Jewish calendar.

XV. Bethany, Mt 26:1-30

B. Consecration of Jesus, Mt 26:6-13

6 Now *after* **Jesus** has been (in) Bethany (in) the house of Simon the leper, 7 a woman who was having an alabaster flask of ointment, very precious, came to Him, and poured it (on) His head while He was reclining *at table*. 8 But after His disciples has seen it, they became indignant, saying, for what *is* this waste? 9 For this ointment **was being able** to be sold for much, and to be given to poor people. 10 But after Jesus has known this, He said to them, why are ye causing trouble to this woman? 11 For ye are having the poor always (with) you, but ye are not having Me always. 12 For this *woman* who **has poured** this ointment (on) My body did *it* (towards) *that* I may be buried. 13 **Verily** I am saying to you, whosoever these glad tidings should be proclaimed (in) all the world, there will be spoken of also that which this *woman* did, (for) her memorial.

Jesus is the word of emphasis in this sentence. The focus is on our Lord of this woman preparing him for burial. The word is in genitive case with the use of genitive absolute and translating as subject of this genitive participle.

Has been is past tense participle translated with the use of genitive absolute with reference as all genitive absolute participles as time: “*after*.” Both Matthew and Mark are recounting the previous event in the past of what occurred previously to Mt 21 which is six days prior to the Passover: “Therefore Jesus came to Bethany six days before the Passover,” Joh 12:1. Matthew at times does not follow chronological events, but for two Gospels to do the same, the Holy Spirit is reflecting on how Judas reacted to this event and because of this, Judas started a plot in his mind to hand Jesus over to the Sanhedrin. Simon the Leper was healed by Jesus and was a relative of Lazarus and was now living with him. John says it was the house where Lazarus was: “where Lazarus who has died was, whom he raised from among the dead,” Joh 12:1.

Matthew 26:7

Was having is present tense participle translated with the use of substantive modifying “woman.” This woman is not named in Matthew or Mark, but in John which was written long after the two previous Gospels, this woman was Mary, the sister of Lazarus and Martha. Martha was always the busy one, while Mary was the sentimental one. Previously, this same Mary listened to our Lord while sitting at his feet: “Mary, who also sat down at the feet of Jesus, she was hearing his word,” Lu 10:39. She also anointed the

Lord's feet and wiped them with her hair: "And it was Mary who anointed the LORD with ointment and wiped his feet with her hair, whose the brother Lazarus was being sick," Joh 11:2. John anticipated this account as recorded later: "Therefore Mary who has taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment," Joh 12:3. Another woman did the same thing earlier who was probably Mary Magdalene: "and behold, a woman in the city who was a sinner, after she has known that he is reclining at table in the house of the Pharisee, took an alabaster flask of ointment, and stood at his feet weeping behind, and began to be moistening his feet with tears, and she was wiping them with the hairs of her head, and was ardently kissing his feet, and was anointing them with the ointment," Lu 7:37-38. This alabaster flask is a box made of alabaster in which unguents are preserved. Breaking the box means breaking the seal of the box to let the ointment out. This ointment is spikenard. The earthy and mossy fragrance of the essential oil of Spikenard is pleasant to the nostrils and the mind. It is very soothing on nerves and mind and gives a comfortable feeling. It is no wonder that such a fragrance would be used as a deodorant. There are no inherent threats from this essential oil. This oil is non-irritating and non-toxic. The essential oils of frankincense, lavender, myrrh, orange, petit grain, rose and sage blend well with the essential oil of Spikenard.



Came to and poured both are past tenses meaning Mary approached Jesus and poured the Spikenard upon our Lord's head. Notice John says that she only anointed his feet but there is no contradiction here, she did both as Matthew is writing to the Jews to show the anointing of their King. While Mark is writing by guidance of the Holy Spirit to agree with Matthew as both are not following chronological order: "And while he was in Bethany, in the house of Simon the leper, while he was reclining at table, a woman who was having an alabaster flask of ointment of pure spikenard of great price came; and she broke the alabaster flask, and poured it on his head," Mr 14:3.

Was reclining is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The personal pronoun "of him" is also used as genitive absolute and translated as subject of this genitive participle.

Matthew 26:8

Has seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” All translations agree with this use. Matthew has “his disciples,” while Mark has “some,” and John has only Judas. It is possible that Judas influenced other disciples to reason that this was such a waste. These disciples just repeated what Judas said. Most of these apostles were fishermen, and they had little familiarity with such costly luxuries. John points out that this is: “Therefore one of his disciples is saying, Judas, Simon’s son Iscariote, who is being about to be delivering up him,” Joh 12:4. Because of this event, the present tense here demonstrates that Judas Iscariote is ready to hand Jesus over to the Sanhedrin.

Became indignant is past tense meaning they were very displeased with the waste of this costly perfume. Mark says: “And some were indignant within themselves, and saying, for what has this waste of the ointment become?” Mr 14:4.

Matthew 26:9

Was being able is the word of emphasis in this sentence. This verb is imperfect tense meaning in the past this Spikenard was continuously having the value for a large sum of money.

To be sold and to be given both are past tense in passive voice infinitives with the use of completing the verb “was being able.” These verbs simply mean to exchange for money and then distribute to those in need. Mark adds: “For it was being able that this be sold for above three hundred denarii, and be given to the poor; and they were murmuring at her,” Mr 14:5. John says: “why was not this ointment sold for three hundred denarii, and given to the poor? Yes!” Joh 12:5.

Matthew 26:10

Has known is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV, BIBLE, EMTV, Garnier, NET and Tyndale agree with this use. GWV translated with the use of concession: “Since Jesus knew what was going on, he said to them.” Murdoch translated with the use of attendant circumstance: “But Jesus knew their dissatisfaction, and said to them.” Williams translated with the use of cause: “because he understood them.” This verb means Jesus knew by experience with his disciples to cause them to act this way.

Are causing is present tense meaning these disciples are bringing an unfavourable reaction to this woman. Mark says: “let her alone; why are ye causing her trouble?” Mr 14:6. John added the reason why Judas said this: “But he said this, not because he was caring for the poor, but because he was a thief, and he was having the bag, and he was carrying the things which are being put into it. Therefore Jesus said, leave her alone: she has kept it for the day of my burial,” Joh 12:6-7.

Matthew 26:11

Always is the word of emphasis in this sentence. This adverb is compound word consisting of: “*pas*: all” and “*ote*: when.” This adverb modifies the verb “are having.”

Are having is present tense meaning the disciples are continuously possessing the needy. This is so true today as 1% of the world population is controlling 99% of wealth. The American dream of being self-sufficient is crumbling. Socialism and Communism tried to rectify this problem, but took away individual rights for the greater cause. This leads to unrest in civil and religious rights. The contrast is the temporary bodily presence with them. His death is at hand and Mary is preparing Jesus for his burial. John says: “For ye are always having the poor with you, but ye are not always having me,” Joh 12:8. Mark adds:

“She worked a good work towards me. For ye are having always the poor with you, and whenever ye should be desiring ye are being able to do them good; but ye are not always having me,” Mr 14:6-7.

Matthew 26:12

Has poured is the word of emphasis in this sentence. This verb is past tense participle translated with the use of substantive modifying “this.” The pronoun “this” is feminine which refers to the “woman” in verse 7 and 10. This verb means she propelled this Spikenard on his body. So Matthew and Mark first said on his head, while John said on his feet, and now Jesus mentions both.

Did is past tense meaning this pouring of Spikenard was carried out or executed because of her belief and understanding in the significance of his coming burial. His disciples could not come to a firm grasp of his coming sacrifice, but Mary did.

May be buried is past tense infinitive translated with the use of indirect discourse with the personal pronoun in the accusative case with the use of accusative of general reference making it the subject of the infinitive. When this occurs the word “*that*” is added. This ointment is preparation for our Lord’s burial.

Matthew 26:13

Verily is the word of emphasis in this sentence. This particle is to stress the truth and validity of what is going to be said.

Should be proclaimed past tense in passive voice subjunctive if an individual published the glad tidings of salvation through Christ in every place of the world: “And these glad tidings of the kingdom will be proclaimed in all the habitable earth, for a testimony to all the nations; and the end will come,” Mt 24:14. Sixty years after Matthew penned these words, John called Bethany the village of Mary: “Now there was a certain one named Lazarus of Bethany who is being sick, of the village of Mary and Martha her sister,” Joh 11:1. The Roman Catholic Church says that Mary Magdalene and this Mary are identical, because they believe the woman in Luke is a repeated story from Joh 12:2-3: “and behold, a woman in the city who was a sinner, after she has known that he is reclining at table in the house of the Pharisee, took an alabaster flask of ointment, and stood at his feet weeping behind, and began to be moistening his feet with tears, and she was wiping them with the hairs of her head, and was ardently kissing His feet, and was anointing them with the ointment,” Lu 7:37-38. It is easier to believe two different women to perform the same act than the same woman to perform the same act twice. This is a different event because Simon the leper is not that Pharisee and this event took place early in our Lord’s ministry after Jesus selected his twelve disciples.

Will be spoken is future tense in passive voice meaning all evangelists will utter also this memorable event of what Mary did: “A good name is better than precious ointment; and the day of death than the day of one’s birth,” Ec 7:1. The apostles at that time missed the point completely that Jesus was entering into his death, but Mary alone. Let us also understand the purpose of Christ’s death. Mark says: “But Verily I am saying to you, wheresoever this glad tidings will be proclaimed in the whole world, and what this woman did will be spoken for a memorial of her,” Mr 14:9. The preparation for burial by Mary was done by faith, while Joseph of Arimathea and Nicodemus did it practically: “Therefore they took the body of Jesus, and bound it in linen cloths with the aromatics, as a custom is among the Jews to prepare for burial,” Joh 19:40. Thomas believed because he witnessed the resurrected Christ, but other believers come to Christ by faith: “thou has seen me, thou has believed: the ones who saw and believed are blessed,” Joh 20:29.

Matthew 26:14

This again is Sunday night right after the Olivet discourse and the consecration of Jesus which is the beginning of Monday according to the Jewish calendar.

XV. Bethany, Mt 26:1-30

C. Betrayal of Judas Iscariot, Mt 26:14-16

14 **Then** *after* one of the twelve who was being called Judas Iscariote, has gone (to) the chief priests, 15 said, what are ye willing to give me, and I myself will deliver Him to you? And **these ones** appointed to him thirty pieces of silver. 16 And **(from) that time** he was seeking an opportunity in order that he may deliver Him up.

Then is the word of emphasis in this sentence. This adverb is modifying the verb “said” in the next verse. Judas said at that time of Jesus rebuking him concerning the anointing our Lord for his burial.

Was being called is present tense in passive voice participle translated with the use of substantive modifying the article “who” which refers to “one.” This means Judas was one of the twelve apostles and Matthew made sure to distinguish from the other Judas: “Judas brother of James, and Judas Iscariot, who also became the betrayer,” Lu 6:16. Matthew identified him as Judas Iscariot.

Has gone is past tense participle translated with the use of time: “*after*.” Most all other translations have the use of attendant circumstance: “went to the high priests, and said.” After Judas heard the praise towards Mary, he continued on his journey to our Lord’s enemy. Notice he went to the chief priest presided over the Sanhedrin, and had the most hatred towards our Lord: “And after the chief priests and the Pharisees have heard his metaphors they knew that he is speaking about them,” Mt 21:45. Notice at the mock trial, the chief priests are in the forefront: “And the chief priests and the elders and the whole Sanhedrin were seeking false evidence against Jesus, so that they may put him to death,” Mt 26:59. Mark adds the purpose why he went to the chief priests: “And Judas the Iscariote, one of the twelve, went away to the chief priests, in order that he may deliver him up to them,” Mr 14:10. Luke describes that Judas was never a disciple as Satan entered into him: “And Satan entered into Judas who is being surnamed Iscariot, who was of the number of the twelve. And he went away and spoke to the chief priests and the captains as to how he may deliver him up to them,” Lu 22:3-4.

Matthew 26:15

Are willing is present tense meaning what amount of money are these chief priests desiring to deliver to Judas.

These ones, is the word of emphasis in this sentence. This article is previous reference to “chief priests” in the previous verse.

Appointed is past tense meaning these chief priests set or placed in a balance to weigh the money which will be owed to Judas. Mark adds: “And those ones who has heard rejoiced, and promised to give him money; and he was seeking how he may deliver him up,” Mr 14:11. Luke says: “And they rejoiced, and agreed to give to him money,” Lu 22:5. This amount will be thirty pieces of silver which is the fulfilment of the prophecy by Zechariah: “And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD,” Zec 11:12-13.

Matthew 26:16

(From) **that time** are the words of emphasis in this sentence. This preposition and adverb mean the moment they offered a price for his betrayal.

Was seeking is imperfect tense meaning Judas decided from that moment in the past and is continuously striving after a seasonable time for the purpose of betrayal. Luke adds: "And he promised, and was seeking an opportunity to deliver him up to them away from the crowd," Lu 22:6. Judas wanted to do this in the most private manner. Judas knew that the chief priests did not want a tumult, so he went out to find the most fitting season to carry out this deception.

May deliver up is past tense subjunctive meaning the purpose of this search is the treacherous deliverance of our Lord.

Matthew 26:17

This is Tuesday night which is the beginning of Wednesday according to the Jewish calendar.

XV. Bethany, Mt 26:1-30

D. The Last Supper, Mt 26:17-30

17 Now **on the first** day of unleavened bread the disciples came to Jesus, saying to Him, where are Thou willing *that* we should prepare for Thee to eat the Passover? 18 And that One said, keep going (into) the city (unto) such one, and say to him, the Teacher is saying, My time is near; I am keeping the Passover (with) thee (with) My disciples. 19 And the disciples did as Jesus directed them, and they prepared the Passover. 20 And *after evening* came, He was reclining at table (with) the twelve. 21 And *while* they **were eating**, He said, verily I am saying to you, "one of you will deliver Me up." 22 And *while* they **were grieving** exceedingly they began to be saying to Him each of them, am I myself *he*, LORD? No! 23 But that One Who has answered said, the one who dipped in (with) Me (in) the dish *his* hand, this one will deliver Me up. 24 **The Son** of man is indeed going, as it has been written (concerning) Him, but woe to that man (by) whom the Son of man is being delivered up; it was good for him if that man had not been born. 25 And Judas answered, who was delivering Him up, and said, am I myself *He*, Rabbi? No! He is saying to him, thou thyself said. 26 And *while* they **were eating**, Jesus took the bread and blessed *it*, and broke and was giving it to the disciples, and said, take, eat; this is the body of Mine. 27 And *after* He **has taken** the cup, and has given thanks, He gave it to them, saying, drink all (of) it; 28 for this is the blood of Mine, which is of the new covenant, which is being poured out (concerning) many (for) remission of sins. 29 But I am saying to you, "I shall in no wise drink henceforth (of) this fruit of the vine, (until) that day whenever I should be drinking it new (with) you (in) the kingdom of My father." 30 And *after* they **have sung a hymn** they went out (to) the mount of Olives.

On the first are the words of emphasis in this sentence. This adjective modifies the unspoken word added "day." This first day is described by the time of unleavened loaves which is used in the paschal feast of the Jews. This time here is the Passover itself as it is sometimes called the first day of an eight-day feast: "And on the first day of unleavened bread, when they were sacrificing the Passover, his disciples are saying to him, where are thou desiring that we shall go and shall prepare in order that thou may eat the

Passover?" Mr 14:12. Luke says: "And the day of unleavened bread came in which the Passover was needful to be killed," Lu 22:7.

Came to is past tense meaning the disciples approached Jesus to request an answer concerning the preparation of the Passover.

Should prepare is past tense subjunctive meaning the result of our Lord's wishes is the preparation of the Passover meal. Many translations have this verb as infinitive because the verb "are willing" usually takes an infinitive with the use of completing the verb. But this is not how Matthew wrote this. Mark used the future tense with the subjunctive while Matthew used the subjunctive and the infinitive "to eat."

Matthew 26:18

That One is the word of emphasis in this sentence. This article is previous reference to "Jesus" in the previous verse.

Keep going is present tense imperative meaning keep withdrawing themselves into Jerusalem. Mark says that it was only two disciples: "And he is sending forth two of his disciples, and he is saying to them, keep going into the city," Mr 14:13. Luke identifies these two disciples: "And he sent Peter and John, saying, go and prepare the Passover for us, in order that we may eat it. But these ones said to him, where are thou willing we should prepare? And this One said to them, behold, after you entered into the city a man will meet you," Lu 22:8-10. Matthew says "unto such one," while Mark and Luke gives a better description of this one: "and a man who is carrying a pitcher of water will meet you; follow him, and wherever he should enter," Mr 14:13-14. Luke says: "who is carrying a pitcher of water; follow him into the house where he is entering," Lu 22:10.

Say is past tense imperative meaning speak or tell: "to the master of the house," Mr 14:14. Luke uses the future tense: "and ye will say to the master of the house," Lu 22:11.

Am keeping is present tense meaning Jesus is continuously celebrating the Passover meal by teaching this man with his disciples the full definition of the paschal sacrifice. Mark and Luke focused more on the place to partake in this meal: "where is the guest-chamber where I shall eat the Passover with my disciples? And he himself will show you a large upper room, which has been furnished ready. Prepare there for us," Mr 14:14-15; "where is the guest chamber where I may eat the Passover with my disciples? And this one will show a large furnished upper room: prepare there," Lu 22:11-12.

Matthew 26:19

Did is the word of emphasis in this sentence. This verb is past tense meaning these two disciples executed exactly what Jesus prescribed. Mark adds: "And his disciples went away, and came into the city, and found as he said to them," Mr 14:16. Luke says: "And they went and found as he has said to them," Lu 22:13.

Prepared is past tense meaning they made the necessary preparations for the Passover meal.

Matthew 26:20

Evening is the word of emphasis in this sentence. This time was after six o'clock P. M. which was the beginning of the night. The Jewish day began at this time which was Wednesday, but according to the Julian calendar, it was Tuesday evening. This noun is in the genitive case "of eventide" translated with the use of genitive absolute with reference as subject of genitive participle.

Came is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” This verb means came to pass or happened. John said that Jesus knew that his hour has come: “Now before the feast of the Passover, because Jesus knew that his hour has come in order that he may depart out of this world to the Father, he loved his own which were in the world and he loved them to the end,” Joh 13:1.

Was reclining is imperfect tense meaning Jesus was continuously dining with the twelve apostles. This shows that Judas was still part of their fellowship even though he was planning to deliver Jesus to the chief priests. Mark says: “And after evening came he is coming with the twelve,” Mr 14:17. Luke says: “And when the hour came he reclined at table, and the twelve messengers were with him,” Lu 22:14. This is not sitting at table, but as a custom of reclining while eating.

Matthew 26:21

Were eating is present tense participle translated with the use of genitive absolute with reference to time. The personal pronoun “of them” is also translated with the use of genitive absolute with reference to being subject “they” of the genitive participle. They refer to Jesus and the twelve apostles from verse 20. Most harmony of the gospels put the “washing of the disciples’ feet” before the Lord’s Supper, but John explains that it comes after: “And after supper took place, after the devil has put already into the heart of Judas Iscariote son of Simon, in order that he may deliver him up, because Jesus knew that the Father had given all things to him into his hands, and that he came out from God and is going to God,” Joh 13:2-3.

Event	Matthew	Mark	Luke	John
Parable of the wedding feast	22:1-14			
Jews question on paying taxes	22:15-22	12:13-17	20:19-26	
Sadducees question the resurrection	22:23-33	12:18-27	20:27-40	
Scribes and Pharisees question Jesus	22:34-40	12:28-34		
Jesus questions them about baptism	22:41-46	12:35-37	20:41-44	
Warnings about Scribes and Pharisees	23:1-39	12:38-40	20:45-47	
The widow's mite		12:41-44	21:1-4	
Disciples admire the temple	24:1-2	13:1-2	21:5-6	
4 fishermen question Jesus	24:3	13:34	21:7	
Jesus warns disciples of persecution	24:4-14	13:5-13	21:8-19	
Jesus predicts the fall of Jerusalem	24:15-28	13:14-23	21:20-24	
Jesus teaches about the 2nd coming	24:29-31	13:24-27	21:25-28	
Parable of the fig tree	24:32-33	13:28-29	21:29-31	
Warnings to be alert	24:34-51	13:30-37	21:32-36	
Parable of the 10 virgins	25:1-13			
Parable of the talents	25:14-30			
Warnings about the Judgment	25:31-46			
Jesus predicts day of crucifixion	26:1-2			
People come early to hear Jesus teach			21:37-38	
Greeks seek Jesus				12:20-22
Final public appeals to unbelievers				12:23-50
Plot to kill Jesus	26:3-5	14:1-2	22:1-2	
Judas bargains to betray Jesus	26:14-16	14:10-11	22:3-6	
Peter & John sent to prepare for Passover	26:17-19	14:12-16	22:7-13	
Fellowship in the upper room	26:20	14:17	22:14	
Jesus washes the disciples' feet				13:1-20
The Lord's Supper	26:26-29	14:22-25	22:14-20	I Cor 11:23-29
Jesus predicts his betrayal	26:21-25	14:18-21	22:21-23	13:21-26
Judas leaves				13:27-30
A new commandment				13:31-35
Dispute about the greatest disciple			22:24-30	

So John explains this example of servitude before the Lord’s Supper, Joh 13:4-17.

Am saying is present tense meaning Jesus is continuously affirming to his disciples. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Will deliver up is future tense meaning Jesus did not specify which apostles will deliver up treacherously to their enemies. Mark adds: “one of you will deliver me up, who is eating with me,” Mr 14:18. This proves that Judas was partaking of the Lord’s Supper. Notice also that Matthew and Mark put the announcement of the betrayer before the Lord’s Supper, while Luke puts it afterwards. So the discrepancy of these events is not worthy of noting because the context of which Luke explains the Lord’s Supper is that all twelve were present: “and the twelve messengers were with him.” Lu 22:14; “And after he received a cup,” Lu 22:17. The flow of dialogue assumes that all twelve were present.

Matthew 26:22

Were grieving is present tense in passive voice participle translated with the use of time: “*while*.” Garnier agrees with this use. Most translations have the use of attendant circumstance: “They were cut to the bottom of their hearts, and began.” TWENTY translated with the use of manner: “In great grief they began.” These innocent disciples were thrown into great sorrow. The words of Jesus grieved the eleven disciples with great sadness. Judas was not affected otherwise he would have repented. Notice the innocent disciples understood that they were capable of such treachery.

Began is past tense meaning these eleven apostles each took a turn to affirm that it could not be them! The question with “*meti*: perchance” is expected answer: No! These innocent disciples were not denying that it may be them, but hoping that it could not be them. They were fearing their own weakness. Mark says: “And they began to be grieved, and to be saying to him, one by one, is it I? No! And another, is it I? No!” Mr 14:19.

Matthew 26:23

That One is the word of emphasis in this sentence. The article is previous reference to Jesus in verse 21 as the personal pronoun “He” and “Me.”

Dipped in is past tense participle translated with the use of substantive modifying “the one.” This compound verb consists of: “*en*: in” and “*bapto*: to dip.” So if other translations can use this verb as to dip in, why didn’t early English translate “to dip” for “*baptizo*” instead of baptism which is a transliteration of the Greek word? The answer is simple, it is because during the time of King James Version, the Church of England was using sprinkling instead of immersion for to dip. Mark says: “But that One who has answered said to them, it is one of the twelve, who is dipping with me in the dish,” Mr 14:20.

Will deliver up is future tense meaning Jesus did not reveal who the traitor will be, as Jesus used the pronoun: “*houtos*: this one” and the article “*ho*: the one” to convey about someone who has eaten with him: “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,” Ps 41:9. One of my friends who is fellowshiping with me at this meal will betray me. Luke says: “Moreover, behold, the hand of the one who is delivering me up is with me on the table,” Lu 22:21.

Matthew 26:24

The Son is the word of emphasis in this sentence. This is a common term Jesus refers to himself as the son of man. This title had been used as an indication of the Messiah: “one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13. “What is man, that thou art mindful of him? and the son of man, that thou visitest him?” Ps 8:4.

Is going is present tense meaning the Messiah is going to die without question. Our Lord's death is not by chance as it is written about him as the prophets foretold: "Awake, oh sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones," Zec 13:7 and Isa 53.

Is being delivered up is present tense in passive voice meaning the person delivering up Jesus receives an exclamation of grief. This condemnation of sadness also brings judgment as it would be that this traitor had not been born: "but whoever should cause to offend one of these little ones who were believing in me, it is being profitable for him in order that a millstone turned by an ass may be hung upon his neck, and may be sunk in the depth of the sea. Woe to the world because of the offences! For it is necessary that the offences are coming, yet woe to that man by whom the offence is coming!" Mt 18:6-7. Mark says the same: "The Son of man is indeed going, as it has been written concerning him; but woe to that man by whom the Son of man is being delivered up; it were good for him if that man be not born," Mr 14:21. Luke adds: "And indeed the Son of man is going according as it has been determined, but woe to that man by whom he is being delivered up. And they themselves began to be questioning among themselves, this, who then may certainly be of them who was being about to be doing this," Lu 22:22-23. John gives further details of this event: "I am speaking not of all you; I myself know whom I chose; but in order that the scripture may be fulfilled, the one who was eating the bread with me lifted up his heel against me. From this moment I am telling you, before it came to pass, in order that whenever it should come to pass, ye may believe that I myself am. Verily verily I am saying to you, the one who is receiving whomsoever I should send, is receiving me; and the one is receiving me, is receiving the One who sent me. Although Jesus was saying these things he was troubled in spirit, and testified and said, verily verily I am saying to you, one of you will deliver me up. Therefore the disciples were looking upon one another, because they are doubting of whom he is speaking. But there was one of his disciples who is reclining in the bosom of Jesus, whom Jesus was loving; therefore Simon Peter is making a sign to ask who it should be of whom he is speaking. And that one who leaned thus on the breast of Jesus, is saying to him, LORD, who is it? Jesus is answering, it is that one to whom after I myself dipped the morsel, I will give it. And after he dipped the morsel he is giving it to Judas Iscariote son of Simon," Joh 13:18-26

Matthew 26:25

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: "By way of responding." Some translations have used this participle as quotation marks. Notice Judas replied in the same manner as the other apostles to keep his cover. Some commentators make a big issue that Judas referred to Jesus here as Rabbi, while the other disciples called him Lord. This cannot be too pressed upon as in other occasions, when these other disciples called Jesus "Rabbi": "And after Peter answered he is saying to Jesus, Rabbi, it is good for us to be here; and let us make three booths, one for thee, and one for Moses, and one for Elias," Mr 9:5.

Said is past tense meaning thou thyself have said it. The emphatic here points right back to stress that: yes, it is you. This confirmation is singular showing that Jesus knew Judas' intent, but Judas stays for further fellowship in the partaking of the meal. Reading only Matthew and Mark, it seems that Judas went out before the memorial of bread and wine, but Luke says otherwise. As we explained before, the partaking of the Lord's Supper is not a mysterious event where Judas should not have been invited, but as Paul explains, each one must examine himself: "But let a man keep scrutinizing himself, and thus let him keep eating of the bread, and let him keep drinking of the cup," 1Co 11:28. We must do this also for our own salvation: "keep trying yourselves if ye are in the faith, keep proving yourselves. Or are ye not recognizing yourselves that Jesus Christ is in you? Yes! Unless ye are rejected," 2Co 13:5.

Matthew 26:26

Were eating is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of them” is also translated with the use of genitive absolute with reference as subject of the genitive participle. Jesus and his twelve apostles were continuously consuming or devouring the Passover meal. This is the same verb and tense used in verse 20 explaining the declaration of a traitor. Mark used the same verb and tense: “And while they were eating,” Mr 14:22. Luke adds: “And when the hour came he reclined at table, and the twelve messengers were with him. And he said to them, I am desiring with desire to eat this Passover with you before I suffer. For I am saying to you, I shall in no wise eat anymore of it until it should be fulfilled in the kingdom of God,” Lu 22:14-16.

Took and blessed both are past tense participles translated with the use of attendant circumstance. Most translations agree with this use except NET and TWENTY who translated the second participle with the use of time: “after giving thanks.” Jesus took the loaf. MSS has no article meaning a loaf. The definite article just brings attention to the substance which they were eating as the same with the article for cup in the next verse. Mark has no article, so it could be that these MSS texts copied to agree with Mark. This was unleavened bread as the day was: “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it,” Ex 12:8.

Broke is past tense meaning Jesus fragmented the bread so each apostle would have a morsel. During this time, Judas leaves: “And after the morsel, then Satan entered into him. Therefore Jesus is saying to him, what thou are doing, do quickly. But no one of the ones who were reclining knew this to what he spoke to him. For some were thinking, since Judas was having the bag, that Jesus is saying to him, buy what things we are having need for the feast; or in order that he may give something to the poor. Therefore after that one has received the morsel he went out immediately; and it was night,” Joh 13:27-30.

Was giving is imperfect tense meaning Jesus was continuously furnishing the allotment he wished that each apostle would need.

Said is past tense meaning Jesus spoke these following words.

Take, eat both are past tense imperatives. Jesus commanded his apostles including Judas to partake in the devouring of this bread. Mark only has take, while Luke and Paul have neither. During this meal, Jesus did not teach “transubstantiation” which means the change of substance by which this bread becomes in reality the body of Christ. Neither our Lord is teaching “consubstantiation” which means the bread remained physically substance while becoming spiritually the body of Christ. The Roman Catholics hold to “transubstantiation,” while the Lutherans hold to “consubstantiation.” Calvin held in the same way that the Lord’s spiritual presence was in the elements. Zwingli suggested that they were merely symbols and represented the body of Christ. Zwingli was right as the bread and the cup became no more the body and blood of Christ than Jesus becoming a vine as Jesus said: “I am the true vine;” nor being a door: “I am the door.” Jesus used figurative language here because Peter would have been the first to complain that he would not commit cannibalism. Secondly, how can Jesus share his own body with a traitor such as Judas? Luke explains that they are performing a memorial: “keep doing this in the remembrance of me,” Lu 22:19. This is repeated by Paul: “keep doing this in remembrance of me,” 1Co 11:24. This memorial is to “announce the death of the LORD, until he may come,” 1Co 11:26. This memorial is not for celebration of fellowship, but for recognition of the death of Christ. This is not the literal body of Christ, but the “fellowship of the body of the Christ,” 1Co 10:16. This is our spiritual participation in the body of the Christ. But if there is improper participation, the others who participate are not affected, just as the meat is not affected at all when meat is offered to an idol: “Therefore what am I saying? Is an idol anything? Or is a sacrifice to an idol anything?” We need to discern the body of the LORD, just as we are discerning

ourselves so we will not bring judgment to ourselves, 1Co 11:28-31. This memorial needs to be done in a certain fashion: “So that, my brethren, while ye are coming together to eat, keep waiting for one another; but if anyone is being hungry, let him keep eating at home; in order that ye might not be coming together for judgment. And the other things, whenever I should come, I will set in order,” 1Co 11:33-34. Mark has the same words as Matthew: “after Jesus has taken a loaf, he blessed and broke it, and gave it to them, and said, take, eat; this is my body,” Mr 14:22. Luke adds: “And after he received a cup he gave thanks and said, take this, and divide it among yourselves. For I am saying to you, I shall in no wise drink of the fruit of the vine until the kingdom of God should come. And after he took a loaf, he gave thanks and broke, and gave to them, saying, this is the body of mine which is being given for you,” Lu 22:17-19.

Matthew 26:27

Has taken is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except ASV, AV, EMTV, Murdoch, Tyndale and WEB have the use of attendant circumstance: “he took a cup, and gave thanks, and gave.” MSS has no article with “cup” just as it does not with Mark. MSS agrees with BYZ and TR in Luke as all three have articles.

Has given thanks is past tense participle also translated with the use of time. Jude called it “love feast,” Jude 1:12; and Paul called it “LORD’s supper,” 1Co 11:20.

Gave is past tense meaning Jesus furnished to each apostle a drink. This means that they passed around the cup for each to take a sip.

Drink is past tense imperative meaning between all the apostles, the wine in the cup should be consumed. Mark explains this: “And after he has taken the cup, he gave thanks and gave it to them; and they all drank out of it,” Mr 14:23.

Matthew 26:28

Is being poured out is present tense in passive voice participle translated with the use of substantive modifying the article “which” that refers to “blood.” The blood of Christ is continuously being distributed largely as the basis of forgiveness of sin. The purpose of the shedding of his blood of the New Covenant was precisely to remove sins: “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more,” Jer 31:31-34. Mark has the same: “and he said to them, this is my blood which is of the new covenant, which is being poured out for many,” Mr 14:24. Luke says: “Also in like manner after he supped the cup, saying, this cup is the new covenant in my blood, which is being poured out for you,” Lu 22:20. This figure of shedding of blood: “and almost all things are being purified with blood according to the law, and there is not becoming remission apart from bloodshedding,” Heb 9:22.

Matthew 26:29

Am saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously maintaining the following quote. The conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

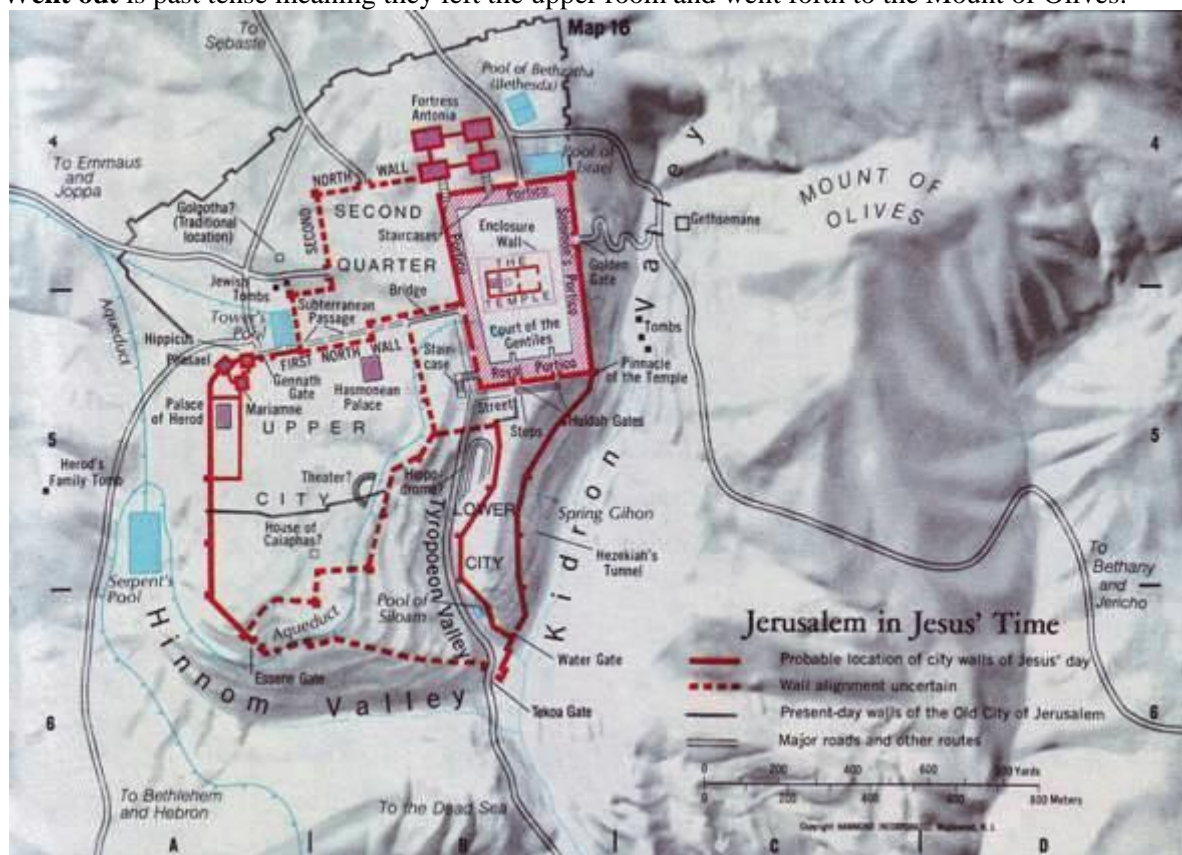
Shall in no wise drink is past tense subjunctive with double negation. This hortatory of never partaking wine until his exalted state at the great Marriage Supper.

Should be drinking is present tense subjunctive meaning the time of the Marriage Supper of the Lamb, Jesus will be continuously refreshing himself with wine. This feast is the consummation of eternal blessings with our Lord. We are partaking of this memorial to look back at what Christ has done for us, and Christ is looking forward to the feast which awaits all believers. Then Jesus gives a new commandment, Joh 13:31-35. During this time, the disciples dispute again about the greatest disciple, Lu 22:24-30.

Matthew 26:30

Have sung a hymn is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except TWENTY who translated with the use of attendant circumstance: “They then sang a hymn, and went out.” This hymn was paschal hymns which are found in Ps 113-118, and Ps 136. The Jews called this the “great Hallel.”

Went out is past tense meaning they left the upper room and went forth to the Mount of Olives.



Matthew 26:31

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years "going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people," Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: "Therefore Jesus came to Bethany six days before the Passover," Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we've been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
- Artaxerxes' decree to Ezra in 458 BC
 - Ezra 7:6,7,12-26
 - 490 years from 458 BC to AD 33
- Artaxerxes' letter to Nehemiah in 445 BC
 - Nehemiah 2:5-8
 - 490 'years' of 360 days from 445 BC to AD 33

This is the final three nights (Sunday, Monday and Tuesday nights) in Bethany. This is later Tuesday night which is the beginning of Wednesday according to the Jewish calendar.

XVI. Mount of Olives, Mt 26:31-35

31 **Then** Jesus is saying to them, all ye yourselves will be offended (in) Me (during) this night. For it has been written, I will smite the shepherd, and the sheep of the flock will be scattered. 32 But (after) **I have been raised** I will go before you (into) Galilee. 33 And Peter answered and said to Him, if all will be offended (in) Thee, but I myself will never be offended. 34 Jesus was saying to him, verily I am saying to thee, "(during) this night, (before) *the* cock crew, thou will deny Me thrice." 35 Peter is saying to Him, even if it should be necessary for me to die (with) Thee, I will in no wise deny Thee. Likewise also said all the disciples.

Then is the word of emphasis in this sentence. This adverb modifies the verb "is saying." This means Jesus is continuously maintaining at that time.

Will be offended is future tense in passive voice meaning emphatically these remaining apostles will desert Jesus whom they ought to trust and obey. All could be inclusive but because it refers to individuals, it does not necessary has to occur: "Then all the disciples forsook him and fled," Mt 26:57. John stayed while Peter denied our Lord and the other apostles were not heard of their whereabouts. The dispersion of the ten apostles came after these disciples argued who would be the greatest: "And there came to pass also a strife among them, this, who of them is thinking to be greater," Lu 22:24. Maybe Peter was the leader in this argument, but this leads to his fall: "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all," Isa 53:6.

Will be offended is future tense in passive voice as Jesus quotes: “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones,” Zec 13:7. The flock here is Israel, but it started with these apostles. The offense refers to: “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men,” Isa 52:14.

Matthew 26:32

Have been raised is past tense in passive voice infinitive with the use of time because of the preposition “*meta*: after.” The accusative personal pronoun “me” is translated with the use of accusative of general reference making it the subject of the infinitive verb. Mark used the same infinitive use: “But after I have arisen, I will go before you into Galilee,” Mr 14:28. This verb means to be aroused from the sleep of death. Jesus predicted this resurrection on the third day: “Jesus began to be showing from that time to his disciples, that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day,” Mt 16:21. It is God whom raised up our Lord: “Whom God raised up, having loosed the birth pains of death, inasmuch as it was not possible that he is being held by it,” Ac 2:24. Jesus shows his deity as he says that he has authority to take his life again in the resurrection: “On account of this the Father is loving me, because I myself am laying down my life, in order that I may take it again. No one is taking it from me, but I myself am laying it down of myself. I am having authority to lay it down, and I am having authority to take it again; I received this commandment from my Father,” Joh 10:17-18. Our Lord’s risen body has both physical and spiritual features: “See my hands and my feet, that I myself am he. Handle me and see, for a Spirit is not having flesh and bones, as ye are seeing me who is having,” Lu 24:39. “The first man is made of dust out of dust; the second man, is the LORD out of heaven,” 1Co 15:47.

Will go before is future tense meaning Jesus will proceed the apostles into Galilee. This was repeated after the resurrection: “And go quickly and say to his disciples, that he was arisen from the dead; and behold, he is going before you into Galilee; ye will see him there. Behold, I told you,” Mt 28:7. “Then Jesus is saying to them, stop fearing: keep going, tell my brethren in order that they may go into Galilee, and there they will see me,” Mt 28:10. “But the eleven disciples went into Galilee, to the mountain whither Jesus appointed to them,” Mt 28:16. This was fulfilled at his ascension: “To whom also he presented himself living after he has suffered, with many proofs, while he was being seen by them, and was speaking the things concerning the kingdom of God. And while he was being assembled with them he charged them to not be departing from Jerusalem, but to be awaiting the promise of the Father, which ye heard of me; for John indeed dipped with water, but ye yourselves will be dipped with the Holy Spirit after not many days,” Ac 1:3-5. “And after he has said these things, while they were beholding him he was taken up, and a cloud withdrew him from their eyes,” Ac 1:9. What true prophecy! Jesus made an appointment to meet his disciples after his death, and then kept it! Just think, they were scattered in Jerusalem, but now reunited in Galilee by the risen Lord.

Matthew 26:33

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Some translations have the main verb “said” as quotation marks. Peter’s response is rash and bold as he demonstrated his personal faults as he believed not Jesus along with his contempt for his brethren. Finally his high opinion of himself was the core of his fall: “So that let the one who is thinking to have stood, keep seeing lest he should fall,” 1Co 10:12. Peter understood this later as he wrote: “Therefore, beloved, let ye who are knowing beforehand, keep watching for yourselves, in order that if ye have been led away with the error of the lawless ones, ye may not fall

from your own steadfastness,” 2Pe 3:17. Paul wrote: “Stop being high-minded, but keep fearing,” Ro 11:20.

Will never be offended is future tense in passive voice meaning Peter emphatically defended himself that he could never be enticed to sin. This arrogance led to his fall as he thought could never be part of such scandal. This verb means to put a stumbling block or impediment in the way. The Greek word is “*skandalizo*” where we get our English word “to scandalize.” Mark says: “But Peter said to him, even if all will be offended, yet not I,” Mr 14:29.

Matthew 26:34

Was saying is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously declaring to Peter with an oath.

Am saying is present tense meaning Jesus is continuously affirming to Peter. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Crew is past tense infinitive translated with the use of time because of the preposition “before.” The accusative noun “cock” is translated with the use of accusative of general reference being the subject of the infinitive verb. Mark mentions that the crow will crow two times: “And Jesus is saying to him, verily I am saying to thee, today thou in this night, before the cock crew twice, thyself will deny me three times,” Mr 14:30. Luke adds: “And the LORD said, Simon, Simon, behold, Satan demanded you, to sift you as the wheat; But I myself besought for thee, in order that thy faith may not fail; and when thou thyself turned back to be steadfast with thy brethren. And that one said to him, LORD, I am ready both to be going to prison and to death with thee. And that One said, I am telling thee, Peter, a cock will in no wise crow today before I know not thou will deny three times,” Lu 22:31-34.

Will deny is future tense meaning Peter will affirm that he has no acquaintance or connection with Jesus three times. As the trial will proceed until early in the morning, the normal time of which a cock will crow. It probably was a chorus of hundreds or even thousands of roosters uniting to produce this loud crow. John has this denial concerning following Jesus: “Simon Peter is saying, LORD, where are thou going? Jesus answered him, where I am going thou are not being able to follow now; but thou will follow me afterwards. Peter is saying to him, LORD, why am I not being able to follow thee now? Yes! I will lay down my life for thee. Jesus answered him, will thou lay down thy life for me? Verily verily I am saying to thee, in no wise the cock will crow until thou will deny me thrice,” Joh 13:36-38.

Matthew 26:35

Is saying is the word of emphasis in this sentence. This verb is present tense meaning that Peter is continuous affirming to Jesus.

Should be necessary for is present tense subjunctive meaning the purpose of avoiding this scandal, Peter is continuously committing unto the death with our Lord. Mark says: “But that one was saying out of the more advantage, if it should be necessary that I died with thee, I will in no wise deny thee. And in like manner also they all were speaking,” Mr 14:31.

Will in no wise deny is future tense with double negation meaning Peter is speaking with more boldness than before that he assures Jesus that he even will die rather than deny his Master.

Said is past tense meaning the remaining ten disciples present spoke in the same way. All these disciples meant it all in good faith but it does not extenuate their presumption in contradicting their Lord. Peter

took the lead in this noble speech, but the other disciples did not have to follow such fallacy. Such boasting led to Peter's fall and the others to flee: "Now let us ourselves boast not to the things beyond measure, but according to the measure of the rule which God of measure divided to us to reach also to you," 2Co 10:13. "Thus also the tongue is a little member, and boasting great things. Behold, how large a wood the little fire is kindling!" Jas 3:5. "But now ye are boasting in thy vauntings: all such boasting is evil," Jas 4:16. Luke adds: "And he said to them, when I sent you without purse and provision bag and sandals, lack ye anything? No! And these ones said, nothing. Therefore he said to them, but now let the one who is having a purse take it, in like manner also provision bag; and let the one who not having one sell his garment and buy a sword; for I am saying to you, yet this which has been written is necessary to be accomplished in me, and with lawless he was reckoned: for also an end is having the things concerning me. And these ones said, LORD, behold, here are two swords. And that One said to them, it is enough," Lu 22:35-38.

Matthew 26:36

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years "going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people," Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

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night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
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XVII. Garden of Gethsemane, Mt 26:36-56

A. Prayers of Jesus, Mt 26:36-46

36 **Then** Jesus is coming (with) them (to) a place *which* is being called Gethsemane, and He is saying to the disciples, sit here, until I should go *and* should pray yonder. 37 And He took Peter with *Him* and the two sons of Zebedee, *and began* to be being sorrowful and to be being deeply depressed. 38 **Then** Jesus is saying to them, My soul is very sorrowful (even to) death; remain here and keep watching (with) Me. 39 And He went forward a little *and fell* (upon) His face praying, and saying, My Father, if it is being possible let this cup pass (from) Me; nevertheless not as I Myself am willing, but as Thou Thyself. 40

And He is coming (to) the disciples and is finding them sleeping, and is saying to Peter, thus were ye not being able to watch one hour (with) Me? Yes! 41 **Keep watching** and keep praying, in order that ye may not enter (into) temptation: the spirit indeed *is* ready, but the flesh *is* weak. 42 **Again He** went away a second time *and* prayed, saying, My Father, if this cup is not being able to pass (from) Me unless I should drink it, let Thy will be done. 43 And after He came He is finding them again sleeping, for their eyes were heavy. 44 And after He has left them, He went away again *and* prayed a third time, having said the same thing. 45 **Then He is coming** (to) His disciples, and is saying to them, keep sleeping on now and keep taking your rest; behold, the hour has drawn near, and the Son of man is being delivered (into) *the* hands of sinners. 46 **Keep rising up**, let us keep going; behold, the one who was delivering up has drawn near.

Then is the word of emphasis in this sentence. This adverb modifies the verb “is coming.”

Is coming is present tense meaning Jesus is continuously coming forth to Gethsemane with his eleven disciples. This garden is at the foot of the Mount of Olives in Jerusalem. It was probably a remote walled garden as it was very secluded. Luke calls it Mount of Olives as it was a traditional place to retire: “And he went forth and went according to custom to the Mount of Olives, and his disciples followed him also,” Lu 22:39. This is how Judas knew of this place to betray our Lord: “And Judas who was delivering him up also knew the place; because Jesus often was gathered there with his disciples,” Joh 18:2. This garden was situated in an olive grove that contained an olive press. This common place of retreat was for the final instructions and a period of soul-searching prayer.

Sit is past tense imperative meaning Jesus commanded his eleven disciples to sit down in that place. Jesus did not ask them to stand watch as guards, but to rest at a convenient place probably outside of the enclosure. He ordered them to stay behind. This was about midnight Julian time.

Should go is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after departing.”

Should pray is past tense subjunctive meaning the time to pray at a more secluded area. This place was probably some spot deeper in the garden’s shade from the moonlight. Jesus was praying when he was dipped: “Now it came to pass that all the people were dipped, and after Jesus has been dipped and was praying, that the heaven opened,” Lu 3:21. Mark says: “And they are coming into a place of which the name is Gethsemane; and he is saying to his disciples, sit here, while I should pray,” Mr 14:32. Luke adds: “And after he has arrived at the place he said to them, keep praying to not enter into temptation. And he himself was withdrawn from them about a stone’s throw, and after he fell on his knees he was praying,” Lu 22:40-41.

Matthew 26:37

Took with is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Jesus took Peter, John and James alongside to the enclosed place in the garden. The remaining eight apostles were at the entrance of the garden. These three alone accompanied Jesus when he raised Jairus’ daughter to life: “And he entered into the house and suffered not anyone to go in except Peter and James and John, and the father of the child and the mother,” Lu 8:51; and up into the Mount of Transfiguration: “And after six days Jesus is taking with them Peter and James and John his brother, and is bringing them up into a high mountain apart,” Mt 17:1. Mark says: “And he is taking Peter and James and John with him,” Mr 14:33.

Began is past tense meaning Jesus started to be continuously affected with sadness and continuously troubled. Jesus never felt this way before until the magnitude of his sacrifice weighed him down with the anticipation of the cross. This great anguish is felt over how isolated he felt from the disturbing waywardness of the wicked: “For the wrath of God is being revealed from heaven upon all ungodliness and unrighteousness of men who are holding the truth in unrighteousness,” Ro 1:18. Mark says: “And he began to be greatly amazed and being greatly depressed,” Mr 14:33.

Matthew 26:38

Then is the word of emphasis in this sentence. This adverb modifies the verb “is saying.” Jesus is continuously affirming at that time to these three disciples. Jesus is not found in TR and MSS. Jesus explains that his vital force for living is fading unto death because of this sadness. Jesus overcame with sorrow so much as to cause one’s death. He did not want to commit suicide, but his heart may explode with such grief: “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not,” Isa 53:3.

Remain is past tense imperative meaning these three disciples were commanded by Jesus to abide in this place while Jesus will seek solitude with God. Mark says: “And he is saying to them, my soul is very sorrowful even to death; remain here and keep watching,” Mr 14:34.

Keep watching is present tense meaning to keep taking heed to not go to sleep. Jesus did not say keep watching for me, but with me. Jesus wanted witnesses of how dreadful the sin of man is and how much love Jesus has for his friends: “No one is having greater love than this, in order that one should lay down his life for his friends,” Joh 15:13.

Matthew 26:39

Went forward is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Jesus advanced to a little distance farther from these disciples. The space from these three disciples was not far so they could witness his agony.

Fell is past tense meaning Jesus prostrated himself before God to plead for strength. His communion with God is over the overwhelming sadness of the wicked world.

Let pass is past tense imperative meaning this cup which Christ’s lot or experience that he felt at this moment must be overcome. Jesus is praying for God’s strength to overcome such sadness otherwise he will die of a literal heartbreak. Jesus knows that he must die on the cross, not in this garden. Mark speaks on the hour is not the “hour” of crucifixion, but the “hour” of overwhelming grief which could lead to death: “And after he has gone forward a little he fell upon the earth, and was praying in order that, if it is possible, the hour may pass from him. And he was saying, Abba, Father, all things are possible to thee; take away this cup from me; but not what I myself am willing, but what thou thyself are willing,” Mr 14:35-36. Jesus said this before as he wept over Jerusalem: “Now my soul has been troubled, and what will I say? Father, save me from this hour. But on account of this I came to this hour,” Joh 12:27. Luke adds: “saying, Father, if thou are willing to take away this cup from me; but not my will, but let thy will be done. And an angel appeared from heaven strengthening him. And although He became in conflict He was praying more intently. And His sweat became as great drops of blood falling down on the earth,” Lu 22:42-44.

Matthew 26:40

Is coming is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously approaching these three disciples, Peter, James and John.

Is finding is present tense meaning Jesus is continuously discovering these three disciples. This discovering is the result of them continuous sleeping. Jesus asked them to continuously to stay awake, but they could not do this, verse 38. Mark says: "And he is coming and is finding them who are sleeping," Mr 14:37. Luke is saying that they were sleeping from grief: "And after he has risen up from that prayer, he came to the disciples and found them sleeping from grief," Lu 22:45.

Is saying is present tense meaning Jesus is continuously affirming to Peter. Since Peter is the most outspoken one, Jesus only addresses him. The exhortations in the next verse are all in the plural mean that Jesus addresses all three through Peter.

Were not able is past tense with negation meaning Jesus rebuked all three disciples through Peter that they exerted not the strength to stay awake for a period of one hour with our Lord. The negation "*ouk*: not" with a question is expected answer: Yes! These disciples could stay awake if they wished. They had not the strength: "and he is saying to Peter, Simon, are thou sleeping? Prevailed not thou to watch one hour? Yes!" Mr 14:37. Luke addresses all three: "and said to them, why are ye sleeping?" Lu 22:46. This was a sad disappointment at the discovery of their snoozing.

Matthew 26:41

Keep watching is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is continuously exhorting the three disciples to keep giving strict attention to what is at hand.

Keep praying is also present tense imperative meaning Jesus also is continuously exhorting these three disciples to keep beseeching God.

May not enter is past tense subjunctive with negation meaning the purpose of such prayer is that these disciples would not arise any trial may overcome them. Mark has the same: "Keep watching and keep praying, in order that ye may enter not into temptation. The spirit is indeed ready, but the flesh is weak," Mr 14:38. Luke only refers to praying: "After ye rise up keep praying, in order that ye may not enter into temptation," Lu 22:46. Our motives are eager but our human nature is prone to sin. We may have good intentions, but the branches must abide in the vine: "I myself am the vine, ye yourselves are the branches. The one who is abiding in me, and I myself in him, this one is bearing much fruit; for ye are not being able to be doing anything apart from me," Joh 15:5. "Therefore keep watching at every season praying, in order that ye may be accounted to escape all which were being about to be coming to pass, and to stand before the Son of man," Lu 21:36. "Keep watching, keep standing fast in the faith, keep being brave, keep being strong," 1Co 16:13. "Praying by all prayer and supplication in the Spirit, and keep watching unto this very thing with all perseverance and supplication for all saints," Eph 6:18. "But the end of all things has drawn near: therefore be sober-minded and be watchful unto prayers," 1Pe 4:7. "Be sober, watch, your adversary the devil is walking about as a roaring lion is, seeking whom he may swallow up," 1Pe 5:8. "Temptation has not taken you except what belongs to man is found; and faithful is God, who will not allow that ye are tempted above what ye are being able, but will make with temptation also the issue, that ye are being able to bear it," 1Co 10:13.

Matthew 26:42

Again is the word of emphasis in this sentence. This adverb modifies the verb went away. Luke does not mention this event.

Went away is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “Again after departing.” This second occasion of prayer is similar to the one in verse 39. There Jesus requested that let not such suffering lead to death during that time, now the condition of such suffering will not pass as acknowledgement of deeper surrender. These two prayers are identical as Mark says: “And again he went away and prayed, saying the same word,” Mr 14:39. In both occasions, Jesus submitted to the will of God. These prayers are prayers of resignation to the will of God.

Matthew 26:43

Came is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier and Moffatt agree with this use, while most other translations have the use of attendant circumstance: “And he came again and found them.”

Is finding is present tense meaning Jesus is continuously discovering these three disciples sleeping again because their eyes were continuously depressed.

Heavy is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb imperfect verb to be: “were.” They were overwhelmed with grief that they could not stay awake. When we get into a depressed state, all we want to do is sleep: “And after he has returned he found them again sleeping, for their eyes were heavy, and they knew not what they should answer him,” Mr 14:40. The perfect tense shows that they were sad in the past, but it is having abiding results.

Matthew 26:44

Has left is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Luke again does not mention this event. This time it is only HCSB who agrees with this use while most other translations have the use of attendant circumstance: “And he left and went again, and prayed.”

Went away is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after again departing.” This is the third time that Jesus prayed the same request of strength to overcome this sorrow even unto death.

Matthew 26:45

Then is the word of emphasis in this sentence. This adverb is modifying the verb “is coming.” Notice Mark refers to “third time” of Jesus’ approaching these three disciples instead of going to prayer: “And he is coming the third time,” Mr 14:41. This is proof that Matthew did not copy Mark or Mark copied Matthew as each has their writing style.

Keep sleeping on and keep taking your rest are present tense imperatives meaning Jesus is exhorting these three disciples can continuously keep falling to sleep and can keep taking their rest in order to recover and collect their strength. Jesus does not need their watchful interest any longer, but permits them to get their needed rest: “keep on sleeping now and keep taking your rest.” Mr 14:41.

Has drawn near is perfect tense meaning the hour of Christ’s betrayal has approached. This past event has abiding results: “It is being sufficient; the hour came,” Mr 14:41.

Is being delivered up is present tense in passive voice meaning the wicked authorities, the Sanhedrin, are continuously giving over Christ to the proper authorities so they may put him to death: “behold, the Son

of man is being delivered up into the hands of sinners.” Mr 14:41. Notice Matthew puts “behold” with his hour, but Mark wants them to take notice of the capture of our Lord.

Matthew 26:46

Keep rising up is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is exhorting the three disciples, Peter, James and John to keep staying awake after Christ told them to keep on sleeping. The reason for the change of exhortation is that Judas has arrived.

Let us keep going is present tense imperative meaning let us four keep moving towards our visitors. Jesus never intended to flee, but to surrender to God’s will: “Therefore because Jesus knew all things which were coming upon him, he came forth and said to them, whom are ye seeking?” Joh 18:4.

Has drawn near is perfect tense meaning just as his hour has drawn near, verse 45, his traitor has approached. This betrayer is continuously delivering up treacherously to the Sanhedrin. It is present tense because it is at the point of occurring at that moment. The kingdom of heavens has drawn near when John the Dipper preached, and when Jesus began his ministry. Now the time of the paschal sacrifice has approached: “Keep rising, let us keep going; behold, the one who was delivering me up has drawn near,” Mr 14:42.

Matthew 26:47

XVII. Garden of Gethsemane, Mt 26:36-56

B. Arrest of Jesus, Mt 26:47-56

47 And while He was **yet** speaking, behold, Judas, one of the twelve, came, and (with) him *was* a great crowd (with) swords and staves, (from) the chief priests and elders of the people. 48 And that one who was delivering Him up gave them a sign, saying, whomsoever I should kiss, it is He: seize Him. 49 And **immediately** he came up and said to Jesus, Hail, Rabbi, and he ardently kissed Him. 50 But Jesus said to him, friend, (for) what *purpose* are thou coming? **Then** they came to Him and laid hands (on) Jesus, and seized Him. 51 And behold, one of the ones (with) Jesus stretched out *his* hand and drew his sword, and smote the bondman of the high priest and took off his ear. 52 **Then** Jesus is saying to him, return thy sword (to) its place; for all who took *the* sword will die (by) *the* sword. 53 Or **are thou thinking** that I am not being able now to call upon My Father, and He will furnish to Me more than twelve legions of messengers? Yes! 54 Therefore how **shall** the scriptures **be fulfilled** that thus it is necessary to happen? 55 **(In) that hour** Jesus said to the crowds, came ye out as (against) a robber (with) swords and staves to take Me? I was sitting (with) you **daily** teaching (in) the temple, and ye did not seize Me. 56 But **this all** has come to pass in order that the scriptures of the prophets may be fulfilled. **Then** all the disciples forsook Him and fled.

Yet is the word of emphasis in this sentence. This adverb modifies the verb “was speaking.” Jesus not only foresaw his hour, even the moment that this traitor would appear.

Was speaking is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute with reference to subject of the genitive participle. During the time Jesus was continuously uttering the words from verse 46 to his three disciples, Judas came upon the scene with a great multitude of armed men: “And immediately while he is speaking Judas is coming up, who is one of the twelve, and a great crowd

is also coming with him with swords and staves, from the chief priests and scribes and the elders,” Mr 14:43. These men consisted of Roman soldiers: “Therefore after Judas received the band, and officers from the chief priests and Pharisees, he is coming there with torches and lamps and weapons,” Joh 18:3. And these religious leaders (the chief priests and elders: Grandville and Sharp rule) provided also the Temple guard: “And Jesus said to the ones who have come against him, chief priests and captains of the temple and elders, have ye come out with swords and staves as against a robber?” Lu 22:52. The comment of referring to Judas as one of Twelve shows how repulsive this crime was. Jesus is betrayed by one of his inner circle. These religious leaders wanted to murder Jesus privately: “and took counsel among themselves together in order that they may seize Jesus by guile, and might be killing him,” Mt 26:4. This is not going to happen as God’s will is that they will kill our Lord publicly as prophesied by Jesus: “Ye know that after two days the Passover is taking place, and the Son of man is being delivered up for to be crucified,” Mt 26:2. This time here shows that it will take place during the feast even though these religious leaders did not want this: “But they were saying, not during the feast, in order that there may not be a tumult among the people,” Mt 26:5.

Matthew 26:48

That one is the word of emphasis in this sentence. This article is previous reference to “Judas” in the previous verse.

Gave is past tense meaning Judas furnished a token of when to arrest Jesus: “Now that one who was delivering him up had given a sign to them,” Mr 14:44. This understanding of such a greeting with Jesus was agreed to prior to their arrival at Gethsemane: “saying, the one whomsoever I should kiss it is he.” Mr 14:44.

Should kiss is past tense subjunctive meaning the condition of the perfect moment when Judas embraces our Lord and gives him the deceitful embrace of treachery. These soldiers did not know Jesus, so Judas guided them with an hypocritical sign of affection: “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful,” Pr 27:6. Luke says: “And while he was yet speaking behold a crowd, and the one who was called Judas, one of the twelve, he was going before them and he drew near to Jesus to kiss him,” Lu 22:47.

Seize is past tense imperative meaning Judas exhorted this large multitude of armed men to overpower our Lord. Mark adds: “seize him, and lead him away safely,” Mr 14:44.

Matthew 26:49

Immediately is the word of emphasis in this sentence. This adverb modifies the verb “came up.”

Came up is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after approaching.” So straightway Judas came and spoke to Jesus.

Hail is present tense imperative meaning Judas continuously saluted our Lord and honoured him as a Jewish teacher, but does not recognize him as God.

Ardently kissed is past tense meaning Judas kiss Jesus tenderly: “And while he is coming, he is coming up to him and is saying to him, Rabbi, Rabbi and he ardently kissed him,” Mr 14:45. Luke adds: “But Jesus said to him, Judas, are thou delivering up the Son of man with a kiss?” Lu 22:48.

Matthew 26:50

Jesus is the word of emphasis in this sentence. We are now focusing on Jesus' response to this treacherous kiss.

Are coming is present tense meaning Jesus is asking Judas as a Friend of his purpose for this arrival. Judas still could have repented here as Jesus is still reaching out to Judas.

Then is the word of emphasis in this sentence. This adverb is modifying the verb "came to."

Came to is past tense participle translated with the use of attendant circumstance.

Laid and seized both are past tenses meaning the great crowd of soldiers casted upon their hands on Jesus and overpowered him by putting him into restraints: "And these ones laid their hands upon him, and seized him," Mr 14:46.

Matthew 26:51

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take heed as Peter will react to this arrest. This passage gives strong evidence of the early date of Matthew as it must have been during the lifetime of Peter, or his name would have been mentioned. John gave his name which attributes after the death of Peter. Luke adds: "And the ones who have seen the thing which is going to happen around him said to him, LORD, will we smite with the sword?" Lu 22:49.

Stretched out is past tense participle translated with the use of attendant circumstance. Peter reached for his sword: "Therefore Simon Peter who was having a sword, drew it," Joh 18:10.

Drew is past tense meaning Peter drew from his side his sword. Peter earlier said that he would die for Jesus, so he must have obtained a sword somewhere, as he intended on protecting his Lord. As Peter is a fisherman, not a swordsman, he could only slice off the man's ear, but he was not aiming for his ear, but his head. He almost missed, but only afflicted a wound.

Smote is past tense participle translated with the use of attendant circumstance. This verb means Peter afflicted harm to the bondman of the high priest: "But a certain one of the ones who were standing by drew the sword and struck the bondman of the high priest and took off his ear," Mr 14:47.

Took off is past tense meaning the blow with the sword removed his ear. Luke says it is his right ear: "And certain one of them smote the bondman of the high priest, and took off the right ear," Lu 22:50. John explains that this servant was Malchus: "and smote the bondman of the high priest, and cut off his right ear. And the name to the bondman was Malchus," Joh 18:10.

Matthew 26:52

Then is the word of emphasis in this sentence. This adverb modifies the verb "is saying." Jesus is continuously affirming at that time to Peter.

Return is past tense imperative meaning Jesus exhorted Peter to put his sword back in its sheath: "Therefore Jesus said to Peter, put thy sword into the sheath," Joh 18:11. John adds: "The cup which the Father has given to me shall I in no wise drink it?" This cup is referring to his future suffering concerning his death, while the cup in his prayer earlier is referring to his present suffering.

Will die is future tense meaning will be killed from those with swords by the same. This verb here is “*apothnesko*” while TR and MSS is “*apollumi*,” which means to be destroyed. These two words are similar as the end result will still end in death. Shedding of blood usually promotes more bloodshed: “For a servant of God is to thee for good. But if thou should be practicing that evil, keep fearing; for it is wearing not the sword in vain: for a servant of God is an avenger for wrath to the one who is doing that evil,” Ro 13:4. Luke adds that Jesus heals Malchus’s ear: “And Jesus answered and said, keep allowing thus far and he touched his ear and healed him,” Lu 22:51.

Matthew 26:53

Are thinking is the word of emphasis in this sentence. This verb is present tense meaning are thou continuously supposing.

Am not being able is present tense with negation meaning Jesus is continuously being capable. The negation: “*ou*: not” with question is expected answer: Yes!

To call upon is past tense infinitive with the use of completing the verb “is being able.” This verb means that Jesus has authority to beseech from God for protection: “For he shall give his angels charge over thee, to keep thee in all thy ways,” Ps 91:11.

Will furnish is future tense meaning God can succour more than 6,000 angels at any time. There are over 10,000 angels in heavenly Jerusalem: “but ye have come to mount Sion, and the city of the living God, heavenly Jerusalem, and myriads of messengers,” Heb 12:22.

Matthew 26:54

Shall be fulfilled is past tense in passive voice subjunctive meaning the condition of the death of Christ shall carry into effect the scriptures. The rescue of Christ would hinder God’s will concerning the prophecies of his death: “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors,” Isa 53:5,12.

Matthew 26:55

(In) that hour are the words of emphasis in this sentence. Previously, his hour had not yet come, but now his hour has come.

Came out is past tense meaning these soldiers arrived with swords and staves to arrest a bandit even though they had no warrant for any crime. Mark says: “And Jesus answered and said to them, came ye out as against a robber with swords and staves to seize me? I was daily with you teaching in the temple, and ye seized me not,” Mr 14:48-49.

Daily is the word of emphasis in this sentence. Jesus was teaching these soldiers in the temple every day.

Was sitting is imperfect tense meaning Jesus is reminding them that he was continuously sitting. Jesus was not causing any disturbance, nor committing any crime.

Did not seize is past tense with negation meaning these soldiers restrained not Jesus in the temple at that time. If they thought that Jesus is a violent criminal, why did they not arrest him at that time. Luke adds:

“While I was with you throughout the day in the temple ye stretched not out your hands against me; but this is your hour, and the power of darkness,” Lu 22:53.

Matthew 26:56

This all are the words of emphasis in this sentence. This pronoun in the neuter case displays that this event and all that comes with it occurred in the past and is having abiding results as “has come to pass” is perfect tense.

May be fulfilled is past tense in passive voice subjunctive meaning the purpose of this arrest is that the prophecies of these events may be carried into effect. These are realised by God’s will as these are promises given through the prophets: “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors,” Isa 53:12.

Then is the word of emphasis in this sentence. This adverb modifies the verb “fled.” These disciples escaped safely out of danger at that time as Jesus predicted beforehand.

Forsook is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after giving him leave.” They abandoned Jesus because of fear to be arrested in the same manner. Mark says: “And all left him and fled,” Mr 14:50. Only Peter and John followed the officers to the high priest’s palace. John adds: “Therefore the band and the chief priests and the officers of the Jews took hold of Jesus, and bound him,” Joh 18:12. Mark adds that a young man, maybe the owner of the garden followed and when the guards noticed him, he fled also: “And a certain one young man was following him, who threw around about his naked body a linen cloth; and the young men are seizing him; but that one who has left behind the linen cloth fled from them because he was naked,” Mr 14:51-52.

Matthew 26:57

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf

man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: "Therefore Jesus came to Bethany six days before the Passover," Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we've been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
- Artaxerxes' decree to Ezra in 458 BC
 - Ezra 7:6,7,12-26
 - 490 years from 458 BC to AD 33
- Artaxerxes' letter to Nehemiah in 445 BC
 - Nehemiah 2:5-8
 - 490 'years' of 360 days from 445 BC to AD 33

This is the final three nights (Sunday, Monday and Tuesday nights) in Bethany. This is later again Tuesday night which is the beginning of Wednesday according to the Jewish calendar.

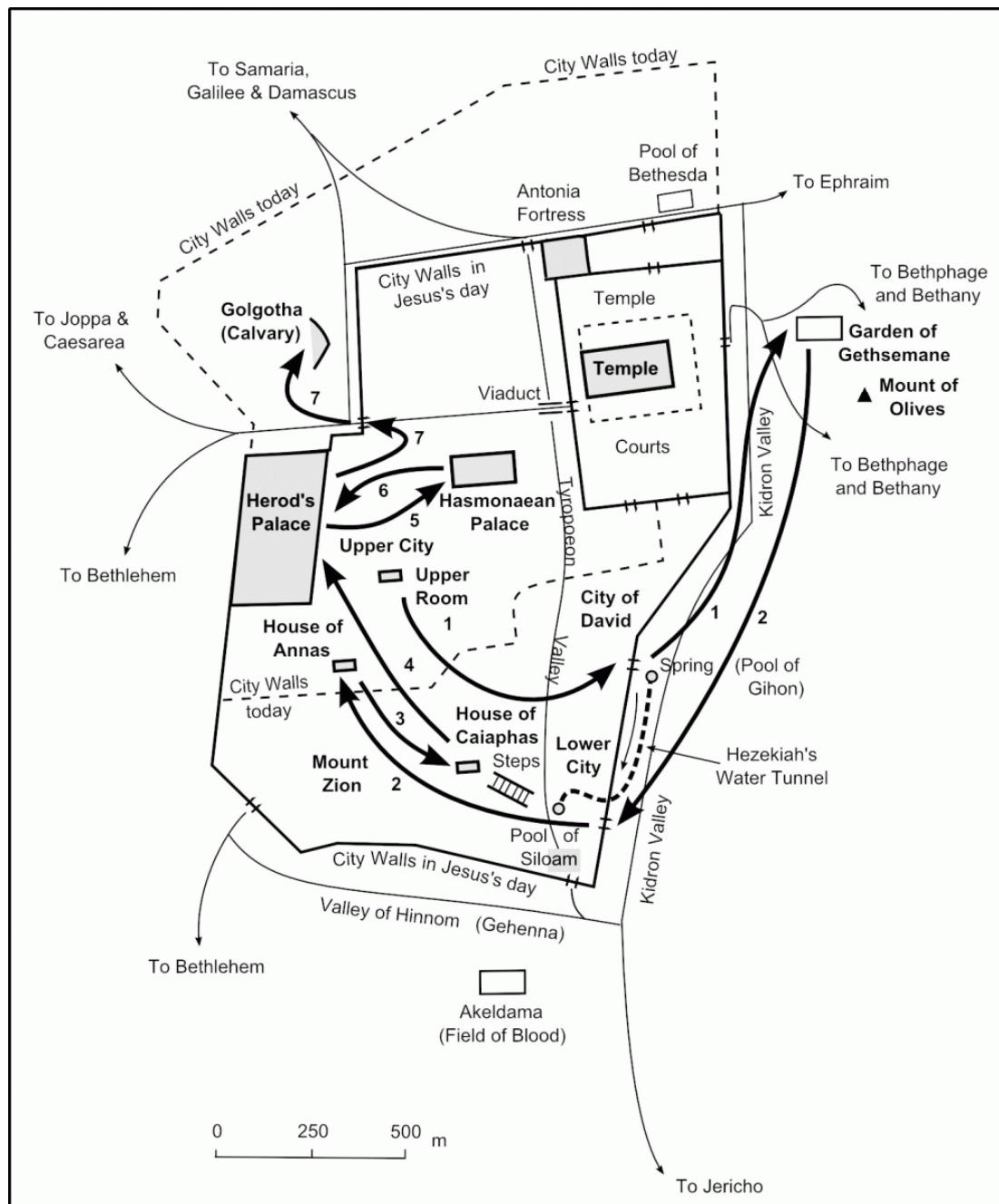
XVIII. Trial of Jesus before Caiaphas, Mt 26:57-75

A. False accusations of Jesus, Mt 26:57-68

57 But those ones who has seized Jesus led Him away (to) Caiaphas the high priest, where the scribes and the elders were gathered together. 58 And Peter was following Him (from) afar, even to the court of the high priest; and *after* he entered within he was sitting (with) the officers to see the end. 59 And the chief priests and the elders and the whole Sanhedrin were seeking false evidence (against) Jesus, so that they may put Him to death, 60 and they found not: even although many false witnesses have come forward they found not. 61 But at last two false witnesses came forward *and said*, this One was saying, I am being able to destroy the temple of God, and (in) three days to build it. 62 And the high priest stood up and said to Him, are Thou answering nothing? Yes! **What** are these witnessing against Thee? 63 But Jesus was being silent and the high priest answered *and said* to Him, I am adjuring Thee (by) the living God, in order that Thou may tell us if Thou are the Christ, the Son of God. 64 Jesus is saying to him, thou thyself said *it*. Moreover I am saying to you, henceforth ye will see the Son of man *Who* is sitting (at) *the* right hand of power and *Who* is coming (on) the clouds of heaven. 65 **Then** the high priest rent his garments, saying, "He blasphemed; why are we having anymore need of witnesses? **Behold**, ye now heard the blasphemy of Him." 66 **What** within you are ye thinking? And those ones who have been answering said, he is deserving of death. 67 **Then** they spat (in) His face, and buffeted Him, and those ones struck Him with the palm of the hand, 68 saying, prophesy to us, Christ, who is the one who struck Thee?

Those ones is the word of emphasis in this sentence. This article is previous reference to “crowds,” in verse 55.

Led away is past tense meaning the soldiers led Jesus off to trial before the high priest Caiaphas. According to John, Jesus was led first to Annas who was the previous high priest: “and led him away to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. And it was Caiaphas who gave counsel to the Jews, it is being profitable for one man to perish for the people,” Joh 18:13-14. When Jesus met with Caiaphas, it was before the Sanhedrin that night as they were gathered together: “And they led Jesus away to the high priest; and all the chief priests and the elders and the scribes are coming together,” Mr 14:53. Matthew does not mention the first hearing with Annas. During this first meeting with Caiaphas and the Sanhedrin, they discussed what to do with Jesus, but later in the morning, the Sanhedrin gave the formal death sentence during this second meeting. During the first meeting with Caiaphas, the normal meeting-hall of the Sanhedrin in the Temple was closed because it was so late at night. Because of this, they met in the house of Caiaphas: “But after they have seized him they led him away, and they led him into the house of the high priests. And Peter was following afar off,” Lu 22:54. These informal gatherings with Annas and Caiaphas were for mere personal interrogations by the former high priest and the acting high priest.



Matthew 26:58

Peter is the word of emphasis in this sentence. The focus now is Peter because it would evolve into his first denial.

Was following is imperfect tense meaning Peter was continuously accompanying Jesus from a distance. He wanted to keep his distance because he did not want to get arrested in the same manner. He spied along right to the courtyard of Annas. This uncovered courtyard was the backyard of Annas' house. This verse is referring to the visit to Annas house which only John records.

Entered is past tense participle translated with the use of time: “*after.*” Garnier, Moffatt and NET agree with this use while most other translations have the use of attendant circumstance: “He went in and was sitting.”

Was sitting is imperfect tense meaning Peter was continuously associating with the guards to find out what was taking place. Mark adds: “and warming himself at the fire.” Mr 14:54. They sent Jesus first to Annas house which only John records: “and led him away (to) Annas first,” Joh 18:13. John explained that he entered into the house and brought in Peter later: “Now Simon Peter was following Jesus and the other disciple was also following. And that disciple was known to the high priest, and entered with Jesus into the court of the high priest; but Peter had stood at the door without. Therefore the other disciple who was known to the high priest went out, and spoke to the door-keeper and brought in Peter,” Joh 18:15,16. Then Annas questions Jesus: “Therefore the high priest questioned Jesus concerning his disciples, and concerning his teaching. Jesus answered him, I myself spoke to the world openly; I myself always taught in the assembly and in the temple, where the Jews always are coming together, and I spoke nothing in secret. Why are thou questioning me? Question the ones who had heard what I spoke to them; behold, these ones know what I myself said. But because he has said these things one of the officers who had stood by gave a blow with the palm of the hand to Jesus, saying, are thou answering thus the high priest? Jesus answered him, if I spoke evil, bear witness concerning the evil; but if well, why are thou striking me? Annas sent him bound to Caiaphas the high priest,” Joh 18:19-24. During that time, Peter denies our Lord. Afterwards, they sent Jesus to Caiaphas house for questioning which only Matthew and Mark records. Then Jesus is brought to the Temple in the morning where Caiaphas delivers a verdict against our Lord which only Luke records.

Event	Matthew	Mark	Luke	John
Jesus predicts the disciples' denial	26:31-32	14:27-28		
Jesus tells Simon he prayed for him			22:31-32	
Jesus predicts Peter's denials	26:33-35	14:29-31	22:33-34	13:36-38
Jesus warns the disciples to be prepared			22:35-38	
Jesus comforts the disciples				14:1-4
Jesus responds to Thomas				14:5-7
Jesus responds to Philip				14:8-21
Jesus responds to Judas not Iscariot				14:22-31
They sing a hymn and leave	26:30	14:26		14:31
The farewell discourse				15:1-16:33
Jesus prays for his disciples				17:1-26
The fellowship enters Gethsemane	26:36	14:32	22:39-40	18:1
Jesus prays in the Garden of Gethsemane	26:36-46	14:32-42	22:40-46	
Mob comes to arrest Jesus	26:47	14:43		18:2-3
Judas betrays Jesus with a kiss	26:48-50	14:44-45	22:47-48	
Jesus answers the mob with authority				18:4-9
Peter severs the ear of Malchus	26:50-54	14:46-47	22:49-50	18:10-11
Jesus heals the high priest's servant			22:51	
Jesus is arrested. The disciples flee.	26:55-56	14:48-52	22:52-54	18:12
Jesus lead to high priest's house	26:57	14:53	22:54	18:13-14
Peter follows at a distance	26:58	14:54	22:54	18:15-16
Peter's 1st denial - doorkeeping girl	26:69-70	14:66-68	22:55-57	18:17-18
Annas questions Jesus				18:19-24
Peter's 2nd denial - by the fire	26:71-72	14:69-70	22:58	18:25
Peter's 3rd denial - relative of	26:73-75	14:70-72	22:59-62	18:26-27
Malchus				
Guards beat Jesus			22:63-65	
False witnesses testify	26:59-61	14:55-59		
Caiaphas accuses Jesus (1 st meeting)	26:62-66	14:60-64		
Sanhedrin beats Jesus	26:67-68	14:65		

Matthew and Mark does not follow chronologically the first questioning and the denial of Peter. The denials come first, then Jesus is brought to Caiaphas house, and then to the Temple for the official verdict in the morning.

Event	Matthew	Mark	Luke	John
Caiaphas condemns Jesus (2 nd meeting)	27:1		22:66-71	
Jesus lead from Caiaphas to Praetorium	27:2			18:28
Remorse of Judas	27:3-10		Acts 1:16-20	
Jesus before Pilate	27:1-14		23:1-7	18:29-38
Jesus before Herod			23:8-10	
Herod's soldiers mock Jesus		15:1-5	23:11-12	
Pilate releases Barabbas	27:15-26	15:6-15	23:13-25	18:38-40
Pilate's soldiers crown and mock Jesus	27:27-30	15:16-20		19:1-3
Pilate tries to release Jesus				19:4-7
Pilate questions Jesus again				19:8-11
Pilate tries to release Jesus again				19:12
Pilate sentences Jesus				19:13-15
Pilate delivers Jesus to be crucified				19:16
Jesus carries the cross				19:17
Simon of Cyrene bears the cross	27:31-32	15:20-21	23:26	
Jesus speaks to weeping women			23:27-32	
Jesus is brought to Golgotha	27:33	15:22	23:32-33	19:17
Soldiers offer Jesus sour wine mix	27:34	15:23		
He is crucified on the 3rd hour		15:25		
2 robbers are crucified with Jesus	27:38	15:27-28	23:33	19:18
Inscription written by Pilate	27:37	15:26	23:38	19:19-22
"Forgive them..."			23:34	
Soldiers divide the garments of Jesus	27:35-36	15:24	23:34	19:23-24
"Behold your mother."				19:25-27
Multitudes mock Jesus	27:39-43	15:29-32	23:35-37	
Robbers mock Jesus	27:44	15:32	23:39	
One robber rebukes the other			23:40-41	
"...you will be with me in Paradise."			23:43	
Darkness from 6th to 9th hour	27:45	15:33	23:44-45	
"Eloi, Eloi, Lamma, Sabachthani"	27:46	15:34		
"I thirst."				19:28

Matthew 26:59

The chief priests, is the word of emphasis in this sentence. Matthew records all three distinct groups at Caiaphas' house. Mark only records two distinct groups: "And the chief priests and the whole Sanhedrim." Mr 14:55. Luke does not mention this informal meeting in the middle of the night at Caiaphas' house, but only mentions the formal session in the morning at the Temple: "And after the morning has come, all the chief priests and the elders of the people took counsel against Jesus, so that they may put him to death," Mt 27:1. "And as day came to pass the elderhood of the people were gathered together, both chief priests and scribes, and they led him into their Sanhedrim, saying," Lu 22:66.

Were seeking is imperfect tense meaning these three groups were continuously craving false testimony. Mark only says testimony: "were seeking testimony against Jesus," Mr 14:55. Matthew says that their search was for someone to declare something that is untrue because they knew during their confrontations with Jesus, they could not find anything that would be guilty of death.

May put to death is past tense subjunctive meaning the purpose of finding such of an accusation would be suitable for the verdict of the death penalty.

Matthew 26:60

Found not is past tense with negation meaning that these false testimonies could not stand the judicial system as there was difference in the facts concerning the stories were not even similar: "For many were bearing false testimony against him, and these testimonies were not alike," Mr 14:56.

Have come forward is past tense participle translated with the use of genitive absolute with reference to concession: "*although*." The noun in genitive case "of false witnesses" is also translated with the use of genitive absolute with reference to subject of this genitive participle. Most translations with that this

participle is referenced to concession except Tyndale who found it referenced to time: “when many false witnesses came.”

Found not is past tense with negation meaning that they discover not two valid testimonies which came to an agreement. There is a requirement of at least two witnesses: “At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death,” De 17:6. This is twice now that these testimonies were not in agreement.

Matthew 26:61

At last is the word of emphasis in this sentence. This adverb modifies the verb “said.” Two false witnesses finally came up with a testimony.

Came forward is past tense participle translated with the use of attendant circumstance. This verb means these two false witnesses approached the Sanhedrin with an accusation against our Lord.

Was saying is imperfect tense meaning just one of the two false witnesses was continuously declaring what he heard Jesus say. Notice in Mark it says: “some who rose up were bearing false testimony against him,” Mr 14:57. And Mark says that many heard Jesus say: “we ourselves heard him saying,” Mr 14:58. And Mark adds: “destroy this man-made temple and I will build another not made with hands,” Mr 14:58. Because of this: “And their testimony was neither thus alike,” Mr 14:59.

Matthew 26:62

Stood up is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After arising the prelate.”

Are answering is present tense meaning Jesus is continuously give no answer to no one! The question with “*oudeis*: no one” is expected answer: Yes! Mark says: “And the high priest who has stood up in the midst questioned Jesus, saying, Are thou answering no one? Yes!” Mr 14:60.

What is the word of emphasis in this sentence. This second question is referring to the content of the false witnesses even though the high priest says they are valid witnesses.

Matthew 26:63

Jesus is the word of emphasis in this sentence. The focus returns to our Lord.

Was being silent is imperfect tense meaning Jesus held his peace.

Answered is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Some translations use dynamic equivalence and translate this participle as quotation marks. Mark says: “But that One was being silent, and answered no one.” Mr 14:61.

Am adjuring is present tense meaning this high priest is continuously invoking an oath by the living God: “And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?” 1Ki 22:16. This involves his putting Jesus under oath to speak the truth. This is like putting our hand on the Bible and swearing an oath to tell the truth: “And I will make thee swear by the LORD, the God of heaven, and the God of the earth,” Ge 24:3. Further traditions

of men of swearing came from: “And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity,” Le 5:1. Jesus taught that we swear not at all: “but I myself am saying to you swear not at all, neither (by) the heavens, because it is the throne of God,” Mt 5:34.

May tell is past tense subjunctive meaning the purpose of Jesus being summoned by the High Priest is to tell what he knows about the fame of Jesus being the Christ: “But the word was being spread abroad still more concerning him; and great crowds were coming to be hearing, and to being healed by him from their infirmities,” Lu 5:15. His true disciples knew who he was: “And Simon Peter answered and said, thou thyself are the Christ, the Son of the Living God,” Mt 16:16. Mark adds: “the Son of the Blessed?” Mr 14:61. Son of God was understood to mean the Messiah and that claiming to be the Son of God was considered blasphemy: “The Jews answered him, we ourselves are having a law, and he is being bound to die according to our law, because he made himself Son of God,” Joh 19:7. In the legal system, it is unlawful to call on the accused to testify against oneself. One may testify on their own behalf, but one cannot be required to criminate oneself.

Matthew 26:64

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this High Priest: thou thyself (emphatic) said it. Mark says: “I myself am,” Mr 14:62. For those who say that Jesus never admitted that he was the Son of God are neglecting these words. This was an affirmative response! Look at the reaction of the High Priest! Jesus told his disciples to tell no man, now is the time to exclaim it from the rooftops: “Then he charged his disciples in order that they may say to no one that he himself is Jesus the Christ,” Mt 16:20. During his triumphal entry, the children were crying this: “Welcome to the Son of David,” Mt 21:15. And their reaction then was: “they were indignant,” Mt 21:15. At the final official meeting with Caiaphas in the Temple, Jesus was asked one more time but he then replies: “if I should tell you ye shall in no wise believe,” Lu 22:67.

Will see is future tense meaning from this moment of onward events of his resurrection, ascension, and miracles wrought by his disciples, these religious rulers will notice the manifold powers of God and finally the Jewish nation will behold his second coming: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13. Jesus is prophet as he proclaims sitting on the right hand of God which is a Messianic phrase: “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1. Jesus is also priest: “The LORD hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek,” Ps 110:4; and king: “The Lord at thy right hand shall strike through kings in the day of his wrath,” Ps 110:5. Jesus told privately his disciples of his second return: “And then the sign of the Son of man will appear in the heaven; and then all the tribes of the land will wail, and they will see the Son of man, who is coming on the clouds of heaven with power and great glory,” Mt 24:30. Now he tells the Sanhedrin!

Matthew 26:65

Then is the word of emphasis in this sentence. This adverb modifies the verb “rent.” The high priest tore in pieces his clothes throughout because he felt extreme indignation by the words of Jesus to hear such blasphemy that Jesus admitted that he is the Messiah: “And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD,” 2Ki 19:1. The Talmud specifies that the judge in the case of blasphemy would tear their garments and must not be sewed up again. The high priest by law is not supposed to rend their clothes: “And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes,” Le 21:10.

Saying is present tense participle with the use of manner. The conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

Blasphemed is past tense meaning Jesus violated God’s power and majesty. Proclaiming to be God is desecrating his name with human arrogance. This is a reproach to the living God: “The Jews answered him, saying, for a good work we are not stoning thee, but for blasphemy, and because thou thyself who are a man are making thyself God,” Joh 10:33.

Are having is present tense meaning they are possessing enough evidence to call a verdict. Mark says the same: “why are we having anymore need of witnesses?” Mr 14:63.

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take heed as the high priest wants the audience to take notice.

Heard is past tense meaning the audience perceived Jesus’ slander of God’s name in that moment.

Matthew 26:66

What is the word of emphasis in this sentence. The high priest is asking the audience their perspective upon this blasphemy. Mark says: “What is it appearing to you?” Mr 14:64.

Those ones is the word of emphasis in this sentence. This article is previous reference to the chief priests and the elders and the whole Sanhedrin in verse 59.

Is, is present tense meaning Jesus is continuously in the state of being guilty as worthy of punishment which is death in this circumstance. Mark adds: “all condemned him,” Mr 14:64. Notice this is not the legal sentence as the assembly passed judgment here, not the high priest. The purpose of the meeting was achieved by Caiaphas, the high priest. He wanted the backing of the Sanhedrin before he passed a verdict in the Temple. Legally, it required three days before a judge can render a verdict. Justice failed here as this was clear-cut guilt of judicial murder. Death was the penalty of blasphemy: “Whosoever curseth his God shall bear his sin,” Le 24:15. The Romans took away this power. The first questioning was before Annas, and now the second interrogation before Caiaphas was completed with consent from the Sanhedrin.

Matthew 26:67

Then is the word of emphasis in this sentence. This adverb modifies the verb “spat.”

Spat and buffeted are past tenses meaning the guards of the Temple spat in Jesus’ face and struck him with their fist. This degrading ill-treatment of our Lord is showing great contempt: “And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again,” Nu 12:14. Mark says: “And some began to be spitting upon him, and to be covering up his face, and to be striking him with the fist,” Mr 14:65.

Struck with the palm of the hand is past tense meaning these guards of the Temple smote in the face with the palm of the hand.

Matthew 26:68

Prophecy is past tense imperative meaning declare through prediction as our Lord had his face covered. These officers also addressed Jesus as Messiah. As Jesus confession was stating that he was the Messiah, these guards of the Temple ridiculed him by slapping him in the covered face. Mark says: “and to be saying to him, prophesy; and the officers were striking him with the palm of the hand,” Mr 14:65.

Matthew 26:69

XVIII. Trial of Jesus before Caiaphas, Mt 26:57-75

B. Denial of Peter, Mt 26:69-75

69 **But Peter** was sitting without (in) the court, and a maid came to him, saying, and thou thyself was (with) Jesus the Galilaean. 70 **But that one** denied (before) all of them, saying, I know not what thou are saying. 71 And after he has gone out (into) the porch, another maid saw him, and she is saying to them there, and this one was (with) Jesus the Nazarene. 72 And he denied **again** (with) an oath, "I know not the man!" 73 And **(after) a little while** those ones who had stood by came to Peter and said, truly also thou thyself are (of) them, for even thy speech is making thee manifest. 74 **Then he began** to be cursing and to be swearing, "I know not the man!" And immediately a cock crew. 75 **And Peter was reminded** the word of Jesus, Who had said to him, "(before) *the* cock crow, thou will deny Me thrice," and he went out and wept bitterly.

Peter is the word of emphasis in this sentence. The focus now is on Peter in contrast to what occurred to Jesus in his visit with Annas and Caiaphas. The scene now goes back in time to verse 58: “And Peter was following him from afar, even to the court of the high priest; and after he entered within he was sitting with the officers to see the end.” At this time, Peter was in the courtyard of Annas’ house: “Now Simon Peter was following Jesus and the other disciple was also following. And that disciple was known to the high priest, and entered with Jesus into the court of the high priest; but Peter had stood at the door without. Therefore the other disciple who was known to the high priest went out, and spoke to the door-keeper and brought in Peter,” Joh 18:15-16.

Was sitting is imperfect tense meaning was continuously fitting in with the others by sitting with them. Luke says: “And after they kindled a fire in the midst of the court, and they sat down together Peter was sitting among them,” Lu 22:55.

Came is past tense meaning a young female servant of the high priest approach Peter. Mark says: “And while Peter is in the court below, one of the maids of the high priest is coming,” Mr 14:66. Luke adds: “A certain maid who has seen him who was sitting by the light, and has looked intently on him,” Lu 22:56.

Was is imperfect tense meaning Peter himself (emphatic) was continuously with Jesus the Galilean. Mark adds: “and while she is seeing Peter who is warming himself, she is saying because she looked at him, and thou thyself was with the Nazarene Jesus,” Mr 14:67. Notice the change from the “Galilean” to “Nazarene,” because Nazareth was a city, while Galilee is the region where Nazareth resides.

Matthew 26:70

That one is the word of emphasis in this sentence. This article is previous reference to “Peter” in the previous verse.

Denied is past tense meaning Peter's first denial occurred right after John brought in Peter into the courtyard: "Therefore the maid the door-keeper is saying to Peter, are thou thyself also (of) the disciples of this man? No! That one is saying, I am not," Joh 18:17. This first denial was before all those present.

Know not is perfect tense with negation meaning the verb "*oida*" always translates in the present tense in the non-linear fashion. This word means to know intellectually. Peter confesses that he is not having any understanding of what she is referring to concerning his association with Jesus: "But that one denied, saying, I know not nor even I am understanding what thou thyself are saying. And he went forth out into the porch, and a cock crew." Mr 14:68.

Matthew 26:71

Has gone out is the word of emphasis in this sentence. This verb is past tense participle translated with the use accusative absolute with reference to time: "*after*." The personal pronoun "him" is also translated with the use of accusative absolute with reference to subject of the accusative participle.

Saw is past tense meaning another servant perceived with her eyes. She noticed and then took action. Mark says: "And after the maid has seen him again she began to be saying to the ones who were standing by, this is one of them." Mr 14:69. Luke says: "And after a little time another saw him and said, and thou thyself are of them," Lu 22:58. This can be confusing as Matthew used "after a little while" for the third denial, verse 73.

Is saying is present tense meaning this servant is continuously affirming to those sitting around. She affirmed to them that Peter was continuously with Jesus the Nazarene.

Matthew 26:72

Again is the word of emphasis in this sentence. This is the second denial, but this time with an oath. The conjunction "*oti*: that" after speaking is translated as quotation marks.

Know not is perfect tense meaning the verb "*oida*" is always translated in the present tense in a non-linear sense. This word means Peter is attesting that he knows not intellectual this person. Luke says: "woman, I know not him," Lu 22:57.

Matthew 26:73

(After) a little while are the words of emphasis in this sentence. This is similar to what Luke says for the second denial: "And after a little time another saw him and said, and thou thyself are of them," Lu 22:58, but another is referring to another maid. This is the third denial where the ones who had stood by questioned Peter.

Came to is past tense participle translated with the use of attendant circumstance. Those bystanders approached Peter. John adds: "Now Simon Peter was standing and warming himself; therefore they said to him, are thou thyself also of his disciples?" No! Joh 18:25. These observers were expecting that Peter would answer: No!

Are, is present tense meaning Peter (emphatically) is continuously out of the followers.

Is making is present tense meaning his speech is continuously producing a Galilean accent. There is evidence is his fisherman's twang. It is like the "Southern drawl" which often result in the short front pure vowels being "broken." Mark says: "after a little time the ones who have stood by were saying to Peter

again, thou art truly of them; for also thou art a Galilean, and thy speech is agreeing,” Mr 14:70. Luke says: “And after about one hour elapsed, a certain other was strongly affirming, saying, in truth this one was with him; for also he is a Galilean,” Lu 22:59. John adds: “One of the bondmen of the high priest, who is kinsman of whom Peter cut off the ear is saying, saw I myself not thee in the garden with him? Yes!” Joh 18:26.

Matthew 26:74

Then is the word of emphasis in this sentence. This adverb modifies the verb “began.” Peter started to curse and swear continuously at that time. With the first denial, Peter’s response was just a simple: No! The second denial came with an oath. Now he vehemently denies the acknowledgment of associating with Jesus by the addition of profanity to prove that he was telling the truth instead of the lie that they all knew: “But that one began to be cursing and to swear,” Mr 14:71. Luke says: “And Peter said, man, I know not what thou art saying,” Lu 22:60. John says: “That one denied,” Joh 18:25. The conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

Know not is perfect tense with negation meaning the verb “*oida*” is always translated in the present tense without linear sense. The word means Peter knows not Jesus intellectually. Mark says: “I know not this man whom ye are speaking,” Mr 14:71. John says: “Therefore Peter denied again,” Joh 18:27.

Immediately is the word of emphasis in this sentence. This adverb modifies the verb “crew.” The rooster called forthwith. Mark says: “And a cock crew the second time,” Mr 14:72. Luke says: “And immediately, while he was yet speaking the cock crew,” Lu 22:60. John says: “and immediately a cock crew,” Joh 18:27.

Matthew 26:75

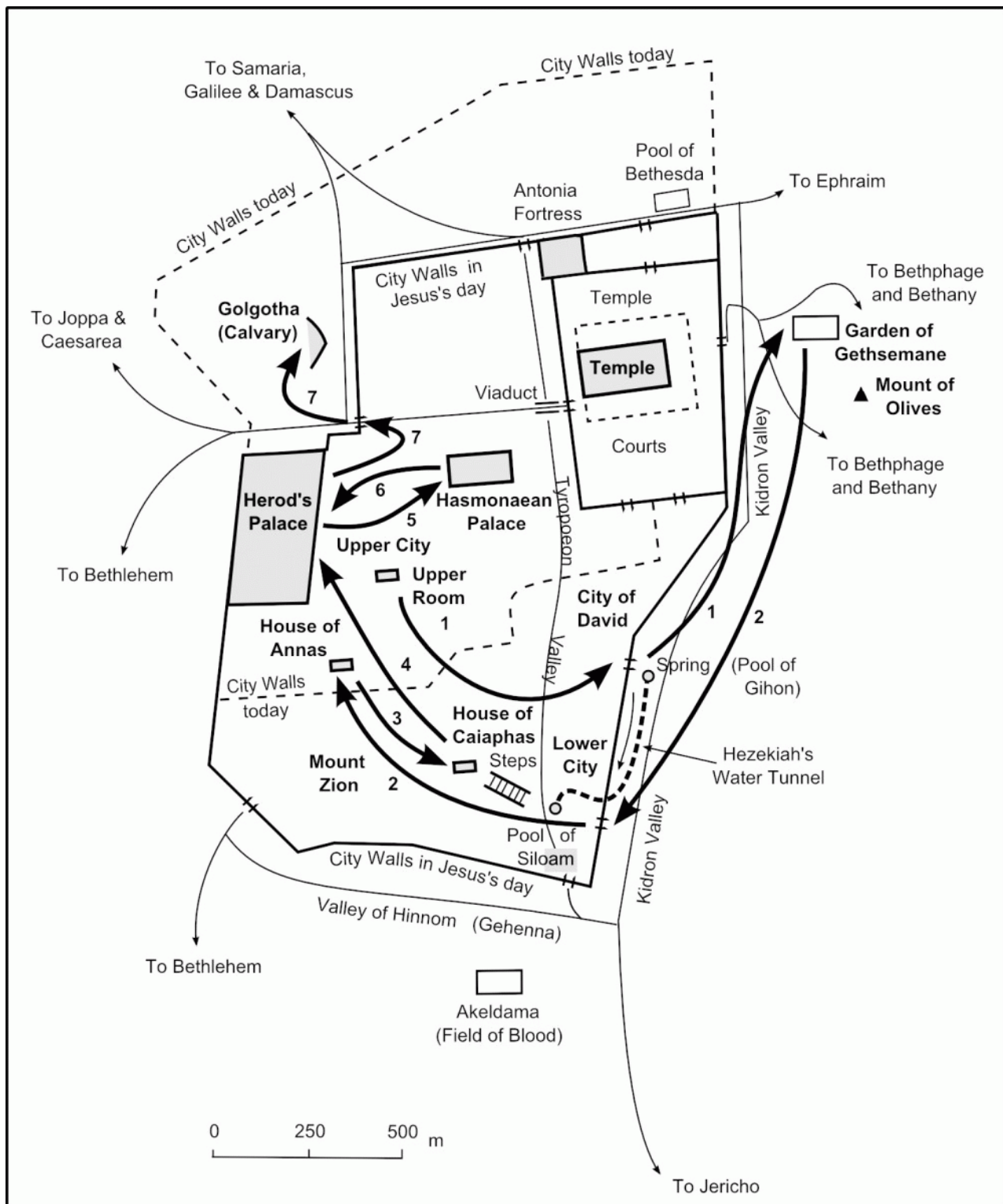
Was reminded is the word of emphasis in this sentence. This verb is past tense in passive voice meaning Peter recalled what Jesus said. The discourse of Jesus should not be taken lightly as Peter proudly boasted before that he would die for Jesus and he would not deny him: “even if it should be necessary for me to die with thee, I will in no wise deny thee,” Mt 26:35. This was just a few hours before when Christ prophesied this event: “during this night, before the cock crew, thou wilt deny me thrice,” Mt 26:34. Peter dreaded the teaching that Jesus gave before: “but whosoever should deny me before men, I myself also will deny him before my Father who is in the heavens,” Mt 10:33. Luke adds: “And after he has turned, the LORD looked at Peter, and Peter remembered the word of the LORD,” Lu 22:61. Mark says: “Peter was remembered the word which Jesus said to him, before a cock has crowed twice thou wilt deny me three times,” Mr 14:72.

Went is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After emerging.” Luke says: “And Peter went forth outside,” Lu 22:62.

Wept is past tense meaning Peter bewailed with poignant grief. Mark says: “and after he has thought on this he was weeping,” Mr 14:72. Notice the imperfect tense in Mark which shows the continuous lamenting over what he had done. Jesus prayed for Peter: “Simon, Simon, behold, Satan demanded you, to sift you as the wheat,” Lu 22:31. Robertson says: “one of the tragedies of the Cross is the bleeding heart of Peter.” Peter was in a place of temptation, and was guilty of a heinous act. He did repent and was privileged to preach the first sermon at Pentecost where 3,000 people were saved.

These denials by Peter occurred at Annas’ house which Jesus was led to first, then Jesus was questioned by Caiaphas and the audience agreed that Jesus must be put to death. Luke now continues chronologically

with the guards beating Jesus which was recorded earlier by Matthew in verses 67-68. Luke says: “And the men who are holding Jesus were mocking him, beating him; and after they covered him up they were striking his face, and were asking him, saying, foretell, who is the one who struck thee? And they were saying other reviling things to him,” Lu 22:63-65. The diagram of the journey since the upper room is seen in the following map: (1) from the upper room to Gethsemane; (2) arrest in Gethsemane to Annas’s house; (3) Annas’ house to Caiaphas’s house; (4) Caiaphas’s house to the Temple which is the next chapter.



Matthew 27:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years "going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people," Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: "Therefore Jesus came to Bethany six days before the Passover," Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we've been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
- Artaxerxes' decree to Ezra in 458 BC
 - Ezra 7:6,7,12-26
 - 490 years from 458 BC to AD 33
- Artaxerxes' letter to Nehemiah in 445 BC
 - Nehemiah 2:5-8
 - 490 'years' of 360 days from 445 BC to AD 33

XIX. Trial of Jesus before Pilate, Mt 27:1-32

A. Regret of Judas, Mt 27:1-10

1 And *after the morning* has come, all the chief priests and the elders of the people took counsel (against) Jesus, so that they may put Him to death; 2 and *after* they have bound Him, they led Him away and delivered Him up to Pontius Pilate the governor. 3 **Then** *after Judas* who was delivering Him up has seen that He was condemned, he regretted *it* and returned the thirty pieces of silver to the chief priests and the elders, 4 saying, I sinned *because* I have delivered up guiltless blood. But they said, what *is that* (to) us? **Thou** thyself will see *to it*. 5 And he **threw down** the pieces of silver (in) the temple and withdrew, and he went away and hanged himself. 6 And the chief priests took the pieces of silver and said, it is not lawful to put them (into) the treasury, since it is *the* price of blood. 7 And *after* they have taken **counsel**, they bought (out of) these the field of the potter, (for) a burying ground for strangers. 8 Wherefore that field **was called** Field of blood (to) this day. 9 **Then** that which was spoken (by) Jeremias the prophet was fulfilled, saying, and I took the thirty pieces of silver, the price of him who set a price on, whom they set a price on (of) *the* sons of Israel, 10 and gave them (for) the field of the potter, according as *the* LORD directed me.

Morning is the word of emphasis in this sentence. This noun is translated with the use of genitive absolute with reference to being subject of the genitive participle. This is early Wednesday morning which this event is still before Caiaphas. This chapter starts with the official meeting in the Temple. Mark says: “And immediately in the morning after the chief priests with the elders and scribes and the whole Sanhedrim have formed a counsel,” Mr 15:1. Luke records this event and many of the testimonies are similar to the first meeting at Caiaphas’ house: “And as day came to pass the elderhood of the people were gathered together, both chief priests and scribes, and they led him into their Sanhedrin, saying, if thou thyself are the Christ, tell us. And he said to them, if I should tell you ye shall in no wise believe. And if also I should ask you, ye shall in no wise answer me, nor shall let me go. Now from this the Son of man will be sitting at the right hand of the power of God. And all said, therefore thou thyself are the Son of God? And he was saying to them, ye yourselves are saying, I myself am. And these ones said, what more are we having need of witness? For we themselves heard from his mouth,” Lu 22:66-71. During the prior meeting, Jesus never challenged them if they would ever believe his own words.

Has come is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” Morning has arrived and now it is fitting to have an formal meeting in the Temple.

Took is past tense meaning the Sanhedrin obtained an official verdict against Jesus.

May put to death is past tense infinitive translated with the use of purpose because of the particle “*hoste*: so that.” The Romans took away this power, so to achieve this purpose, they needed to send our Lord to Pilate.

Matthew 27:2

Have bound is past tense participle translated with the use of time: “*after*.” The religious rulers would have unbound Jesus while he was in Caiaphas house as they bound him when they arrested him in Gethsemane, and now have bound him again. Jesus was always bound when he went from one house to another: “Annas sent him bound to Caiaphas the high priest,” Joh 18:24.

Led away is past tense meaning they directed our Lord to Pilate. Luke says: “Then the whole company of them arose, and brought him before Pilate,” Lu 23:1. Only the Romans had the right to inflict capital punishment. Pilate’s normal residence was at Caesarea, but he was in Jerusalem during the feast to make sure that there were no disturbances and to attend any formal administrative meetings. Pilate was governor of Judea at that time: “Now in the fifteenth year of the government of Tiberius Caesar, while Pontius Pilate was being governor of Judea,” Lu 3:1. According to Josephus, Pilate was a cruel man. Jesus heard long before of this man’s cruelty: “And some at the same time were being present telling him about the Galileans, of whom Pilate mingled the blood with their sacrifices. And Jesus answered and said to them, are ye thinking that these Galileans became sinners beyond all the Galileans, because they have suffered such things?” Lu 13:1-2. Peter said that it was both Herod and Pilate were gathered together against Jesus: “For both Herod and Pontius Pilate, with nations and peoples of Israel, were gathered together of a truth against thy Holy Servant Jesus, whom thou anointed,” Ac 4:27. Paul even said that Jesus made a good confession before Pilate: “I am charging thee before God who is quickening all things, and Christ Jesus who witnessed before Pontius Pilate the good confession,” 1Ti 6:13.

Matthew 27:3

Then is the word of emphasis in this sentence. This adverb modifies the verb “returned.” During the time that Jesus was going from the Temple to Pilate, Judas Iscariot tried to give back the blood money to the religious rulers. This is only given by Matthew, so the time of Judas’ change of mind seems to be with Matthew’s narrative.

Has seen is past tense participle translated with the use of time: “*after*.” Judas noticed that Jesus was condemned to face the Roman Governor.

Regretting is past tense participle translated with the use of attendant circumstance. Most agree with this use except Garnier and Moffatt who translated with the use of time: “After reconsidering.” Judas changed his mind of possessing this ransom for delivering Jesus and he went to the religious leaders to give the reward back to them. If Judas were spiritually sorry, he would have confronted Jesus himself and ask for forgiveness. This remorse did not go well for Judas as he tried to kill himself and that did not go well: “Therefore this one indeed got for himself a field out of the reward of unrighteousness, and he became headlong and burst in the midst, and gushed out all his bowels,” Ac 1:18.

Matthew 27:4

I sinned is past tense meaning Judas admitted to guilt to the religious leaders, but it does not mean “sin against God,” but a wrong against his fellow man: “Then Peter came to him and said, LORD, how often will my brother sin against me and I will forgive him? Until seven times?” Mt 18:21.

Have delivered up is past tense participle translated with the use of cause: “*because*.” Judas felt that he betrayed an innocent man but did not seek forgiveness to Jesus, he confessed to the members of the Sanhedrin.

Said is the word of emphasis in this sentence. This verb is past tense meaning these religious leaders responded that they had nothing to do with Judas’ change of mind or what Judas thinks concerning the fate of Jesus. These religious leaders secured what they wanted, and had little cares for their accomplice.

Thou, is the word of emphasis in this sentence. This personal pronoun is emphatic with the verb “will see” which is future tense meaning the consequence rested upon Judas himself. These religious leaders cared less about what befalls upon Judas. Now the verdict of Jesus has been passed, they want nothing to do with Judas.

Matthew 27:5

Threw down is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After stretching out.” Judas scattered the coins with haste in the temple.

Withdrew and hanged himself both are past tenses meaning Judas left the temple with despondency and tried to kill himself. Luke in his recording of Acts says: “men brethren, it was necessary for this scripture to have been fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas who has become guide to the ones who has taken Jesus; for he was numbered with us, and obtained the part in this service. Therefore this one indeed got for himself a field out of the reward of unrighteousness, and he became headlong and burst in the midst, and gushed out all his bowels,” Ac 1:16-18. This explains that Judas tried to commit suicide by hanging but this failed and the fall from the tree that killed him. Judas was in the inner circle of Jesus’ beloved friends: “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,” Ps 41:9.

Matthew 27:6

The chief priests, is the word of emphasis in this sentence. These highest officers of the Temple ministry decided what to do with these coins on the ground. They would not leave the coins on the Temple

grounds because they were preoccupied with the sanctity of the Temple and they would not let the facts bind them to the guilt of this crime.

Took is past tense participle translated with the use of attendant circumstance. They procured these coins. They decided that this was blood-money or wages of crime and could not enter the treasury. These religious leaders thought money from bribery could not enter into the temple coffers. They treated this violation the same as a whore or a dog: “Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God,” De 23:18. The income from harlots or sodomites could not be part of the temple treasury. How self-righteous and pious they are!

Matthew 27:7

Counsel is the word of emphasis in this sentence. They deliberated in the self-righteous ways and came to a conclusion what to do with the coins.

Have taken is past tense participle translated with the use of time: “*after*.” AMP, Garnier, Moffatt, NET, TWENTY and Williams. ASV, AV, HCSB, Murdoch, RSV, Tyndale and WEB translated with the use of attendant circumstance: “They took counsel, and bought.”

Bought is past tense meaning they purchased a piece of property with these coins. This money was used to purchase a cemetery for foreigners.

Matthew 27:8

Was called is the word of emphasis in this sentence. This verb is past tense in passive voice meaning the common man named this cemetery the place of Aceldama: “And it became known to all the ones who were dwelling in Jerusalem, so that that field was called in their own language Aceldama, that is field of blood,” Ac 1:19. Judas was the first blood that was shed there, and at the same time it was purchased by his ransom money.

Matthew 27:9

Then is the word of emphasis in this sentence. This adverb modifies the verb “was fulfilled.” The purchase of this property at that time rendered complete the words of Jeremiah: “Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words,” Jer 18:18. Jeremiah speaks of the potter’s house, but Matthew quoted mainly from Zechariah: “And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD,” Zec 11:13. Jeremiah explains later that this field was in Anathoth: “And I bought the field of Hanameel my uncle’s son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver,” Jer 32:9. Since Jeremiah was the more prominent of the two prophets, Matthew mentions Jeremiah’s name by preference.

Matthew 27:10

Directed is past tense meaning the people of the day of Zechariah were commanded to follow their prophets as they were pastors of the people.

Matthew 27:11

Before the trial took place before the governor, Judas hung himself.

XIX. Trial of Jesus before Pilate, Mt 27:1-32

B. Questioning of Pilate to Jesus, Mt 27:11-14

11 But **Jesus** stood (before) the governor; and the governor questioned Him, saying, are Thou Thyself the King of the Jews? And **Jesus** was saying to him, thou thyself are saying *it*. 12 And (**while**) He was being accused (by) the chief priests and the elders, He answered nothing. 13 **Then** Pilate is saying to Him, are thou not hearing how many things they are witnessing against Thee? Yes! 14 And He answered him not (to) even one word, so that the governor was wondering exceedingly.

Jesus is the word of emphasis in this sentence. The focus is on our Lord's testimony before Pilate: "I am charging thee before God who is quickening all things, and Christ Jesus who witnessed before Pontius Pilate the good confession," 1Ti 6:13. Luke says: "And all their multitude rose up and led him to Pilate," Lu 23:1.

Stood is past tense meaning Jesus stood immovable and firm like a foundation of a building as our Lord was steadfast in mind as he looked toward the cross like a flint: "For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed," Isa 50:7; as he did before: "and he himself made firm his face to be going to Jerusalem," Lu 9:51. John adds: "Therefore Pilate went forth to them, and said, what accusation are ye bringing against this man? They answered and said to him, if this One were not an evil doer, we possibility delivered not up him to thee. Therefore Pilate said to them, take ye him, and judge him according to your law. Therefore the Jews said to him, it is not certainly being permitted to us to put anyone to death; in order that the word of Jesus may be fulfilled which he spoke signifying by what death he was being about to be dying," Joh 18:29-32.

Questioned is past tense meaning Pilate interrogated our Lord. Pilate is the Roman governor which is an officer of the Emperor, as procurator who ruled under the Emperor to represent Roman law. Luke adds: "And they began to be accusing him, saying, we found this One who was perverting the nation, and who was forbidding to give tribute to Caesar, while himself is saying that Christ is a King. And Pilate questioned him, saying, are thou thyself the King of the Jews?" Lu 23:2-3. John says: "Therefore Pilate entered into the praetorium again, and called Jesus, and said to him, are thou thyself the King of the Jews?" Joh 18:33.

Are saying is present tense meaning Pilate himself (emphatic) is continuously affirming! Luke says: "And he answered and said to him, thou thyself are saying," Lu 23:3. John adds: "Jesus answered him, are thou thyself saying this from thyself, or said others to thee concerning me? Pilate answered, why am I myself a Jew? No! Thy nation and the chief priests delivered thee up to me; what did thou? Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibility fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence. Therefore Pilate said to him, then are thou thyself a king? Jesus answered, thou thyself are saying it, for I myself am a King. I myself have been born for this, and I have come for this into the world, in order that I may bear witness to the truth. Everyone who is of the truth is hearing my voice. Pilate is saying to him, what is truth? And after he has said this, he went out to the Jews, and is saying to them, I myself am not finding any fault in him," Joh 18:34-38.

Matthew 27:12

(While) is the word of emphasis in this sentence. This preposition displays the time element of what Jesus' reaction to the religious leaders' accusations.

Was being accused is present tense in passive voice infinitive translated with the use of time because of the preposition. These religious leaders were continuously speaking against Jesus saying that Jesus may overthrow the Roman rule and may excite a disturbance. Luke adds: "And Pilate said to the chief priests and the crowds, I am finding nothing blamable in this man. And these ones were insisting, saying he is stirring up the people, teaching throughout whole of Judea, having begun from Galilee even to here." Lu 23:4-5.

Answered is past tense meaning Jesus remained silent as Pilate and the religious leaders were discussing the fate of our Lord.

Matthew 27:13

Then is the word of emphasis in this sentence. This adverb is modifying the verb "is saying." Pilate is continuously affirming at that time of the false accusations against Jesus.

Are not hearing is present tense with negation meaning is Jesus continuously perceiving these accusations? The negation "*ouk*: not" with the question is expected answer: Yes!

Matthew 27:14

Not is the word of emphasis in this sentence. The negation of Jesus not defending himself is the focus that our Lord remained silent as he did before the Sanhedrin: "But Jesus was being silent," Mt 26:63. This is the fulfilment of Isaiah's prophecy: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," Isa 53:7.

Was wondering is present tense infinitive translated with the use of result because of the particle "so that." Pilate was continuously marvelling beyond measure at our Lord's witness. The noun "governor" is used as accusative of general reference as being in accusative case with the result of being the subject of the infinitive verb.

Matthew 27:15

Judas regretted his denial and then hung himself. Then Jesus was led before Pilate and he questioned the religious rulers what crime our Lord committed. These religious rulers said that Jesus may overthrow the Roman rule. Jesus offered no defense and that puzzled the governor. Luke adds: "But after Pilate has heard Galilee he asked if the man is a Galilean; and after he has known that he is from the jurisdiction of Herod, he sent him up to Herod, while he was also at Jerusalem in those days," Lu 23:6-7. So Luke records our Lord's visit with Herod, Lu 23:8-10. Then Herod's soldiers mock Jesus, Lu 23:11-12. Our Lord is sent back to Pilate, Lu 23:11.

XIX. Trial of Jesus before Pilate, Mt 27:1-32

C. Pilate consults with the religious leaders, Mt 27:15-25

15 Now **(at) the feast** the governor had accustomed to be releasing one prisoner to the multitude, whom they were wishing. 16 And then **they were having** a notable prisoner, being called Barabbas. 17 Therefore *after* they **had gathered together**, Pilate said to them, whom are ye willing *that* I may release to you? **Barabbas**, or Jesus Who is being called Christ? 18 For **he knew** that they delivered Him up (through) envy. 19 But *while* he **was sitting** (on) the judgment seat, his wife sent (to) him, saying, *let there be* nothing between thee and that righteous *man*; for I suffered many things today (in) a dream (because of) Him. 20 **But the chief priests** and the elders persuaded the crowds in order that they may ask for themselves for Barabbas, and may destroy Jesus. 21 And the governor answered and said to them, which (of) the two are ye willing that I may release to you? And these ones said, Barabbas. 22 Pilate is saying to them, what then will I do with Jesus, Who is being called Christ? They all are saying to him, let *Him* be crucified! 23 And the governor said, what evil then committed He? But these ones were crying out the more, saying, let *Him* be crucified! 24 And *after* Pilate **saw** that it is profiting nothing, but rather a tumult is arising, he took water *and washed his hands* (before) the crowd, saying, I am guiltless (of) the blood of this righteous *man*; ye yourselves will see *to it*. 25 And all the people answered and said, *let His blood be* (on) us and (on) our children.

(At) the feast are the words of emphasis in this sentence. This feast is referring to the Passover: “But it is a custom with you in order that I may release one to you at the Passover; therefore are ye willing let us release to you the King of the Jews?” Joh 18:39. This was done on the eve of the Passover as Pilate was trying to curry favour with the Jewish people. Pilate wished to release Jesus as he found no fault with their accusations: “And Pilate called together the chief priests and the rulers of the people, and said to them, ye brought this man to me, as One who was turning away the people; and behold, I myself examined him before you and found in this man nothing blamable of which ye are bringing against him; nor even Herod, for I sent you up to him, and behold, there is nothing done by him worthy of death. Therefore after I chastised him I will release him,” Lu 23:13-16. It was unlawful to punish someone without cause by the lashing of the whip. So Pilate backed himself in a corner, so he had to offer a compromise which is releasing a prisoner. John says: “Pilate is saying to him, what is truth? And after he has said this, he went out to the Jews, and is saying to them, I myself am not finding any fault in him,” Joh 18:38.

Had accustomed is pluperfect meaning this custom occurred in the past and still existed at that time. This was more than a custom as it had abiding results in the present and in the future. This Roman custom was to appease the people so there would be greater submission to these despots. Luke says: “Now he was having necessity to be releasing one to them at the feast,” Lu 23:17.

To be releasing is present tense infinitive used as completing the verb “had accustomed.” Pilate would acquit one prisoner each year. This is not a prisoner, but as the number “*ena*: one.”

Were wishing is imperfect tense meaning the crowds were continuously desiring. Mark says: “And according the feast he was releasing to them one prisoner, whomsoever they asked,” Mr 15:6.

Matthew 27:16

Were having is the word of emphasis in this sentence. The verb is imperfect tense meaning at that time the Romans were continuously possessing an infamous one in bonds.

Being called is present tense participle translated with the use of substantive modifying “prisoner.” This prisoner is continuously being named Barabbas. This is a common name which means “son of Abbas.” Mark adds: “And there was the one who was being called Barnabas who has been bound with the fellow

rioters, who had committed murder in the insurrection,” Mr 15:7. John says: “Therefore all cried out again, saying, release not this One, but Barabbas; now Barabbas was a robber,” Joh 18:40.

Matthew 27:17

Had gathered together is the word of emphasis in this sentence. This verb is perfect tense in passive voice participle translated with the use of genitive absolute with reference to time: “*after*.” The personal pronoun “of them” in the genitive case is used as genitive absolute with reference as subject to the genitive participle. They refer to the multitude mentioned in verse 15. Mark says: “And the crowd cried out and began to be begging him to do as he was doing always to them,” Mr 15:8.

May release is past tense subjunctive meaning Pilate was wishing to let Jesus go free: “Therefore Pilate called to them again, because he was wishing to release Jesus,” Lu 23:20.

Matthew 27:18

Knew is the word of emphasis in this sentence. This verb is pluperfect which is translated as past tense because of this word “*oida*” which means to know intellectually. Mark says: “But Pilate answered them, saying, are ye willing that I may release the King of the Jews to you? For he was knowing that the chief priests had delivered him up through envy,” Mr 15:9-10.

Matthew 27:19

Was sitting is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is in the genitive case and is translated with the use of genitive absolute with reference to subject of the genitive participle. Pilate was continuously being seated in his special chair as a seat of justice. The Romans were well known for their public trials.

Sent is past tense meaning his wife brought a message to Pilate.

Suffered is past tense meaning Pilate’s wife had a terrible nightmare concerning the innocent person our Lord Jesus Christ. This warning is only found in Matthew. During this overnight, this woman had a divine dream to speak of serious consequences for her husband on the matter of sentencing this innocent man. This is not a defense for Jesus, but a warning for her husband.

Matthew 27:20

Chief priests, is the word of emphasis in this sentence. Matthew displayed that the chief priests had more to say in this tumult. The articles with chief priests and elders show that they are two distinct groups.

Persuaded is past tense meaning these religious leaders induced the crowds to choose Barabbas. Mark says: “But the chief priests stirred up the crowd.” Mr 15:11.

May ask for themselves is past tense in middle voice subjunctive meaning the purpose of this rallying from the religious leaders is so that the crowds may beg for themselves Barabbas. Mark says: “in order that he may rather release Barabbas to them,” Mr 15:11. Luke adds: “And they cried out all together, saying, keep taking away this one, and release Barabbas to us; who was thrown into prison account of certain insurrection and murder which was made in the city,” Lu 23:18-19.

May destroy is past tense subjunctive meaning another purpose of this rally cry is that the Romans may kill Jesus.

Matthew 27:21

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: "By way of responding." Some translations use dynamic equivalence and translate this participle as quotation marks. Mark says: "and Pilate answered again and said to them, therefore what are ye willing that I may do to him whom ye are calling King of the Jews?" Mr 15:12.

These ones, is the word of emphasis in this sentence. This article is previous reference to "crowds" in the previous verse. Mark says: "But those ones cried out again, crucify him," Mr 15:13. Luke also says: "But these ones were crying out, saying, crucify, crucify him," Lu 23:21.

Matthew 27:22

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Pilate is continuously affirming to these crowds.

Will do is future tense meaning the question is how can he so act against your Christ?

Let be crucified is past tense in passive voice imperative meaning the crowds joined in one chorus: crucify!

Matthew 27:23

Governor is the word of emphasis in this sentence. The focus here is on Pilate and his resolve to release Jesus.

Committed is past tense meaning what injurious act did Jesus perform as Mark adds: "And Pilate was saying to them, for what evil commit he?" Mr 15:14. Luke further adds: "And that one said a third time to them, for what evil commit this One? I found no cause of death in him. Therefore after I chastised him I will release him," Lu 23:22. The mistake of Pilate is to offer a whipping of an innocent man.

These ones, is the word of emphasis in this sentence. The focus now is on the crowd refusal to see that Jesus deserves death. Luke says: "But these ones were pressing upon with loud voices, asking that he be crucified. And the voices of them and of the chief priests were prevailing," Lu 23:23.

Matthew 27:24

Saw is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Most translations agree with this use except Williams who translated with the use of concession: "since he saw." Pilate perceived that he could not change the mind of the crowd.

Is arising is present tense meaning an uproar is coming to pass.

Took is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "after taking water."

Washed is past tense meaning Pilate washed off his hands as a symbol of cleanliness to bear witness to this one's innocence. Pilate did not want to accept any responsibility. Pilate may have knowledge of the Jewish custom: "I will wash mine hands in innocency: so will I compass thine altar, oh LORD," Ps 26:6.

Pilate declares that Jesus was a righteous man: “Therefore Pilate went out again, and is saying to them, behold, I am bringing him out to you, in order that ye may know that I am not finding any fault in him,” Joh 19:4.

Matthew 27:25

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “by way of responding.” Some translations use dynamic equivalence and translate the main verb “said” as quotation marks. Blood upon us and our children is a saying from: “And David said unto him, thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD’S anointed,” 2Sa 1:16. The blood-guilt and all its consequences are called down judgment upon the nation of Israel: “For I am saying to you, in no wise ye shall see me henceforth until ye should say, the One who is coming in the name of the LORD is blessed,” Mt 23:39.

Matthew 27:26

Judas regretted his denial and then hung himself. Then Jesus was led before Pilate and he questioned the religious rulers what crime our Lord committed. These religious rulers said that Jesus may overthrow the Roman rule. Jesus offered no defense and that puzzled the governor. Luke adds: “But after Pilate has heard Galilee he asked if the man is a Galilean; and after he has known that he is from the jurisdiction of Herod, he sent him up to Herod, while he was also at Jerusalem in those days,” Lu 23:6-7. So Luke records our Lord’s visit with Herod, Lu 23:8-10. Then Herod’s soldiers mock Jesus, Lu 23:11-12. Our Lord is sent back to Pilate, Lu 23:11. Pilate tried to release Jesus but the religious rulers convinced the crowds to select Barabbas over our Lord. To avoid a tumult, the governor gave in the crowds wishes.

XIX. Trial of Jesus before Pilate, Mt 27:1-32

D. Verdict to crucify Jesus, Mt 27:26-32

26 **Then** he released to them Barabbas; but he scourged Jesus *and* delivered Him up in order that He may be crucified. 27 **Then** the soldiers of the governor, took Jesus with *them* (to) the praetorium, *and gathered* (against) Him all the band; 28 and they stripped Him *and* put round Him a scarlet cloak; 29 and after they have platted a crown (of) thorns they put it (on) His head, and a reed (in) His right hand; and *after* they bowed the knees (before) Him they were mocking Him, saying, keep hailing, the King of the Jews! 30 And after they have spit (upon) Him, they took the reed and were striking Him (on) His head. 31 And **when** they mocked Him they took off Him the cloak, and they put on Him His own garments; and led Him away to be crucified. 32 And while they were going forth they found a man a Cyrenaeon, by name Simon; they compelled him in order that he may carry His cross.

Then is the word of emphasis in this sentence. This adverb modifies the verb “released” meaning Pilate set free Barabbas at that time. Mark adds: “And Pilate who was desiring to do the satisfactory thing to the crowd, released Barabbas to them, and delivered up Jesus, having him scourged, in order that he may be crucified,” Mr 15:15. Luke says: “And Pilate adjured to do their request. And he released the one who had been cast into prison on account of insurrection and murder, whom they were asking for; but he delivered up Jesus to their will,” Lu 23:24-25.

Scourged is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AV, Garnier, HCSB and NET who translated with the use of time: “after he had Jesus flogged.” So Pilate did what he first intended: to whip our Lord.

Delivered up is past tense meaning Pilate gave Jesus over into the hands of his soldiers.

May be crucified is past tense in passive voice subjunctive meaning the purpose of handing over Jesus to his soldiers is to crucify our Lord. John says: “Therefore then Pilate took Jesus and scourged him,” Joh 19:1.

Matthew 27:27

Then is the word of emphasis in this sentence. This adverb modifies the verb “gathered” meaning the soldiers collected all the detachment to be against our Lord.

Took is past tense participle translated with the use of attendant circumstance. The Roman soldiers guided Jesus into the residence of the Pilate which was the former palace of Herod in the upper city. Mark says: “And the soldiers led him away within the court, which is the praetorium, and they are calling together the whole band,” Mr 15:16.

Matthew 27:28

Stripped is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After exposing him.” The soldiers took off our Lord’s clothes.

Put around is past tense meaning the soldiers put on a purple garment which is worn by magistrates: “And they are putting on him purple,” Mr 15:17. John says: “and threw around him a purple cloak,” Joh 19:2.

Matthew 27:29

Have platted is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier and NET agree with this use while most other translations have the use of attendant circumstance: “made a crown of thorns and set it on his head.” John says the same: “And the soldiers platted a crown (of) thorns and put it on his head,” Joh 19:2. Mark has it substantive: “and are placing on him a thorny crown having platted it,” Mr 15:17.

Put is past tense meaning these soldiers placed this thorny crown on Jesus’ head. The cruelty of these soldiers was to punish our Lord with young and tender thorns from local bushes. This caused extreme pain as these thorns would penetrate his skull as these thorns had sharp points of very hard wood. Mark adds: “and they began to salute him, keep saluting, the King of the Jews!,” Mr 15:18.

Bowed is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “they kneeled down before him, and mocked him.” These soldiers fell on their knees to give Jesus the royal greeting. Mark says: “and were worshipping him by bending the knees,” Mr 15:19.

Were mocking is imperfect tense meaning these soldiers were continuously playing with our Lord by making jest. Today, we say they were clowning around by imitating that Jesus was royalty. Mark says: “And when they mocked him, they took off him the purple, and put on him his own garments; and they lead him out in order that they may crucify him,” Mr 15:20. John adds: “and were saying keep rejoicing, King of the Jews! and they gave to him blows with the palm of the hand,” Joh 19:3.

Matthew 27:30

Have spit is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use. Most other translations have the use of attendant circumstance: “they spat upon him, and took.” These soldiers did the most humiliating thing to another person by spitting upon them. They treated our Lord with disgust.

Took is past tense meaning these soldiers procured a staff which in our Lord’s right hand would serve as a royal sceptre. Mark says: “And they were striking his head with a reed, and were spitting on him,” Mr 15:19.

Were striking is imperfect tense meaning these soldiers were continuously beating Jesus on his head with this reed staff. John added: “Therefore Pilate went out again, and is saying to them, behold, I am bringing him out to you, in order that ye may know that I am not finding any fault in him. Therefore Jesus went out, wearing the thorny crown and the purple cloak. And he is saying to them, behold the Man! Therefore when the chief priests and the officers saw him they cried out saying crucify, crucify him. Pilate is saying to them, take ye yourselves him and crucify him; for I myself am not finding a fault in him. The Jews answered him, we ourselves are having a law, and he is being bound to die according to our law, because he made himself Son of God. Therefore when Pilate heard this word he was the more afraid, and went into the praetorium again, and is saying to Jesus, whence are thou thyself? But Jesus gave not an answer to him. Therefore Pilate is saying to him, are thou not speaking to me? Yes! Are thou not knowing that I am having authority to crucify thee, and I am having authority to release thee? Yes! Jesus answered, thou were not having any authority against me if it were not given to thee from above; because of this the one who is delivering me up to thee is having greater sin. From this Pilate was seeking to release him. But the Jews were crying out, saying, if thou should release this One thou are not a friend of Caesar. Everyone who is making himself a King is speaking against Caesar. Therefore after Pilate has heard this word, he led out Jesus, and sat down upon the judgment-seat, at a place which is being called Pavement, but in Hebrew Gabbatha: and it was the preparation of the Passover, and it was about the sixth hour; and he is saying to the Jews, behold your King! But these ones cried out, away away, crucify him. Pilate is saying to them, will I crucify your King? The chief priests answered, we are not having a king except Caesar,” Joh 19:4-15.

Matthew 27:31

When is the word of emphasis in this sentence. This particle shows the duration of the mockery, from the time that they dressed him in purple to the time before Pilate at the last plea.

Took off and put on and led away are all past tenses meaning the mockery subsided after they took off the robe and put our Lord’s own clothes back on and led Jesus outside to be crucified. John adds: “Therefore then he delivered him up to them in order that he may be crucified. And they took Jesus and led him away. And while he was bearing his cross he went out to the place which is being called of a skull, which is being called in Hebrew Golgatha,” Joh 19:16-17.

Matthew 27:32

Were going forth is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time: “*while*.” The soldiers were leaving the city as the crucifixion took place outside the city: “for the place was near the city, where Jesus was crucified,” Joh 19:20. “Wherefore also Jesus, in order that he may sanctify by his own blood the people, suffered outside the gate,” Heb 13:12.

Found is past tense meaning these soldiers came upon Simon from Cyrene. It is normal that the convicted criminal would carry his own cross, which Jesus did: “And while he was bearing his cross he went out to the place which is being called of a skull, which is being called in Hebrew Golgatha,” Joh 19:17. But the soldiers noticed that Jesus was not strong enough after being beaten.

Compelled is past tense meaning the soldiers impressed this man into public service. It was normally for sending royal messages, but this time, it was for the purpose of carrying our Lord’s cross. Mark adds: “And they are compelling one who is passing by, Simon a Cyrenian, who is coming from a field, the father of Alexander and Rufus, in order that he may carry his cross,” Mr 15:21. Luke says: “And as they led him away, they laid hold on Simon a certain Cyrenian who was coming from a field, and put upon him the cross to be bearing it behind Jesus,” Lu 23:26.

Matthew 27:33

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: “Therefore Jesus came to Bethany six days before the Passover,” Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we’ve been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday

evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
- Artaxerxes' decree to Ezra in 458 BC
 - Ezra 7:6,7,12-26
 - 490 years from 458 BC to AD 33
- Artaxerxes' letter to Nehemiah in 445 BC
 - Nehemiah 2:5-8
 - 490 'years' of 360 days from 445 BC to AD 33

XX. Crucifixion of Jesus, Mt 27:33-49

33 And after they **have come** (to) a place *which* was being called Golgotha, which is being called Place of a skull, 34 they gave to Him vinegar to drink which had been mingled (with) gall; and *after* He tasted, He was not willing to drink. 35 And after they **have crucified** Him they divided for themselves His garments, throwing a lot; 36 and *while* they are sitting down, they were keeping guard over Him there. 37

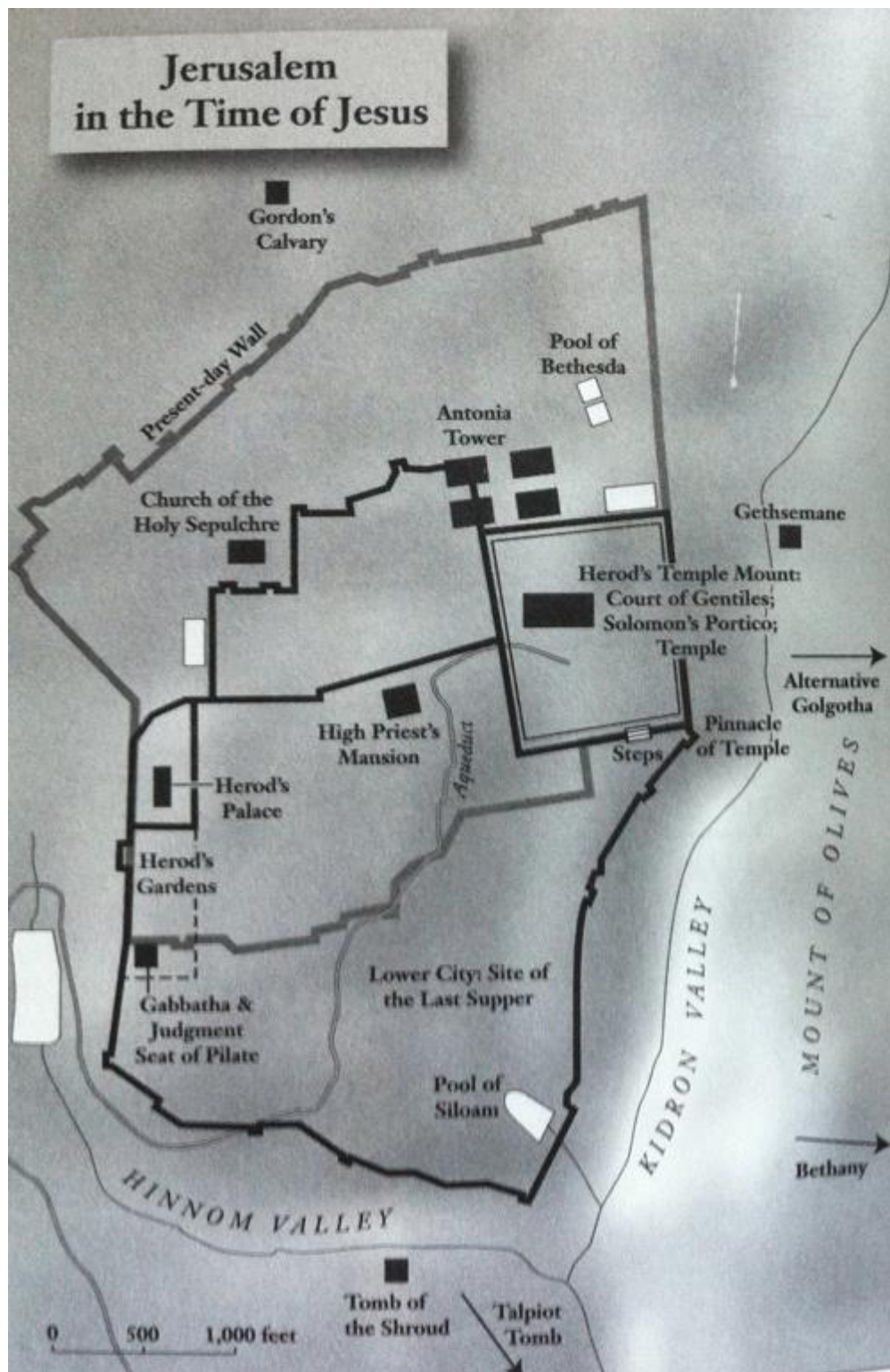
And they **put up** (over) His head His accusation *which* had been written, this is Jesus the King of the Jews. 38 **Then** two robbers were being crucified (with) Him, one (at) *the* right hand and one (at) *the* left. 39 **But the ones** who are passing by were railing at Him, shaking their heads, 40 and saying, the One Who was destroying the temple and was building *it* (in) three days, save Thyself. If Thou are **Son** of God, descend (from) the cross. 41 And **in like manner** also the chief priests mocking (with) the scribes and elders and Pharisees were saying, 42 He saved others, He is not being able to save Himself. If He is **King** of Israel, let Him descend now (from) the cross, and we will believe (upon) Him. 43 He **has trusted** (on) God: let Him deliver Him now, if He is willing *to have* Him. For He **said**, "I am Son of God." 44 And **with the same thing** also the robbers who were crucified together with Him were reproaching Him. 45 Now **(from) the sixth hour** darkness came to pass (over) all the land (until) the ninth hour 46 and (about) *the* ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? **That** is, My God, My God, why forsake Thou Me? 47 **And after some** of the ones who were standing there heard, they were saying, "This One is calling Elias." 48 **And immediately after one** of them ran and took a sponge, and filled *it* with vinegar and put *it* on a reed, was giving Him to drink; 49 but the rest were saying, leave alone, let us see if Elias is coming to save Him.

Have come is past tense participle translated with the use of time: "*after*." Most translations agree with this use except Murdoch and NET who translated with the use of attendant circumstance: "They came... and offered" (verse 34). Luke added that Jesus spoke to weeping women before arriving at Golgotha: "And a great multitude of the people and of women were following him, who were bewailing and were lamenting him. And Jesus turned to them and said, daughters of Jerusalem, stop weeping for me, but keep weeping for yourselves and for your children: for behold, days are coming in which they will say, blessed are the barren and wombs which bore not and breast which gave not suck. Then they will begin to be saying to the mountains, fall upon us; and to the hills, cover us: for if they are doing these things in the green tree, what shall take place in the dry?" Lu 23:27-31.

Was being called is present tense in passive voice participle translated with the use of substantive modifying the noun: "place." This place is accusative of the preposition: "*eis*: to." Golgotha is also being called place of a skull. Mark says: "And they are bringing him to a place Golgotha, which is being interpreted, place of a skull," Mr 15:22. John adds: "And while he was bearing his cross he went out to the place which is being called of a skull, which is being called in Hebrew Golgatha," Joh 19:17. This mount is skull-shaped and the Latin "*Calvariea*" which we find our English word "Calvary." This place is outside the city of Jerusalem which today is known as Gordon's Calvary.



This hill on the north of the city's wall looks like a skull.



Matthew 27:34

Gave is past tense meaning the soldiers supplied or furnished sour wine which the Roman soldiers were accustomed to drink.

Had been mingled is perfect tense in passive voice participle translated with the use of substantive modifying the noun “vinegar.” This means the sour wine was previously mixed to taste bitter with abiding results of some unpleasant taste. It was used as a pain-killing drug to reduce the pain. Mark says: “And they were giving to him wine which has been medicated with myrrh to drink; but that One took it not,” Mr 15:23.

Tasted is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “he tasted it, and would not drink.”

Was not willing is imperfect tense with negation meaning Jesus was not continuously desiring to consume this sour wine as he wanted to endure his sufferings fully conscious.

Matthew 27:35

Have crucified is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except AV and Williams who translated with the use of attendant circumstance: “they crucified him and divided.” Crucifixion at that time was nailing the feet to the pole and the hands to the cross-beam: “and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up,” Joh 3:14. The usual representation is that Jesus’ cross was high elevated, but it was only about a foot or two above the ground as at that time, time was scarce in Palestine.

Divided is past tense in middle voice meaning these Roman soldiers cut in pieces our Lord’s clothes for themselves which is the fulfilment of the Psalmist: “They part my garments among them, and cast lots upon my vesture,” Ps 22:18. Textus Receptus added this saying: “in order that which was spoken by the prophet may be fulfilled, they divided my garments among themselves, and they throw a lot for my vesture.” This custom was gambling to share the victim’s clothing. Mark added: “And after they crucified him they are dividing for themselves his garments, throwing a lot on them, who should take what. And it was the third hour, and they crucified him,” Mr 15:24-25. John added: “Therefore the soldiers, when they crucified Jesus took his garments, and made four parts, to each soldier a part, and the tunic. But the tunic was seamless, from the top woven throughout. Therefore they said to one another, let us not rend it, but let us throw lots for it whose it will be; in order that the scripture which is saying may be fulfilled, they divided my garments among them, and they threw a lot for my vesture. Therefore the soldiers did these things. Now his mother stood by the cross of Jesus, and the sister of his mother, Mary the wife of Clopas, and Mary the Magdalene also stood. Therefore after Jesus saw his mother, and the disciple who is standing by whom he loved, is saying to his mother, woman, behold thy son. Then he is saying to the disciple, behold thy mother. And from that hour the disciple took her to his own home,” Joh 19:23-27.

Matthew 27:36

Are sitting down is present tense participle translated with the use of time: “*while*.” Garnier agrees with this use while most translations have the use of attendant circumstance: “they sat and watched him there.” These Roman soldiers were there a long time because they are continuously reposing themselves in a seated position.

Were keeping guard over is imperfect tense meaning these Roman guards were continuously taking care of the criminals until they died. Sometimes this would take several days. They were keeping watch to prevent any attempt of others trying to release them. These soldiers were not standing in awe of our Saviour. They were treating him like any other criminal.

Matthew 27:37

Put up is the word of emphasis in this sentence. This verb is past tense meaning the Roman soldiers laid upon the cross over our Lord's head the charge of his crime. This cause is that Jesus is the King of the Jews. It was usual that this notice would be carried by the condemned person around their neck on their way to the cross. Mark says: "And the inscription of his accusation was written up, the King of the Jews," Mr 15:26. Luke added: "And an inscription was also written over him in letters Greek and Latin and Hebrew: this is the King of the Jews," Lu 23:38. Because it was written in three languages, Pilate ordered this as John also added: "And Pilate wrote also a title and put on the cross; and it was written, Jesus the Nazaraean, the King of the Jews. Therefore many of the Jews read this title, for the place was near the city, where Jesus was crucified; and it was written in Hebrew, in Greek, in Latin. Therefore the chief priests of the Jews were saying to Pilate, stop writing, the king of the Jews, but that one said, I am king of the Jews. Pilate answered, what I have written I have written," Joh 19:19-22.

Matthew 27:38

Then is the word of emphasis in this sentence. This adverb modifies the verb "were being crucified," which is present tense in passive voice meaning two plunderers were continuously being crucified at that time with our Lord Jesus Christ. Their positioning was on each side of our Lord making Jesus in the middle. Mark added: "And they are crucifying two robbers with him, one at the right hand and one at the left of him. And the scripture was fulfilled which was saying, and he was reckoned with the lawless," Mr 15:27-28. John also added: "Where they crucified him, and with him two others on this side and on that side, and in the middle Jesus," Joh 19:18. Luke also added: "And also two other malefactors with him were being led to be put to death. And when they came to the place which was being called a skull they crucified him there, and the malefactors, the one on the right and one on the left. And Jesus was saying, Father, forgive them, for they know not what they are doing. And after they were dividing his garments they casted a lot." Lu 23:32-37. Luke further added: "Now one of the malefactors who was hanged was railing at him, saying, if thou thyself are the Christ, save thyself and us. And after the other answered he was rebuking him, saying, are thou thyself not even fearing God, that thou are under the same judgment? Yes! And we ourselves indeed justly; for we are receiving due recompense of what we did; but this one did nothing improper. And he was saying to Jesus, remember me, LORD, whenever thou should come in thy kingdom. And Jesus said to him, verily I am saying to thee, thou will be today with me in Paradise," Lu 23:39-43.

Matthew 27:39

The ones is the word of emphasis in this sentence. This article is subject of the verb "were railing" which is imperfect tense meaning these ones were continuously reviling our Lord as they passed by. This word is "blasphemeo" where we find our English word "to blampheme."

Are passing by is present tense participle translated with the use of substantive modifying "the ones."

Shaking is present tense participle with the use of means. These eyewitnesses were continuously moving their faces side-to-side with disgust as means to show their discontent for our Lord by ridiculing his fate. Mark added: "And the ones who are passing by were speaking evil of him, shaking their heads, and saying, aha, that One who was destroying the temple and was building it in three days, save thyself, and descend from the cross. And in like manner the chief priests, who are mocking among one another with the scribes, were saying, he saved others, he is not being able to save himself. Let the Christ the King of Israel descend now from the cross, in order that we may see and may believe. And the ones who have been crucified with him were reproaching him," Mr 15:29-32. Luke also added: "And the people had stood beholding, and the rulers with them were also deriding, saying, he saved others, let him save

himself if this is the Christ chosen One of God. And the soldiers also were mocking him, coming near and offering vinegar to him, and saying if thou thyself are the King of the Jews, save thyself,” Lu 23:35-37.

Matthew 27:40

Save is past tense imperative meaning these witnesses demanded that Jesus rescue himself from this tragedy. They referred to Jesus as the one who was continuously overthrowing the Temple and continuously restoring it in three days. If he can do this great feat, then he can preserve himself out of this danger of destruction.

Son is the word of emphasis in this sentence. The essence of our Lord’s sonship is at dispute.

Descend is past tense imperative meaning these witnesses again demanded that Jesus come down from the cross so that they may believe who he says that he is.

Matthew 27:41

In like manner is the word of emphasis in this sentence. This adverb modifies the verb “were saying,” which is imperfect tense meaning the chief priests were continuously affirming the same with means of mocking with the other religious leaders as the scribes have an article but elders does not, joined by conjunction “*kai*: and” making them both identical (Grandville and Sharp rule).

Matthew 27:42

Saved is past tense meaning Jesus rescued others in a jeering sense as they recognized not his ministry. They ascribed his miracles from the source of Satan: “But the Pharisees were saying, he is throwing out the demons by the prince of the demons,” Mr 9:34. To these Jews, the cross was proof that Jesus was not the Messiah: “But we ourselves are proclaiming Christ who has been crucified, to the Jews indeed a cause of offence, and to Greeks foolishness,” 1Co 1:23.

King is the word of emphasis in this sentence. The essence of our Lord’s ruling power is at dispute.

Let descend is past tense imperative meaning these chief priests are ordering that Jesus come down at that moment from the cross.

Matthew 27:43

Has trusted is the word of emphasis in this sentence. This verb is perfect tense meaning Jesus has put his confidence upon God.

Let deliver now is past tense imperative with the adverb as the chief priests added “now” to this prophetic saying: “He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him,” Ps 22:8.

Said is the word of emphasis in this sentence. The reason for this ridicule is that Jesus spoke the words of being the Son of God: “I am adjuring thee by the living God, in order that thou may tell us if thou are the Christ, the Son of God. Jesus is saying to him, thou thyself said it. Moreover I am saying to you, henceforth ye will see the Son of man who is sitting at the right hand of power and who is coming on the clouds of heaven,” Mt 26:63-64.

Matthew 27:44

The same thing is the word of emphasis in this sentence. This pronoun displays the time element of the two robbers were reviling our Lord with the same plea at that time. The robbers had a different motive than the religious rulers as they wanted to be rescued from their fate on the cross. Luke bears record that at the beginning both thieves were continuously reviling our Lord, but one of the two rebuked the other and asked forgiveness and called upon the name of our Lord: "Now one of the malefactors who was hanged was railing at him, saying, if thou thyself are the Christ, save thyself and us. And after the other answered he was rebuking him, saying, are thou thyself not even fearing God, that thou are under the same judgment? Yes! And we ourselves indeed justly; for we are receiving due recompense of what we did; but this one did nothing improper. And he was saying to Jesus, remember me, LORD, whenever thou should come in thy kingdom. And Jesus said to him, verily I am saying to thee, thou will be today with me in Paradise," Lu 23:39-43.

Matthew 27:45

(From) sixth hour are the words of emphasis in this sentence. Mark says: "And after the sixth hour has come, darkness came over all the land, until the ninth hour," Mr 15:33. Luke added "And it was about the sixth hour, and darkness came over the whole land until the ninth hour; and the sun was darkened; and the veil of the temple was rent in the middle," Lu 23:44-45. This solar eclipse lasted three hours where the normal time when the moon blocks the sun usually last about twenty minutes at most. This darkness covered only the land of Israel and the Jewish Passover was celebrated when the moon was full. This is not a normal eclipse as darkness displays judgment: "And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day," Am 8:9. This time was from noon until 3 P.M.

Matthew 27:46

Cried out is past tense meaning Jesus cried aloud by means of hollering.

That is the word of emphasis in this sentence. This pronoun explains the Hebrew words. Notice Mark gives the Aramaic words: "and at the ninth hour Jesus cried with a loud voice, saying, eloi, eloi, lama sabachthami? Which is being interpreted, my God, my God, for why abandon me?" Mr 15:34.

Forsake is past tense meaning Jesus questions why God abandoned him. This is to fulfill: "My God, my God, why hast thou forsaken me?" Ps 22:1. This is total abandonment: "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand," Isa 53:10. Normally God gives deliverance: "Many are the afflictions of the righteous: but the LORD delivereth him out of them all," Ps 34:19. The writer of Hebrews explains: "Who in the days of his flesh after he has offered both supplications and entreaties to the One who was being able to be saving him from death, with strong crying and tears, and has been heard in the godly fear, though being a Son, learned the obedience from the things which he suffered, and because he has been perfected he became author of eternal salvation to all the ones who were obeying him," Heb 5:7-9.

Matthew 27:47

Some is the word of emphasis in this sentence. This pronoun means certain ones.

Were standing is present tense participle translated with the use of substantive modifying "the ones." These ones were continuously standing as they were witnesses of this crucifixion. Human nature attracts those to view human suffering. Whenever something bad occurs, it attracts crowds.

Heard is past tense participle translated with the use of time: “*after*.” Most translations agree with this use.

Were saying is imperfect tense meaning some witnesses were continuously affirming. The conjunction “*oti*: that” after a verb of speaking is translated as quotation marks.

Is calling is present tense meaning Jesus is continuously summoning Elijah. Mark says: “And some of the ones who have stood by after they heard were saying, behold, he is calling Elias,” Mr 15:35.

Matthew 27:48

Immediately is the word of emphasis in this sentence. This adverb is modifying the verb “was giving,” meaning one of the soldiers was continuously furnishing drink to Jesus forthwith.

Ran and took and filled are all past tense participle translated with the use of time: “*after*.” Most all other translations have the use of attendant circumstance: “ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink.” Mark says: “And after one ran and filled a sponge with vinegar, and put it on a reed was giving him to drink, saying, leave alone, let us see if Elias is coming to take him down,” Mr 15:36. John added: “After this because Jesus knows that all things have now been finished, in order that the scripture may be fulfilled he is saying, I am thirsting. Therefore a vessel was being set full of vinegar; and the ones who have filled a sponge with vinegar, and have put it on with hyssop brought it to his mouth,” Joh 19:28-29.

Matthew 27:49

Were saying is imperfect tense meaning the rest of the soldiers were continuous affirming to that one soldier who gave vinegar to drink.

Leave alone is past tense imperative meaning abandon what you are doing. The sour wine numbed the pain, and these soldiers wanted full pleasure of our Lord’s suffering.

Let see is past tense subjunctive meaning this hortatory is examining the outcome of the next event.

Is coming is present tense meaning this examination is based upon the condition of Elijah continuously appearing for the purpose to save Jesus. In their minds, they knew Jesus could not save himself, and they wanted to continue the mockery of the Jewish believers in Elijah rescuing him.

Matthew 27:50

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in

the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: “Therefore Jesus came to Bethany six days before the Passover,” Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we’ve been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord’s Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord’s Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
- Artaxerxes' decree to Ezra in 458 BC
 - Ezra 7:6,7,12-26
 - 490 years from 458 BC to AD 33
- Artaxerxes' letter to Nehemiah in 445 BC
 - Nehemiah 2:5-8
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XXI. Death of Jesus, Mt 27:50-56

50 And after Jesus again has cried with a loud voice He yielded up His spirit. 51 And behold, the veil of the temple was rent (into) two (from) top (to) bottom; and the earth was shaken, and the rocks were rent, 52 and the tombs were opened, and many bodies of saints who had fallen asleep were arisen, 53 and went forth (out of) the tombs (after) His arising, and entered (into) the holy city and appeared to many. 54 And after the centurion and the ones who were keeping guard over Jesus (with) him, have seen the earthquake and the things which had taken place, feared greatly, saying, this was truly Son of God. 55 And many women who were looking on (from) afar off were there, who were ministering to Him followed Jesus (from) Galilee, 56 (among) whom was Mary the Magdalene, and was Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Jesus is the word of emphasis in this sentence. The focus now is on our Lord's death.

Has cried is past tense participle translated with the use of time: "*after*." AV and Garnier agree with this use while other translations have the use of attendant circumstance: "Jesus shouted again with a loud voice and gave up his spirit." Mark says: "And Jesus uttered a loud cry and expired," Mr 15:37. Luke added: "And Jesus cried with a loud voice and said, Father, I will commit my spirit into thy hands. And after he has said these things he expired," Lu 23:46. John records what our Lord cried out: "Therefore when Jesus took the vinegar he said, it has been finished; and he bowed the head and yielded up the spirit," Joh 19:30. It could be that Jesus also said: "Into thine hand I commit my spirit," Ps 31:5.

Yielded up is past tense meaning Jesus dismissed his spirit as he willed it.

Matthew 27:51

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Was rent is past tense in passive voice meaning the curtain of the entrance to the Holy of Holies which opened up access to the holiest of all. This is the second veil: "But after the second veil a tabernacle which is being called holy of holies," Heb 9:3. The second tabernacle was for the high priest alone: "but into the second the high priest alone is entering once in the year, not apart from blood, which he is offering for himself and the sins of ignorance of the people," Heb 9:7. "But Christ who has become high priest of the coming good things, by the greater and more perfect tabernacle, not made by hand, that is not of the creation," Heb 9:11. "For Christ entered not into holies made by hands, which are figures of the true ones, but into heaven itself, now to appear before the face of God for us: nor in order that he might be offering himself often, even as the high priest is entering into the holies year by year with another's blood; since it was necessary for him to suffer from the foundation of the world; but now once in the consummation of the ages, for the putting away of sin, he has been manifested by the sacrifice of himself," Heb 9:24-26. The high priest entered this holy of holies to picture what Christ accomplished on this day. Now there is no more need for this symbolism as God: "which he dedicated a fresh and living way for us through the veil, that is his flesh," Heb 10:20. God tore apart in two sections from top to bottom. Mark says: "And the veil of the temple was rent into two, from top to bottom," Mr 15:38.

Was shaken is past tense in passive voice meaning God agitated the earth. Robertson says: "Josephus War Vi 299 tells of a quaking in the temple before the destruction and the Talmud tells of a quaking forty years before the destruction of the temple."

Were rent is past tense in passive voice meaning God divided the rocks into crumble.

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
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Matthew 27:52

Were opened is past tense in passive voice meaning the earthquake opened the sepulchres. This great earthquake split open the rocks and also the graveyards.

Were arisen is past tense in passive voice meaning the earthquake not only opened the tombs, but also permitted the resurrection of the dead saints. Elijah and Moses appeared with Jesus but were not bodily resurrected. The bodily resurrection of the saints is not until our Lord calls for his Church: "because the LORD himself will descend from heaven in a shout of command, with archmessenger's voice and with a trumpet of God, and the dead in Christ will rise first; then we ourselves the living ones who are remaining, will be caught away together with them in the clouds for the meeting of the LORD in the air, and thus we will be always with the LORD," 1Th 4:16-17. Jesus is the first one who is bodily resurrected, then the true believers will be at his coming: "But each in his own rank is being explained: Christ is the first-fruit, then the ones of the Christ are at his coming," 1Co 15:23.

Matthew 27:53

Went forth is past tense participle translated with the use of attendant circumstance. Notice this going forth out of the graves is only after our Lord's arising not at the same time of Jesus' death. The earthquake provided an opened opportunity for these saints to visit Jerusalem during the forty days after our Lord's resurrection.

Entered is past tense meaning these saints went into Jerusalem as a witness to the power of the resurrection. Not all the saints walked in Jerusalem just as not all the sick were healed during our Lord's ministry. This is why it says "many" not "all" bodies in the previous verse. This was a corroborating witness just as dividing tongues appeared at Pentecost: "and dividing tongues appeared to them as a fire, and each one sat upon them," Ac 2:3.

Appeared is past tense in passive voice meaning this was not a bodily resurrection as our Lord, but only an appearance of these few saints in Jerusalem to large number of people. This manifestation was to exhibit the declaration of the resurrected power of our Lord Jesus Christ.

Matthew 27:54

The centurion is the word of emphasis in this sentence. The focus is now on the witnesses of the death of our Lord. Notice it mentions this officer in the Roman army but also includes the other soldiers. Mark only speaks of this centurion: "And after the centurion who had stood by from opposite of him has seen that he thus cried out and expired, said, this Man was truly Son of God," Mr 15:39. Luke added that it was all the multitude: "And after the centurion has seen the thing which has taken place he glorified God, saying, this man indeed was just. And all the crowds who came together to this sight, who are seeing the things which took place, were beating their breasts and were returning," Lu 23:47-48.

Have seen is past tense participle translated with the use of time: "*after*." These eyewitnesses took notice or perceived with their own eyes that this death was not like any other person because of the earthquake, the darkness, the winds and the storm that just took place as they discovered that this man was just and possibly Son of God!

Feared greatly is past tense with the adverb meaning these eyewitnesses were struck with amazement professing this one was most certainly Son of God as the ones passing by ridiculed our Lord to be, verse 40. The religious leaders also told Pilate that Jesus declared himself to be the Son of God, Joh 19:7. From these understandings especially in verse 43, these heathen soldiers acknowledged this fact.

Matthew 27:55

Were is the word of emphasis in this sentence. This verb is imperfect tense meaning many women were continuously present from a distance observing and considering continuously what all this meant because they accompanied our Lord from Galilee to Jerusalem to their minds this tragic death. Luke does not give the identification of the women: "And all his acquaintances had stood afar off, also women who have followed with him from Galilee, who were beholding these things," Lu 23:49.

Matthew 27:56

Was is imperfect tense meaning Mary the Magdalene and Mary of James and Joses who is the wife of Clopas, and Salome who is the sister of our Lord's mother were continuously standing near the cross: "Now his mother stood by the cross of Jesus, and the sister of his mother, Mary the wife of Clopas, and Mary the Magdalene also stood," Joh 19:25. Mary, the mother of our Lord, was taken by John the Apostle to his house: "Then he is saying to the disciple, behold thy mother. And from that hour the disciple took her to his own home," Joh 19:27. Mark says: "And there were also women from afar off looking on, among whom there was also Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome, who also when he was in Galilee were following him and were ministering to him, and many others who came up with him to Jerusalem were doing the same," Mr 15:40-41.

Matthew 27:57

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years "going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people," Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: "Therefore Jesus came to Bethany six days before the Passover," Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we've been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

Jesus' death and resurrection

- *'Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place' (Daniel 9:24)*
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XXII. Burial of Jesus, Mt 27:57-66

57 And after evening has come a rich man (from) Arimathea, by name Joseph, who himself was made a disciple to Jesus came. 58 This one who has gone to Pilate begged the body of Jesus. **Then Pilate** commanded the body to be given up. 59 And after Joseph has taken the body, he wrapped it with a clean linen cloth, 60 and placed it (in) his new tomb which he cut out (in) the rock and *after* he has rolled a great stone to the door of the tomb, he went away. 61 And there was there Mary the Magdalene and the other Mary, sitting opposite the sepulchre. 62 Now **on the morrow**, which is (after) the preparation, the chief priests and the Pharisees were gathered together (to) Pilate, 63 saying, Sir, we were called to mind that that deceiver said *while* He was yet living, (after) three days I am arising. 64 Therefore **command** *that* the sepulchre be secured until the third day; lest His disciples who have come by night should steal Him away, and should say to the people, He was arisen (from) the dead; and the last deception will be worse than the first. 65 And Pilate said to them, ye are having a guard: keep going make *it as* secure as ye know *how*. 66 And these ones who have gone made secure the sepulchre having sealed the stone, (with) the guard.

Evening is the word of emphasis in this sentence. This noun is in genitive case translated with the use of genitive absolute with reference to being subject of the genitive participle. This was late Wednesday afternoon.

Has come is past tense participle translated with the use of genitive absolute with reference to time: "*after*." This became sunset as the bodies must be removed before sunset when the great Sabbath of the

Passover week would begin. Mark added: “And after evening already has come, since it was the preparation, which is the day before Sabbath, Joseph who was from Arimathea came, an honourable counsellor, who also himself was waiting for the kingdom of God; because he has boldness he went in to Pilate and begged the body of Jesus,” Mr 15:42-43. John added: “Therefore the Jews, in order that the bodies may not remain on the cross on the Sabbath, because it was the preparation, for that great day of Sabbath was, requested Pilate in order that their legs may be broken, and may be taken away. Therefore the soldiers came, and broke the legs of the first and of the other who has been crucified with him; but after they have come to Jesus, when they saw that he was already dead, they broke not his legs; but one of the soldiers pierced his side with a spear, and immediately blood and water came out. And the one who had seen has borne witness, and his witness is true, and that one knows that a true word is saying, in order that ye yourselves may believe. For these things took place in order that the scripture may be fulfilled, not a bone of him will be broken. And again another scripture is saying, they will look on him whom they pierced. And after these things Joseph who is being disciple of Jesus, from Arimathea, but has been hidden through the fear of the Jews, asked Pilate in order that he may take away the body of Jesus: and Pilate gave leave. Therefore he came and took away the body of Jesus,” Joh 19:31-38.

Was made a disciple is past tense meaning Joseph of Arimathea instructed himself emphatically to know personally Jesus.

Came is past tense meaning this rich follower of Jesus approached Pilate for the body of our Lord.

Matthew 27:58

This is the word of emphasis in this sentence. This pronoun is referring to Joseph.

Begged is past tense meaning Joseph requested Pilate for the body of our Lord.

Then is the word of emphasis in this sentence. This adverb modifies the verb “commanded” meaning Pilate ordered at that time to give up the body to Joseph. Mark added: “And Pilate wondered if he was already dead; and after he has called to himself the centurion he questioned him if he died long; and after he has known it from the centurion he granted the body to Joseph,” Mr 15:44-45.

Matthew 27:59

Has taken is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use and all other translations have the use of attendant circumstance: “So Joseph took the body and wrapped it.”

Wrapped is past tense meaning Joseph and Nicodemus rolled up our Lord’s body in the linen cloth. Mark says: “And after he has bought a linen cloth, and has taken him down he wrapped him in the linen cloth,” Mr 15:46. John added: “And also Nicodemus came, who has come to Jesus by night at first, bearing a mixture of myrrh and aloes about hundred pounds. Therefore they took the body of Jesus, and bound it in linen cloths with the aromatics, as a custom is among the Jews to prepare for burial,” Joh 19:39-40.

Matthew 27:60

Placed is past tense meaning Joseph and Nicodemus set the body in the new tomb owned by Joseph.

Cut out is past tense meaning Joseph conformed this tomb out of the rock.

Has rolled is past tense participle translated with the use of time: “*after*.” Moffatt agrees with this use while most other translations have the use of attendant circumstance: “he rolled a great stone to the door of the tomb, and departed.” Mark says: “and laid him in a tomb, which was cut out of a rock; and rolled a stone to the door of the tomb,” Mr 15:46. John added: “Now there was a garden in the place where he was crucified, and a new tomb in the garden, in which no one ever was laid. Therefore they laid Jesus there on account of the preparation of the Jews, because the tomb was near,” Joh 19:41-42.

Went away is past tense meaning Joseph departed. Only John mentions Nicodemus so we have to assume that he departed with Joseph.

Matthew 27:61

Was is the word of emphasis in this sentence. This verb is imperfect tense meaning Mary Magdalene and Mary the mother of James and Joses from verse 56, were continuously at the front of the tomb. Mark says: “And Mary the Magdalene and Mary mother of Joses were seeing where he has been laid,” Mr 15:47.

Sitting is present tense participle translated with the use of periphrastic modifying the verb “was.” These two women were continuously sitting in sight of the tomb. They were mourning for their Lord. They witnessed his death, and now the place of his burial. These same women would return on Sunday morning: “Now after the Sabbath, while it was getting dusk toward the first day of the week, Mary the Magdalene and the other Mary came to see the sepulchre,” Mt 28:1.

Matthew 27:62

On the morrow is the word of emphasis in this sentence. This adverb modifies the verb “were gathered together,” meaning the chief priests and the Pharisees were assembled the next day which is Thursday morning as if Jesus died on Friday, these religious leaders would defile the Sabbath to assemble on this day. These Sadducees and Pharisees agreed on one thing, to meet with Pilate to make the sepulchre sure.

Matthew 27:63

Were called to mind is past tense in passive voice meaning these religious leaders were reminded of the teaching of Jesus that he would raise from the dead after three days. Notice the preposition “after” is with the accusative noun “days” which would be after the days are completed. If “days” would have been in the genitive case, then this preposition could be “among.” This is not a strong case for teaching, because prepositions should not be pursued for teaching on doctrine, but it is ANOTHER fact that Jesus died on Wednesday, not on Friday as most expositors admit. Notice these religious rulers claim that Jesus was a deceiver meaning one who is leading into error.

Was living is present tense participle translated with the use of time: “*while*.” These religious leaders admit that Jesus died, not like the Quran: That they said in boast, “we killed Christ Jesus the son of Mary, the Messenger of Allah;”- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no certain knowledge, but only conjecture to follow, for of a surety they killed him not:-Nay, Allah raised him up unto himself; and Allah is Exalted in Power, Wise;- — qur’an, sura 4 An-Nisa ayat 157-158.

Am arising is present tense in passive voice meaning God is continuously awaking from the dead our Lord Jesus Christ. The present tense gives an assured fact that Jesus predicted this event. These religious rulers did not believe that Jesus would be resurrected, and our Lord’s disciples forgot this promise: “And while they were descending from the mountain he charged them in order that they may relate to no one what they saw, except whenever the Son of man should arise from among the dead. And they kept that

saying among themselves, although they were disputing what is the saying to rise from among the dead,”
Mr 9:9-10.

Matthew 27:64

Command is the word of emphasis in this sentence. This verb is past tense imperative meaning Pilate ordered his soldiers.

Be secured is past tense infinitive in passive voice translated with the use of indirect discourse. The accusative noun “sepulchre” is subject of the infinitive verb as accusative of general reference with “*that*” added. These guards will secure the tomb until the three days are complete.

Should steal away and say are past tense subjunctives meaning our Lord’s pupils should perhaps take away Jesus’ body by sneakiness and should speak of his resurrection. This thievery will be a greater delusion than what the deceiver announced while he was yet living in the previous verse. According to these religious leaders, the first error was the claim by Jesus that he was Son of God, and the second error that his disciples who stole the body claim the empty tomb would exercise much more influence on the people after our Lord’s death than Jesus had during his lifetime. These religious leaders worried more about the words of Jesus than what our Lord’s disciples believed. These religious leaders felt that these disciples would have the same hypocrisy and falsity that they had in themselves. To come up with the idea of stealing the body comes from their own corrupted plans. These worries will only justify the truth concerning the resurrection of our Lord. The dedication of protecting the tomb helps solidify the facts of the bodily resurrection of our Lord Jesus Christ. Jesus is not a fraud!

Matthew 27:65

Said is the word of emphasis in this sentence. This verb is past tense meaning Pilate declared to these religious leaders.

Are having is present tense meaning these religious leaders are continuously possessing a Roman guard who was made up of four to sixteen soldiers.

Keep going is present tense imperative meaning keep departing to the tomb.

Make secure is past tense imperative meaning ensure the certainty against false teachings.

Know is perfect tense meaning that these religious leaders know with their intellect faculties to carry out this task. This verb “*oida*” is translated from the perfect tense as present tense non-linear.

Matthew 27:66

These ones is the word of emphasis in this sentence. This article is previous reference to chief priests and the Pharisees found in verse 62.

Have gone is past tense participle translated with the use of substantive modifying the article “the ones.”

Made secure is past tense meaning these religious leaders made all the arrangements necessary to safeguard the tomb.

Having sealed is past tense participle meaning these religious leaders guaranteed the tomb by placing a rope over the stone and their signet: “And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords,” Da 6:17. These Roman guards witnessed this sealing and these religious leaders left these soldiers to protect this seal.

Matthew 28:1

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: “Therefore Jesus came to Bethany six days before the Passover,” Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we’ve been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then

Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday).

The next day on Thursday morning, the religious rulers meet with Pilate to secure the tomb.

Now three days and three nights after the death of our Lord, Jesus rose from the grave sometime Saturday evening. Now early Sunday morning, the women visit the grave.

XXIII. Resurrection of Jesus, Mt 28:1-15

A. Mary the Magdalene and the other Mary, Mt 28:1-10

1 Now after *the Sabbath*, while it was getting dusk (toward) *the first day of the week*, Mary the Magdalene and the other Mary came to see the sepulchre. 2 And behold, a great earthquake came to pass; for *after* a messenger of *the LORD* has descended (out of) heaven, came and rolled away the stone (from) the door, and was sitting (upon it). 3 And his look was as lightning is, and his raiment was white as snow is. 4 And **(from) the fear** of him the ones who are keeping guard trembled, and became as dead *men are*. 5 But the messenger answered and said to the women, stop fearing yourselves; for I know that ye are seeking Jesus Who has been crucified. 6 He is **not** here; for He was arisen, as He said. **Come!** See the place where the LORD was lying. 7 And go **quickly and** say to His disciples, that He was arisen (from) the dead; and behold, He is going before you (into) Galilee; ye will see Him there. **Behold**, I told you. 8 And they went out quickly (from) the tomb (with) fear and great joy, and ran to tell *it* to His disciples. 9 But **as** they were going to tell *it* to His disciples, also behold, Jesus met them, saying, keep hailing! And they came to Him and seized hold of His feet, and worshipped Him. 10 **Then Jesus is saying** to them, stop fearing; keep going, tell My brethren in order that they may go (into) Galilee, and there they will see Me.

After is the word of emphasis in this sentence. This adverb modifies the verb “came,” meaning long after the Sabbath has just passed. The Sabbath goes from sundown to sundown.

Was getting dusk is present tense participle translated with the use of time: “*while*.” This verb means before the sun arose: “And after the Sabbath elapsed, Mary the Magdalene and Mary the mother of James and Salome bought aromatics, in order that they may come and anoint him. And they are coming very early on the first day of the week to the tomb, after the sun arose,” Mr 16:1-2 “But on the first of the Sabbath they came at early dawn to the tomb, who were bringing which they prepared aromatics, and some others with them,” Lu 24:1.

Came is past tense meaning Mary the Magdalene and Mary the mother of James and Joses from Mt 27:56 approached the tomb for the purpose of enjoying the presence of their Lord. They bought more aromatics so they may anoint him.

Matthew 28:2

Behold is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

Came to pass is past tense meaning a great earthquake happened before these women arrived. These women most likely felt the earthquake on their way to the tomb, but did not see the event of the stone rolling away from the door as the angel was sitting on this stone when they arrived.

Has descended is past tense participle translated with the use of time: “*after*.” Most other translations have the use of attendant circumstance: “descended from heaven, and came and rolled away the stone, and sat upon it.”

Came is past tense participle translated with the use of attendant circumstance.

Rolled away is past tense meaning this angel rolled away this large stone which covered the mouth of the tomb. It took about twenty men to roll the stone downhill to cover the door of the tomb. This major task is the feat of this one angel. Jesus did not resurrect from the grave at this moment. The stone was rolled away by the angel to give proof that Jesus already was raised from the dead.

Was sitting is imperfect tense meaning after this great feat; this angel was continuously resting upon this great stone which this messenger rolled away. This was past action but continuously resting meaning these women arrived after this great feat occurred.

Matthew 28:3

Was is the word of emphasis in this sentence. This verb is imperfect tense meaning the angel’s external appearance was continuously shining like lightning. He had characteristic of heavenly glory: “And he was transfigured before them, and his face shined as the sun is, and his garments became white as the light is,” Mt 17:2. This is particular to his face: “and his face as the appearance of lightning,” Da 10:6.

Matthew 28:4

(From) the fear are the words of emphasis in this sentence. This fear agitated in the minds of the guards and they fell down as if they were dead. Guards normally stand guard over a corpse, but their fear overwhelmed them.

Matthew 28:5

Answered is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “By way of responding.” Some translations use dynamic equivalence translating this participle as quotation marks.

Stop fearing yourselves is present tense imperative meaning these women who were introduced back in verse 1 are exhorted to them emphatically to stop letting this fear keep overwhelming them. Mark adds: “And they were saying among themselves, who will roll away the stone for us out of the door of the tomb? And after they looked up they are seeing that the stone has been rolled away: for it was very great,” Mr 16:3-4. “And they found the stone which had rolled away from the tomb,” Lu 24:2. “But on first day of the week Mary the Magdalene is coming early to the tomb while darkness is still, and is seeing the stone which has been taken away from the tomb,” Joh 20:1.

Are seeking is present tense meaning these women are continuously meditating concerning their Lord Jesus Christ.

Had been crucified is perfect tense in passive voice participle translated with the use of substantive modifying “Jesus,” meaning Jesus was put to death on the cross in the past but is having abiding results.

Matthew 28:6

Not is the word of emphasis in this sentence. The focus is the empty tomb!

Was arisen is past tense in passive voice meaning God arose Jesus from the sleep of death.

See is past tense imperative meaning this angel exhorted these women to perceive with their eyes this empty tomb. Luke says: “And they entered and found not the body of the LORD Jesus,” Lu 24:3.

Matthew 28:7

Quickly is the word of emphasis in this sentence. This adverb modifies the verb “say,” meaning this angel exhorted these women to tell the other disciples without delay.

Go is past tense participle translated with the use of attendant circumstance.

Say is past tense meaning the angel exhorted these women to speak to the disciples concerning the empty tomb and to meet Jesus in Galilee.

Is going before is present tense meaning Jesus is continuously leading forth his disciples to the place he mentioned before: “But after I have been raised I will go before you into Galilee,” Mt 26:32.

Matthew 28:8

Went out is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. These women obeyed the messenger with reverence and great gladness to bring the good news of a living Saviour.

Ran is past tense meaning these women ran with haste for the purpose to proclaim the good news to the other disciples.

Matthew 28:9

As is the word of emphasis in this sentence. This adverb modifies the verb “were going,” meaning these women were just heading out of the tomb.

Met is past tense meaning Jesus greeted them with a salutation. Mark further explains: “And after they have entered into the tomb, they saw a young man who was sitting on the right, who had been clothed with a white robe; and they were greatly amazed. But that one is saying to them, stop being amazed. Ye are seeking Jesus the Nazarene who has been crucified; he was raised, he is not here; behold the place where they placed him; but keep going, say to his disciples and to Peter, he is going before you into Galilee; ye will see him there, as he said to you,” Mr 16:5-7. “And it came to pass while they were being perplexed about this, and behold, two men stood by them in shining garments. And while they became filled with fear and bowing the face to the earth, they said to them, why are ye seeking the One who is living with the dead? He is not here, but he is risen: remember as he spoke to you, being yet in Galilee, saying, it is necessary that the Son of man be delivered up into the hands of sinful men, and be crucified, and arise the third day,” Lu 24:4-7. Mark says: “And they went out and fled from the tomb; and trembling and amazement were possessing them; and they spoke nothing to any one, for they were being afraid,” Mr

16:8. This is not a contradiction, but explaining after their conversation with Jesus, they spoke to no one until they arrived at the disciples' dwelling.

Came to is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance.

Seized hold and worshipped are past tenses meaning these two women clung to his feet out of an expression of the highest veneration. They showed their deep subjection and honour. Mark further explains: "Now after Jesus has arisen early the first day of the week he appeared first to Mary the Magdalene, from whom he had thrown out seven demons. The same one who has gone told it to the ones who have been with him, who were grieving and were weeping. And these ones who have heard he is living and was seen by her disbelieved it. And after these things he was manifested in another form to two of them who were walking, who were going into the country. And these ones went and told it to the rest; they believed them neither," Mr 16:9-13.

Matthew 28:10

Then is the word of emphasis in this sentence. This adverb modifies the verb "is saying," meaning Jesus is continuously maintaining at that time to these women.

Stop fearing is present tense imperative meaning stop being struck with amazement even though this is an overwhelming event.

Keep going is present tense imperative meaning continue your path.

Tell is past tense imperative. This is the third command from Jesus to these women. This last is the repetition of what the angel said before. Luke added: "And they remembered his words; and they returned from the tomb and related all these things to the eleven and to all the rest. Now Mary Magdalene and Joanna and Mary of James, and the rest were with them, who were telling to the messengers these things. And their words appeared before them like idle talk is, and they were disbelieving them," Lu 24:8-11. John added: "Therefore she is running and is coming to Simon Peter and to the other disciple whom Jesus was loving, and is saying to them, they took the LORD out of the tomb, and we know not where they laid him," Joh 20:2. Luke added even further: "But Peter rose up and ran to the tomb, and after he stooped down he is seeing the linen clothes which are lying alone, and he went away to himself wondering at the thing which had come to pass," Lu 24:12. John also added: "Therefore Peter and the other disciple went forth, and came to the tomb. And the two were running together; and the other disciple ran forward faster than Peter, and first one came to the tomb, and after he stooped down he is seeing the linen cloths which is being laid, he however entered not. Therefore Simon Peter is coming following him, and entered into the tomb, and is seeing the linen cloths which is being laid there, and the handkerchief which was upon his head, which is not being laid with the linen cloths, but which is has been folded up by itself in a place. Therefore then also the other disciple who has come first to the tomb entered, and saw and believed; for they knew not yet the scripture, that it is necessary for him to rise from among the dead. Therefore the disciples went away again to their home," Joh 20:3-10. John explained even further: "But Mary who was weeping outside stood at the tomb. Therefore as she was weeping, she stooped down into the tomb, and she is beholding two messengers who are sitting in white, one at the head and one at the feet, where the body of Jesus was being laid. And these ones are saying, woman, why are thou weeping? She is saying to them, they took away my LORD, and I know not where they laid him. And after she has said these things she turned backward, and she is beholding Jesus who was standing there; and she knew not that it is Jesus. Jesus is saying to her, woman, why are thou weeping? Whom are thou seeking? That one who is thinking that it is the gardener, is saying to him, Sir, if thou thyself carried him off, tell me where thou laid him; and I myself will take him away. Jesus is saying to her, Mary, after that one turned around she is

saying to him, Rabboni, which is being said, Teacher. Jesus is saying to her, stop clinging to me, for I have not yet ascended to my Father; but keep going to my brethren, and say to them, I am ascending to my Father and your Father, and my God and your God. Mary the Magdalene who is bringing word to the disciples that she has seen the LORD, and he said these things to her is coming,” Joh 20:11-18. Notice earlier the two women were clinging to Jesus feet, and now one of the women was clinging again to our Lord. Luke gives even further explanation of events after the resurrection: “And behold, two of them were going on the same day to a village which is being distant sixty furlongs from Jerusalem, whose name is Emmaus; and these ones were conversing with one another about all the things which have taken place. And it came to pass while they were conversing and were reasoning, and after Jesus himself drew near he was going with them; but their eyes were being held that they know not him. And he said to them, what are these words which ye are exchanging with one another while ye are walking, and ye are downcast in countenance? And that one, whose name was Cleopas, answered, and said to him, are thou thyself alone sojourning in Jerusalem, and thou knew not the things which have come to pass in it in these days? And he said to them, what things? And they said to him, the things concerning Jesus the Nazarene, who was a man a prophet, mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to judgment of death, and they crucified him. But we ourselves were hoping that he is the One who is being about to be redeeming Israel. But indeed with all these things today is bringing this third day from which these things came to pass. But also certain women from among us astonished us, who have been early to the tomb, and have found not his body came, declaring also to have seen a vision of angels, who are saying that he is living. And some of the ones with us went to the tomb and found it so as also the women said, but they saw him not. And he himself said to them, oh senseless and slow of heart to be believing in all which the prophets spoke. Was it not necessary that Christ suffer these things, and enter into his glory? Yes! And after he began from Moses and from all the prophets he was interpreting to them in all the scriptures the things concerning himself. And they drew near to the village where they were going, and he himself was appearing to be going further. And they constrained him, saying, abide with us, for it is towards evening, and the day has declined. And he entered in to abide with them. And it came to pass while he reclined at table with them, he took bread and blessed it, and after he broke it he was giving it to them. And their eyes were opened and they knew him. And he himself became invisible from them. And they said to one another, was not our heart burning in us as he was speaking to us in the way, and as he was opening to us the scriptures? Yes! And they rose up the same hour and returned to Jerusalem, and they found the eleven who had gathered together and the ones with them, saying, the LORD was raised indeed, and appeared to Simon. And they themselves were relating the things in the way, and how he was known to them in the breaking of the bread,” Lu 24:13-35.

Matthew 28:11

The three days and three nights after the death of our Lord on Wednesday afternoon passed and Jesus rose from the grave sometime Saturday evening. In early Sunday morning, the women visit the grave. After the religious leaders heard of an empty tomb, they conspired a lie to cover up the event.

XXIII. Resurrection of Jesus, Mt 28:1-15

B. False report of the guards, Mt 28:11-15

11 And *while* they **were going**, behold, some of the guards went (into) the city *and* reported to the chief priests all things which have been done. 12 And *after* they **have been gathered together** (with) the elders, and have taken council, they gave much money to the soldiers, 13 saying, say "His disciples came by night *and* stole Him, *while* we were sleeping;" 14 and if this should be heard (by) the governor, we ourselves will persuade him and we will make you free from care. 15 And those ones *who* have taken

the money did as they were taught. And this report was spread abroad (among) *the* Jews (until) the present.

Were going is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of them” is also translated with the use of genitive absolute with reference to subject of the genitive participle, meaning while these women were continuously travelling to report what they heard and saw to the disciples.

Went is past tense participle translated with the use of attendant circumstance.

Reported is past tense meaning some of the guards proclaimed unto the chief priests the earthquake, the angel rolling away the stone, the appearance of the angel and their reaction to this event from verse 2 to verse 4. Notice not all the guards went to report these events to the chief priests. The chief priests were the last ones with these guards making secure the sepulchre: “And these ones who have gone made secure the sepulchre having sealed the stone, with the guard,” Mt 27:66. The riddle of why these guards went to the chief priests instead of Pilate is confusing. It could be that the chief priests advised them to report anything directly to them at their last meeting.

Matthew 28:12

Have been gathered together is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch, TWENTY, Tyndale and Williams who translated with the use of attendant circumstance: “So they met and held a consultation with the elders and bribed the soldiers with a large sum of money.” These chief priests assembled the Sanhedrin.

Have taken is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch, Tyndale and Williams who translated with the use of attendant circumstance: “So they met and held a consultation with the elders and bribed the soldiers with a large sum of money.” This time TWENTY has the use of time: “So they and the Councillors met and, after holding a consultation, gave a large sum of money to the soldiers.” These chief priests received council from the elders of what to do with this information from the soldiers.

Gave is past tense meaning the Sanhedrin furnished a wealth of money to these soldiers. Notice the chief priests gave money to Judas to arrest our Lord, and now they are bribing the soldiers to cover up the truth of the empty tomb. This does not mean that these religious rulers believed the soldiers’ tale, but they wanted to suppress the story so there will be not a greater deception: “Therefore command that the sepulchre be secured until the third day; lest his disciples who have come by night should steal him away, and should say to the people, he was arisen from the dead; and the last deception will be worse than the first,” Mt 27:64.

Matthew 28:13

Say is past tense imperative meaning this command from the chief priests to speak only these words. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

Came is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After coming by night his adherents stole him when we were asleep.”

Stole is past tense meaning the disciples took the body away by theft. This would be impossible as the disciples were not strong enough to roll away a rock and not wake up the guards.

Were sleeping is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The pronoun “of us” is also translated with the use of genitive absolute with reference to subject of the genitive participle. This puts full responsibility on the guards and those guards who did not present themselves to these religious leaders are in a precarious position. If they speak the truth, there will be division among their fellow soldiers. And if they say nothing, it makes them unworthy workers and they can be fired for sleeping on the job. During that time, termination of employment was not the main concern, but the death penalty would be permitted: “And after Herod has sought after him and has found him not, he examined the guards and commanded to be led away to death and he went down from Judea to Caesarea and stayed there,” Ac 12:19. The bribe was great enough that they could flee from this condemnation and the influence of these religious leaders was promoted in the next verse.

Matthew 28:14

Should be heard is past tense in passive voice subjunctive meaning the condition of this rumour of these soldiers sleeping on the job may come to the ears of Pilate.

Will persuade is future tense meaning these religious leaders emphatically will tranquillise the fury of their boss.

Will make is future tense meaning these religious leaders will produce security from vengeance or penalty of insubordination. Their refuge will be in the hands of their influence.

Matthew 28:15

Those ones is the word of emphasis in this sentence. This article is previous reference to “some” of the guards found in verse 11.

Have taken is past tense participle translated with the use of substantive modifying “those ones.” This is proof that some of the guards who approached the chief priests in verse 11 procured the bribe that these religious leaders offered.

Did is past tense meaning these greedy guards performed the lie as they were instructed.

Was spread abroad is the word of emphasis in this sentence. This verb is past tense in passive voice meaning this account of what occurred at the tomb was commonly reported among the Jews until this epistle was written.

Matthew 28:16

Matthew started with the genealogy of Jesus Christ from the perspective of the kingly order from the side of Joseph. Then he writes that this Christ was from the seed of a woman and declared the birth of Jesus. Jesus as a toddler had a visit with the magi on the request of Herod. These magi were told by God not to return to Jerusalem and Joseph was told by God to flee unto Egypt. Herod was furious and decided to slaughter all the children in Bethlehem two years and under. After the death of Herod, Joseph returned to Nazareth. The ministry of John the Dipper met the ministry of Jesus which would have been in the fall of A.D. 27. The temptations in the wilderness were after forty days of fasting. Then Jesus returned to the Jordan area and found Andrew and Peter, Joh 1:37. The next day, Jesus desired to go forth into Galilee and found Philip who found Nathanael, Joh 1:43-45. Jesus came to Cana of Galilee and changed the water into wine at the wedding feast, Joh 2:1-10. Then he went down to Capernaum until he went up to Jerusalem for the Passover, Joh 2:12-13; and drove out the money-changers, Joh 2:15. This would be in

the spring of A.D. 28. After that, Jesus met with Nicodemus, Joh 3:1-21; then he and his disciples went back to Judea and his disciples were dipping in Aenon near Salim because there was much water there as John the Dipper was there also, Joh 3:22-24. John answered questions concerning the Messiah, Joh 3:25-36. Jesus returned to Galilee and spent two years “going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23. After two years of popularity, it is now A.D. 30, and the rejection of his ministry becomes apparent. This is opposition to the King. We first see the Pharisees again complaining that Jesus is not keeping the traditions of the elders. As opposition rises, Jesus moved his ministry to Tyre and Sidon. After this brief stay up north, Jesus returned to the Sea of Galilee where he first heals a deaf man, Mr 7:31-37. Then Jesus fed 4,000 and then sailed near Magdala. After crossing the sea, Jesus cured a blind man in Bethsaida, Mr 8:22-26. Jesus continued his ministry near Caesarea Philippi. Jesus went back to the Sea of Galilee and tells his disciples again about his forthcoming death. Then Jesus started his way towards Jerusalem, Lu 9:51. It is now A.D. 31. Jesus and his disciples left Galilee and went into the borders of Judea. Then they came into Jericho where our Lord revealed his death again. While they were leaving Jericho, Jesus healed two blind persons. Zaccheus is converted near Jericho, Lu 19:1-10. As they continue their journey towards Jerusalem, the Jews and priests discussed Jesus, Joh 11:54-57. Then Jesus travels to Bethany to see his old friend Lazarus, Joh 12:1-11.

This is the beginning of the last week of our Lord which is called the Passion Week. This is six days before the Passover: “Therefore Jesus came to Bethany six days before the Passover,” Joh 12:1, and since the Passover which is the Great Sabbath that year A.D. 31 was on Wednesday evening and closing out on Thursday afternoon, and the regular Sabbath would be on Saturday (which began Friday night and finishes Saturday afternoon). Remember the Jewish day began at 6 PM, not as with the Roman time-keeping we’ve been long accustomed to with our days being counted from midnight. This would fit perfectly for our Lord to be buried for three days and three nights (Wednesday, Thursday and Friday night; Thursday, Friday and Saturday day). Our Lord would be resurrected some time that Saturday evening and his disciples discovered his empty tomb Sunday morning. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord’s Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord’s Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday). The next day on Thursday morning, the religious rulers meet with Pilate to secure the tomb.

Three days and three nights after the death of our Lord, Jesus rose from the grave sometime Saturday evening. Early Sunday morning, the women visited the grave. They witnessed the angel sitting on the stone; saw with their eyes the empty tomb; and spoke with Jesus after exiting the empty tomb. They related what occurred to the disciples and Peter and John ran to the tomb to witness this for themselves.

The other gospels give details of Jesus’ visit with his disciples and Thomas: “Afterwards while they were reclining at table he was manifested to the eleven, and reproached their unbelief and hardness of heart, because they believed not the ones who have seen him who had been arisen. And he said to them, go into all the world and proclaim the glad tidings to all the creation. The one who believed and was dipped will be saved; and the one who disbelieved will be condemned. And these signs will follow the ones who are

believing: they will throw out demons in my name; they will speak new tongues; they will take up serpents; and if they should drink anything deadly it will in no wise injure them; they will lay hands upon the infirm, and they will be well,” Mr 16:14-18. “And while they were telling these things, Jesus himself stood in their midst and was saying to them, peace be to you. But because they were terrified and were filled with fear they were thinking to be looking at a Spirit. And he said to them, why are ye troubled? And because of why are the reasonings coming up in your hearts? See my hands and my feet, that I myself am he. Handle me and see, for a Spirit is not having flesh and bones, as ye are seeing me who is having. And after he said this he showed to them the hands and the feet. But yet while they were disbelieving for joy and were wondering, he said to them, are ye having anything eatable here? And these ones gave to him part of broiled fish and a honeycomb of bees. And he took it before them and ate. And he said to them, these words are which I spoke to you while I was yet with you, that it is necessary that all things which have been written in the law of Moses and prophets and psalms concerning me be fulfilled. Then he opened their understanding to be understanding the scriptures, and said to them, thus it has been written, and thus it was necessary that the Christ suffered and rose from among the dead the third day; and that repentance of sins be proclaimed in his name to all nations, having begun at Jerusalem. And ye yourselves are witnesses of these things. And behold, I myself am sending the promise of my Father upon you; but yourselves remain in the city of Jerusalem until ye be clothed with power from on high,” Lu 24:36-49. “Therefore while evening was coming on that day, the first day of the week, and after the doors had been shut where the disciples were assembled, through the fear of the Jews, Jesus came and stood in the midst, and he is saying to them, peace to you. And after he has said this he showed the hands and his side to them. Therefore the disciples who have seen the LORD rejoiced. Therefore Jesus said to them again, peace to you: as the Father has sent forth me, I myself also am sending you. And after he has said this he breathed into them, and is saying to them receive the Holy Spirit. Of whomsoever ye should remit the sins, they are being remitted to them; of whomsoever ye should retain, they have been retained. But Thomas, one of the twelve who is being called Didymus, was not with them when Jesus came. Therefore the other disciples were saying to him, we have seen the LORD. But that one said to them, unless I should see the mark of the nails in his hands, and should put my finger into the mark of the nails, and should put my hand into his side, I will in no wise believe. And after eight days his disciples were within again, and Thomas with them. Jesus is coming, after the doors have been shut, and he stood in the midst and said, peace to you. Then he is saying to Thomas, keep bringing thy finger here, and see my hands; and keep bringing thy hand, and put it into my side; and stop becoming unbelieving, but believing. And Thomas answered and said to him, my LORD and my God. Jesus is saying to him, thou has seen me, thou has believed: the ones who saw and believed are blessed. Therefore Jesus did many other signs in presence of his disciples, which are not written in this book,” Joh 20:19-30.

Jesus also appeared to the seven by the sea: “After these things Jesus manifested again himself to the disciples at the sea of Tiberias; and he manifested himself thus: there were together Simon Peter, and Thomas who is being called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and others of his two disciples. Simon Peter is saying to them I am going to be fishing. They are saying to him, we ourselves also are coming with thee. They went forth and went up into the boat immediately, and during that night they took nothing. And after morning has come Jesus stood on the shore; the disciples knew not however that it is Jesus. Therefore Jesus is saying to them, Little children, are ye having any food? No! They answered him, No. And that One said to them, throw the net into the right side of the boat, and ye will find. Therefore they threw, and they prevailed no longer to draw it from the multitude of the fishes. Therefore that disciple whom Jesus was loving is saying to Peter, it is the LORD. Therefore Simon Peter, who has heard that it is the LORD, girded on the upper garment; for he was naked; and he threw himself into the sea. And the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes. Therefore as they went up on the land they are seeing a fire of coals which is lying and fish which are lying on it, and bread. Jesus is saying to them, bring of the fishes which ye took just now. Simon Peter went up, and drew the net to the land, which was full of large fishes a hundred and fifty three; and although so many were the net was not

rent. Jesus is saying to them, come ye dine. But none of the disciples was venturing to ask him, who are thou? Although they knew that it is the LORD; therefore Jesus is coming and is taking the bread and is giving it to them, and the fish in like manner. This is now the third time that Jesus was manifested to his disciples after he has been raised from among the dead,” Joh 21:1-14.

Jesus appears to 500 brethren: “Then he appeared to above five hundred brethren at once, of whom the greater part is remaining until now, but some were fallen asleep,” 1Co 15:7.

Now the disciples are in Galilee as they were commanded.

XXIV. Ascension of Jesus, Mt 28:16-20

16 **But the eleven disciples went** (into) Galilee, (to) the mountain whither Jesus appointed to them. 17 And after they have seen Him, they worshipped Him; but some doubted, 18 and Jesus came to them and spoke to them saying, all authority has been given to Me (in) heaven and (on) earth. 19 Therefore **go and** disciple all the nations, dipping them (to) the name of the Father and of the Son and of the Holy Spirit, 20 teaching *that* they are observing all things whatsoever I commanded you; and behold, I Myself am (with) you all the days (until) the completion of the age. Amen.

The eleven disciples are the word of emphasis in this sentence. The focus is now on the journey of the eleven apostles.

Went is past tense meaning the eleven disciples continued on their journey to Galilee. This was at least forty days after the resurrection: “To whom also he presented himself living after he has suffered, with many proofs, while he was being seen by them during forty days, and was speaking the things concerning the kingdom of God,” Ac 1:3.

Appointed is past tense meaning these disciples obeyed the commission of Jesus: “But after I have been raised, I will go before you into Galilee,” Mt 26:32. This was also reinforced by the angel to the women: “and behold, he is going before you into Galilee; ye will see him,” Mt 28:7. And Jesus telling them again: “Then Jesus is saying to them, stop fearing; keep going, tell my brethren in order that they may go (into) Galilee, and there they will see me,” Mt 28:10.

Matthew 28:17

Have seen is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” These eleven disciples perceived with their eyes our Lord Jesus Christ for the last time.

Worshipped is past tense meaning these eleven disciples gave homage to their God.

Doubted is past tense meaning even after witnessing his bodily resurrection and fellowshiping many times over the forty days, some of the eleven disciples still reacted that this is incomprehensible to the human mind. Even though they doubted, all received the commission and promise. Thomas was one of them, but others are slow to believe. After Pentecost, the Holy Spirit gave them better insight and remembrance of Scripture to strengthen their faith.

Matthew 28:18

Came to is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After approaching Jesus talked to them.” Jesus approached them meaning this could be the possibility why some doubted as Jesus was at a distance and did not recognize him.

Spoke is past tense meaning Jesus uttered this promise unto them.

Has been given is perfect tense in passive voice meaning God bestowed all power to rule over the angels and mankind: “And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,” Da 7:14. Jesus said before: “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27. Jesus is speaking as a King.

Matthew 28:19

Go is past tense participle which can be translated with the use of attendant circumstance or time: “*after*.” Because all authority is in the hands of Jesus, our evangelism has power behind it.

Disciple is past tense imperative meaning make disciples. Notice the past tense in this command meaning this should not be a continuous pleading on our behalf. Spread the seed and let the Holy Spirit do the convicting. This word is much different than teaching in the next verse. Teaching is an on-going development of the pupil while here it is to give facts concerning Jesus so they will become followers of him. Notice this discipleship is not only to the Jews, but to all the nations.

Dipping is present tense participle with the use of result. When one becomes a follower of Jesus, they need to publicly proclaim this association by dipping in the name of the Father and of the Son and of the Holy Spirit. The trinity is fully exposed here as the Father sent the Son, and the Son sent the Comforter. All three is in one Godhead. Paul explained that the dipping portrays the death, burial and resurrection of our Lord Jesus Christ: “Therefore we were buried with him by that dipping unto that death; in order that as Christ was raised up from among the dead by the glory of the Father, so also we ourselves may walk in newness of life,” Ro 6:4.

Matthew 28:20

Teaching is present tense participle with the use of result meaning after they have been converted, they need continuous instruction to grow thereby: “as newborn babes are long ye after the genuine mental milk, in order that ye may grow by it,” 1Pe 2:2.

Are observing is present tense infinitive translated with the use of indirect discourse. The personal pronoun “them” is translated with the use of accusative of general reference and the word “*that*” is added. The customs or traditions that the followers are to guard are only the teachings of Jesus. Church traditions have destroyed many weak in the faith. We are to contend for the faith: “ye should be earnestly contending for the faith which was once delivered to the saints,” Jude 1:3.

Am is present tense meaning Jesus himself emphatically is continuously with us always: “I shall in no wise leave thee, nor I shall in no wise be forsaking thee,” Heb 13:5. The other Gospels give a clearer picture of this event: “Therefore after the LORD spoke to them he was indeed taken up into the heaven, and sat at the right hand of God; And these ones went forth and preached everywhere, while the LORD was working with them, and was confirming the word by the signs which was following after it. Amen,”

Mr 16:19-20. "And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he was blessing them he separated from them and was being carried up into the heaven. And they themselves worshipped him and returned to Jerusalem with great joy, and they were continually in the temple, praising and blessing God. Amen," Lu 24:50-53. Luke summed up this event: "And while he was being assembled with them he charged them to not be departing from Jerusalem, but to be awaiting the promise of the Father, which ye heard of me; for John indeed dipped with water, but ye yourselves will be dipped with the Holy Spirit after not many days. Therefore after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom at this time to Israel? And he said to them, it is not yours to know times or seasons which the Father placed in his own authority; but ye will receive power, after the Holy Spirit came upon you, and ye will be witnesses both in Jerusalem and in all the Judea and Samaria and to the uttermost part of the earth. And after he has said these things, while they were beholding him he was taken up, and a cloud withdrew him from their eyes. And as they were looking intently into the heaven while he was going, also behold two men had stood by them in white apparel, these ones also said, men Galileans, why have ye stood looking into the heaven? This Jesus who was taken up from you into the heaven thus will come in the manner ye beheld him going into the heaven," Ac 1:4-11.